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CAMBRIDGE.

Dear Mavro

Here is a bad "Anatomy" — I will keep a look out for a decent & more antique edition.

I had not the reference to "Knowledge" before — very many thanks

Yours S. G.

Thurston del. *J. Davenport sc.*

——————— forgotten quite
All former scenes of dear delight,
Connubial love — parental joy —
No sympathies like these his soul employ:
But all is dark within. ———————

Penrose.

LONDON WILLIAM TEGG

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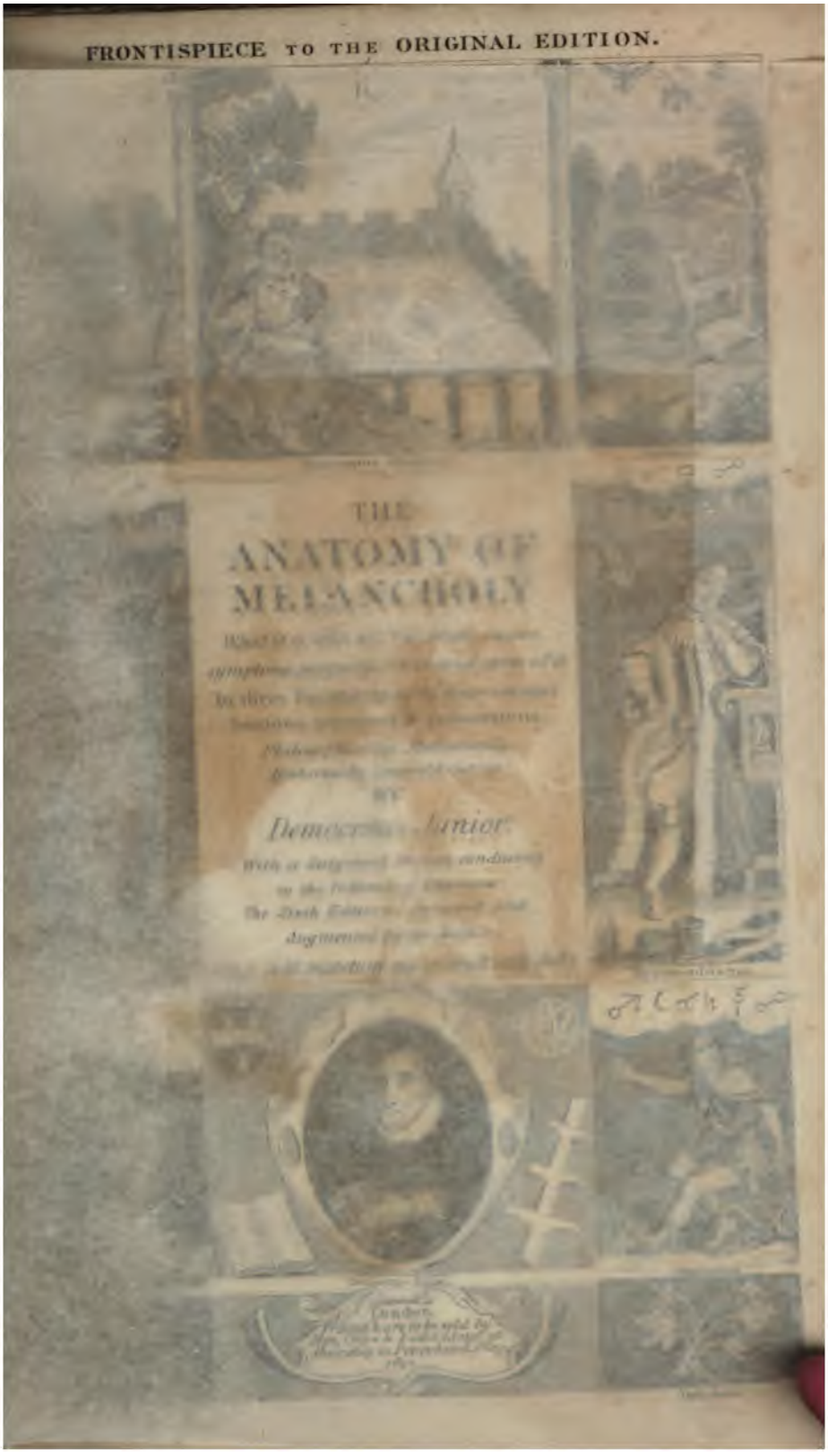

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Zelotypia. Democritus Abderites. Solitudo.

Amorato.

THE

ANATOMY OF MELANCHOLY

What it is, with all the kinds, causes, symptoms, prognostics & several cures of it.

In three Partitions, with their several Sections, numbers & subsections

Philosophically, Medicinally, Historically opened & cut up.

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Democritus Junior.

With a Satyrical Preface conducing to the following Discourse.

The Sixth Edition, corrected and augmented by the Author.

Omne tulit punctum, qui miscuit utile dulci.

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London.
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ANATOMY OF MELANCHOLY,

WHAT IT IS,

ITS KINDS, CAUSES, SYMPTOMS, PROGNOSTICS, AND SEVERAL CURES OF IT.

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1876.

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HONORATISSIMO DOMINO,

NON MINUS VIRTUTE SUÂ, QUAM GENERIS SPLENDORE,

ILLUSTRISSIMO,

GEORGIO BERKLEIO,

MILITI DE BALNEO, BARONI DE BERKLEY, MOUBREY, SEGRAVE,

D. DE BRUSE,

DOMINO SUO MULTIS NOMINIBUS OBSERVANDO,

HANC SUAM

MELANCHOLIÆ ANATOMEN,

JAM SEXTO REVISAM, D.D.

DEMOCRITUS JUNIOR.

ADVERTISEMENT.

THE work now restored to public notice has had an extraordinary fate. At the time of its original publication it obtained a great celebrity, which continued more than half a century. During that period few books were more read, or more deservedly applauded. It was the delight of the learned, the solace of the indolent, and the refuge of the uninformed. It passed through at least eight editions, by which the bookseller, as WOOD records, got an estate; and, notwithstanding the objection sometimes opposed against it, of a quaint style, and too great an accumulation of authorities, the fascination of its wit, fancy, and sterling sense, have borne down all censures, and extorted praise from the first writers in the English language. The grave JOHNSON has praised it in the warmest terms, and the ludicrous STERNE has interwoven many parts of it into his own popular performance. MILTON did not disdain to build two of his finest poems on it; and a host of inferior writers have embellished their works with beauties not their own, culled from a performance which they had not the justice even to mention. Change of times, and the frivolity of fashion, suspended, in some degree, that fame which had lasted near a century; and the succeeding generation affected indifference towards an author, who at length was only looked into by the plunderers of literature, the poachers in obscure volumes. The plagiarisms of *Tristram Shandy*, so successfully brought to light by DR. FERRIAR, at length drew the attention of the public towards a writer, who, though then little known, might, without impeach-

ment of modesty, lay claim to every mark of respect; and inquiry proved, beyond a doubt, that the calls of justice had been little attended to by others, as well as the facetious YORICK. WOOD observed, more than a century ago, that several authors had unmercifully stolen matter from BURTON without any acknowledgment. The time, however, at length arrived, when the merits of the *Anatomy of Melancholy* were to receive their due praise. The book was again sought for and read, and again it became an applauded performance. Its excellencies once more stood confessed, in the increased price which every copy offered for sale produced; and the increased demand pointed out the necessity of a new edition. This is now presented to the public in a manner not disgraceful to the memory of the author; and the publisher relies with confidence, that so valuable a repository of amusement and information, will continue to hold the rank to which it has been restored, firmly supported by its own merit, and safe from the influence and blight of any future caprices of fashion. To open its valuable mysteries to those who have not had the advantage of a classical education, translations of the countless quotations from ancient writers which occur in the work, are now for the first time given, and obsolete orthography is in all instances modernised.

MEMOIR

OF THE

AUTHOR.

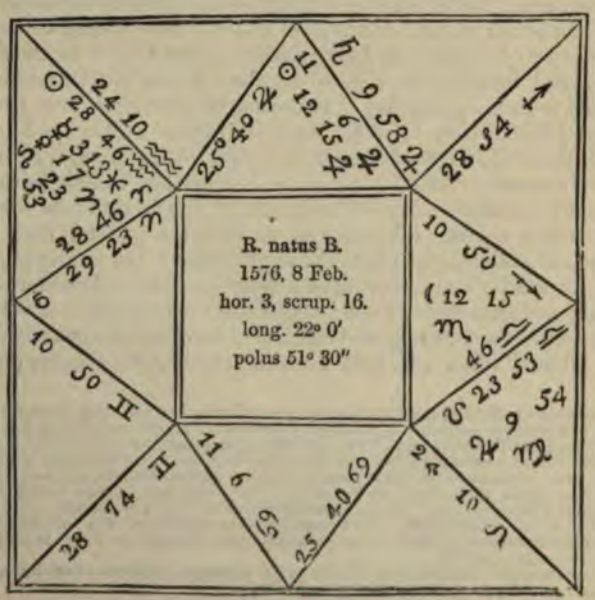
ROBERT BURTON was the son of Ralph Burton, of an ancient and genteel family at Lindley, in Leicestershire, and was born there on the 8th of February, 1576.* He received the first rudiments of learning at the free school of Sutton Coldfield, in Warwickshire,† from whence he was, at the age of seventeen, in the long vacation, 1593, sent to Brazen Nose College, in the condition of a commoner, where he made a considerable progress in logic and philosophy. In 1599 he was elected student of Christ Church, and, for form sake, was put under the tuition of Dr. John Bancroft, afterwards Bishop of Oxford. In 1614 he was admitted to the reading of the Sentences, and on the 29th of November, 1616, had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christ Church, which, with the rectory of Segrave, in Leicestershire, given to him in the year 1636, by George, Lord Berkeley, he kept, to use the words of the Oxford antiquary, with much ado to his dying day. He seems to have been first beneficed at Walsby, in Lincolnshire, through the munificence of his noble patroness, Frances, Countess Dowager of Exeter, but resigned the same, as he tells us, for some special reasons. At his vicarage he is remarked to have always given the sacrament in wafers. Wood's character of him is, that "he was an exact mathematician, a curious calculator of nativities, a general read scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humorous person; so by others, who knew him well, a person of great honesty, plain dealing and charity. I have heard some of the ancients of Christ Church often say, that his company was very merry, facete, and

* His elder brother was William Burton, the Leicestershire antiquary, born 24th August, 1575, educated at Sutton Coldfield, admitted commoner, or gentleman commoner, of Brazen Nose College, 1591; at the Inner Temple, 20th May, 1593; B.A. 22nd June, 1594; and afterwards a barrister and reporter in the Court of Common Pleas. "But his natural genius," says Wood, "leading him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters; and, look upon him as a gentleman, was accounted, by all that knew him, to be the best of his time for those studies, as may appear by his 'Description of Leicestershire.'" His weak constitution not permitting him to follow business, he retired into the country, and his greatest work, "The Description of Leicestershire," was published in folio, 1622. He died at Falde, after suffering much in the civil war, 6th April, 1645, and was buried in the parish church belonging thereto, called Hanbury.

† This is Wood's account. His will says, Nuneaton; but a passage in this work [vol. i. p. 395,] mentions Sutton Coldfield: probably he may have been at both schools.

juvenile; and no man in his time did surpass him for his ready and dexterou interlarding his common discourses among them with verses from the poets, c sentences from classic authors; which being then all the fashion in the Unive sity, made his company the more acceptable." He appears to have been universal reader of all kinds of books, and availed himself of his multifariou studies in a very extraordinary manner. From the information of Hearne, w learn that John Rouse, the Bodleian librarian, furnished him with choice book for the prosecution of his work. The subject of his labour and amusemen seems to have been adopted from the infirmities of his own habit and constitu tion. Mr. Granger says, "He composed this book with a view of relievin his own melancholy, but increased it to such a degree, that nothing could mak him laugh, but going to the bridge-foot and hearing the ribaldry of the barge men, which rarely failed to throw him into a violent fit of laughter. Befo he was overcome with this horrid disorder, he, in the intervals of his vapour was esteemed one of the most facetious companions in the University."

His residence was chiefly at Oxford; where, in his chamber in Chri Church College, he departed this life, at or very near the time which he ha some years before foretold, from the calculation of his own nativity, and whic says Wood, "being exact, several of the students did not forbear to whispe among themselves, that rather than there should be a mistake in the calcul tion, he sent up his soul to heaven through a slip about his neck." Whethe this suggestion is founded in truth, we have no other evidence than an obscu hint in the epitaph hereafter inserted, which was written by the author himsel a short time before his death. His body, with due solemnity, was buried nea that of Dr. Robert Weston, in the north aisle which joins next to the choir c the Cathedral of Christ Church, on the 27th of January, 1639-40. Over hi grave was soon after erected a comely monument, on the upper pillar of th said aisle, with his bust, painted to the life. On the right hand is the followin calculation of his nativity:



and under the bust, this inscription of his own composition:—

Paucis notus, paucioribus ignotus,
Hic jacet *Democritus* junior
Cui vitam dedit et mortem
Melancholia.
Ob. 8 Id. Jan. A. C. MDCXXXIX.

Arms:—Azure on a bend O. between three dogs' heads O. a crescent G.

A few months before his death, he made his will, of which the following is a copy:

EXTRACTED FROM THE REGISTRY OF THE PREROGATIVE COURT OF CANTERBURY.

In Nomine Dei Amen. August 15th One thousand six hundred thirty nine because there be so many casualties to which our life is subject besides quarrelling and contention which happen to our Successors after our Death by reason of unsettled Estates I Robert Burton Student of Christchurch Oxon. though my means be but small have thought good by this my last Will and Testament to dispose of that little which I have and being at this present I thank God in perfect health of Bodie and Mind and if this Testament be not so formal according to the nice and strict terms of Law and other Circumstances peradventure required of which I am ignorant I desire howsoever this my Will may be accepted and stand good according to my true Intent and meaning First I bequeath Animam Deo Corpus Terræ whensoever it shall please God to call me I give my Land in Higham which my good Father Ralphe Burton of Lindly in the County of Leicester Esquire gave me by Deed of Gift and that which I have annexed to that Farm by purchase since, now leased for thirty eight pounds per Ann. to mine Elder Brother William Burton of Lindly Esquire during his life and after him to his Heirs I make my said Brother William likewise mine Executor as well as paying such Annuities and Legacies out of my Lands and Goods as are hereafter specified I give to my nephew Cassibilan Burton twenty pounds Annuity per Ann. out of my Land in Higham during his life to be paid at two equall payments at our Lady Day in Lent and Michaelmas or if he be not paid within fourteen Days after the said Feasts to distrain on any part of the Ground on or any of my Lands of Inheritance Item I give to my sister Katherine Jackson during her life eight pounds per Ann. Annuity to be paid at the two Feasts equally as above said or else to distrain on the Ground if she be not paid after fourteen days at Lindly as the other *some* is out of the said Land Item I give to my Servant John Upton the Annuity of Forty Shillings out of my said Farme during his life (if till then my Servant) to be paid on Michaelmas day in Lindley each year or else after fourteen days to distrain Now for my goods I thus dispose them First I give an Cth pounds to Christ Church in Oxford where I have so long lived to buy five pounds Lands per Ann. to be Yearly bestowed on Books for the Library Item I give an hundredth pound to the University Library of Oxford to be bestowed to purchase five pound Land per Ann. to be paid out Yearly on Books as Mrs. Brooks formerly gave an hundred pounds to buy Land to the same purpose and the Rent to the same use I give to my Brother George Burton twenty pounds and my watch I give to my Brother Ralph Burton five pounds Item I give to the Parish of Seagrave in Leicestershire where I am now Rector ten pounds to be given to certain Feoffees to the perpetual good of the said *Parish Oxon** Item I give to my Niece Eugenia Burton One hundredth pounds Item I give to my Nephew Richard Burton now Prisoner in London an hundredth pound to redeem him Item I give to the Poor of Higham Forty Shillings where my Land is to the Poor of Nuneaton where I was once a Grammar Scholar three pound to my Cousin Purfey of Wadlake [Wadley] my Cousin Purfey of Calcott my Cousin Hales of Coventry my Nephew Bradshaw of Orton twenty shillings a piece for a small remembrance to Mr. Whitehall Rector of Cherkby myne own Chamber Fellow twenty shillings I desire my Brother George and my Cosen Purfey of Calcott to be the Overseers of this part of my Will I give moreover five pounds to make a small Monument for my Mother where she is buried in London to my Brother Jackson forty shillings to my Servant John Upton forty shillings besides his former Annuity if he be my Servant till I die if he be till then my Servant†—ROBERT BURTON—Charles Russell Witness —John Pepper Witness.

* So in the *Register.*

† So in the Register.

An Appendix to this my Will if I die in Oxford or whilst I am of Christ Church and with good Mr. Paynes August the Fifteenth 1639.

I Give to Mr. Doctor Fell Dean of Christ Church Forty Shillings to the Eight Canons twenty Shillings a piece as a small remembrance to the poor of St. Thomas parish Twenty Shillings to Brasenose Library five pounds to Mr. Rowse of Oriell Colledge twenty Shillings to Mr. Heywood *xxs.* to Dr. Metcalfe *xxs.* to Mr. Sherley *xxs.* If I have any Books the University Library hath not, let them take them If I have any Books our own Library hath not, let them take them I give to Mrs. Fell all my English Books of Husbandry one excepted to her Daughter Mrs. Katherine Fell my Six Pieces of Silver Plate and six Silver Spoons to Mrs Iles my Gerards Herball to Mrs. Morris my Country Farme Translated out of French 4. and all my English Physick Books to Mr. Whistler the Recorder of Oxford I give twenty shillings to all my fellow Students M^rs of Arts a Book in fol. or two a piece as Master Morris Treasurer or Mr Dean shall appoint whom I request to be the Overseer of this Appendix and give him for his pains Atlas Geografer and Ortelius Theatrum Mond' I give to John Fell the Dean's Son Student my Mathematical Instruments except my two Crosse Staves which I give to my Lord of Donnol if he be then of the House To Thomas Iles Doctor Iles his Son Student Saluntch on Paurrhelia and Lucian's Works in 4 Tomes If any books be left let my Executors dispose of them with all such Books as are written with my own hands and half my Melancholy Copy for Crips hath the other half To Mr. Jones Chaplin and Chanter my Surveying Books and Instruments To the Servants of the House Forty Shillings ROB. BURTON—Charles Russell Witness—John Pepper Witness—This Will was shewed to me by the Testator and acknowledged by him some few days before his death to be his last Will Ita Testor John Morris S Th D. Prebendari' Eccl Chri' Oxon Feb. 3, 1639.

Probatum fuit Testamentum suprascriptum. &c. 11° 1640 Juramento Willmi Burton Fris' et Executoris cui &c. de bene et fideliter administrand. &c. coram Mag'ris Nathanaele Stephens Rectore Eccl. de Drayton, et Edwardo Farmer, Clericis, vigore commissionis, &c.

The only work our author executed was that now reprinted, which probably was the principal employment of his life. Dr. Ferriar says, it was originally published in the year 1617; but this is evidently a mistake;* the first edition was that printed in 4to, 1621, a copy of which is at present in the collection of John Nichols, Esq., the indefatigable illustrator of the *History of Leicestershire;* to whom, and to Isaac Reed, Esq., of Staple Inn, this account is greatly indebted for its accuracy. The other impressions of it were in 1624, 1628, 1632, 1638, 1651-2, 1660, and 1676, which last, in the title-page, is called the eighth edition.

The copy from which the present is re-printed, is that of 1651-2: at the conclusion of which is the following address:

"To THE READER.

"Be pleased to know (Courteous Reader) that since the last Impression of this Book, the ingenuous Author of it is deceased, leaving a Copy of it exactly corrected, with several considerable Additions by his own hand; this Copy he committed to my care and custody, with directions to have those Additions inserted in the next Edition; which in order to his command, and the Publicke Good, is faithfully performed in this last Impression."

H. C. (i. e. HEN. CRIPPS.)

* Originating, perhaps, in a note, p. 448, 6th edit. (p. 504 of the present), in which a book is quoted as having been "printed at Paris 1624, *seven* years after Burton's first edition." As, however, the editions after that of 1621, are regularly marked in succession to the eighth, printed in 1676, there seems very little reason to doubt that, in the note above alluded to, either 1624 has been a misprint for 1628, or *seven* years for *three* years. The numerous typographical errata in other parts of the work strongly aid this latter supposition.

The following testimonies of various authors will serve to show the estimation in which this work has been held:—

"The ANATOMY OF MELANCHOLY, wherein the author hath piled up variety of much excellent learning. Scarce any book of philology in our land hath, in so short a time, passed so many editions."—*Fuller's Worthies*, fol. 16.

"'Tis a book so full of variety of reading, that gentlemen who have lost their time, and are put to a push for invention, may furnish themselves with matter for common or scholastical discourse and writing."—*Wood's Athenæ Oxoniensis*, vol. i. p. 628. 2d edit.

"If you never saw BURTON UPON MELANCHOLY, printed 1676, I pray look into it, and read the ninth page of his Preface, 'Democritus to the Reader.' There is something there which touches the point we are upon; but I mention the author to you, as the pleasantest, the most learned, and the most full of sterling sense. The wits of Queen Anne's reign, and the beginning of George the First, were not a little beholden to him." —*Archbishop Herring's Letters*, 12mo, 1777. p. 149.

"BURTON'S ANATOMY OF MELANCHOLY, he (Dr. Johnson) said, was the only book that ever took him out of bed two hours sooner than he wished to rise."—*Boswell's Life of Johnson*, vol. i. p. 580, 8vo. edit.

"BURTON'S ANATOMY OF MELANCHOLY is a valuable book," said Dr. Johnson. "It is, perhaps, overloaded with quotation. But there is great spirit and great power in what Burton says when he writes from his own mind."—*Ibid.* vol. ii. p. 325.

"It will be no detraction from the powers of Milton's original genius and invention, to remark, that he seems to have borrowed the subject of *L'Allegro* and *Il Penseroso* together with some particular thoughts, expressions, and rhymes, more especially the idea of a contrast between these two dispositions, from a forgotten poem prefixed to the first edition of BURTON'S ANATOMY OF MELANCHOLY, entitled, 'The Author's Abstract of Melancholy; or, A Dialogue between Pleasure and Pain.' Here pain is melancholy. It was written, as I conjecture, about the year 1600. I will make no apology for abstracting and citing as much of this poem as will be sufficient to prove, to a discerning reader, how far it had taken possession of Milton's mind. The measure will appear to be the same; and that our author was at least an attentive reader of Burton's book, may be already concluded from the traces of resemblance which I have incidentally noticed in passing through the *L'Allegro* and *Il Penseroso*."—After extracting the lines, Mr. Warton adds, "as to the very elaborate work to which these visionary verses are no unsuitable introduction, the writer's variety of learning, his quotations from scarce and curious books, his pedantry sparkling with rude wit and shapeless elegance, miscellaneous matter, intermixture of agreeable tales and illustrations, and, perhaps, above all, the singularities of his feelings, clothed in an uncommon quaintness of style, have contributed to render it, even to modern readers, a valuable repository of amusement and information."—*Warton's Milton*. 2d. edit. p. 94.

"THE ANATOMY OF MELANCHOLY is a book which has been universally read and admired. This work is, for the most part, what the author himself styles it, 'a cento;' but it is a very ingenious one. His quotations, which abound in every page, are pertinent; but if he had made more use of his invention and less of his commonplace-book, his work would perhaps have been more valuable than it is. He is generally free from the affected language and ridiculous metaphors which disgrace most of the books of his time." —*Granger's Biographical History*.

"BURTON'S ANATOMY OF MELANCHOLY, a book once the favourite of the learned and the witty, and a source of surreptitious learning, though written on a regular plan, consists chiefly of quotations: the author has honestly termed it a cento. He collects, under every division, the opinions of a multitude of writers, without regard to chronological order, and has too often the modesty to decline the interposition of his own sentiments. Indeed the bulk of his materials generally overwhelms him. In the course of his folio he has contrived to treat a great variety of topics, that seem very loosely connected with the general subject; and, like Bayle, when he starts a favourite train of quotations, he does not scruple to let the digression outrun the principal question. Thus, from the doctrines of religion to military discipline, from inland navigation to the morality of dancing-schools, every thing is discussed and determined."—*Ferriar's Illustrations of Sterne*, p. 58.

"The archness which BURTON displays occasionally, and his indulgence of playful digressions from the most serious discussions, often give his style an air of familiar conversation, notwithstanding the laborious collections which supply his text. He was capable of writing excellent poetry, but he seems to have cultivated this talent too little. The English verses prefixed to his book, which possess beautiful imagery, and great sweetness of versification, have been frequently published. His Latin elegiac verses addressed to his book, shew a very agreeable turn for raillery."—*Ibid.* p. 58.

"When the force of the subject opens his own vein of prose, we discover valuable sense and brilliant expression. Such is his account of the first feelings of melancholy persons, written, probably, from his own experience." [See p. 161, of the present edition.]—*Ibid.* p. 60.

"During a pedantic age, like that in which BURTON's production appeared, it must have been eminently serviceable to writers of many descriptions. Hence the unlearned might furnish themselves with appropriate scraps of Greek and Latin, whilst men of letters would find their inquiries shortened, by knowing where they might look for what both ancients and moderns have advanced on the subject of human passions. I confess my inability to point out any other English author who has so largely dealt in apt and original quotation."—*Manuscript note of the late George Steevens, Esq., in his copy of* THE ANATOMY OF MELANCHOLY.

DEMOCRITUS JUNIOR AD LIBRUM SUUM.

VADE liber, qualis, non ausim dicere, fœlix,
  Te nisi fœlicem fecerit Alma dies,
Vade tamen quocunque lubet, quascunque per oras
  Et Genium Domini fac imitere tui.
I blandas inter Charites, mystámque saluta
  Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeàsve palatia regum
  Submissè, placidè, te sine dente geras.
Nobilis, aut si quis te fortè inspexerit heros,
  Da te morigerum, perlegat usque lubet.
Est quod Nobilitas, est quod desideret heros,
  Gratior hæc forsan charta placere potest.
Si quis morosus Cato, tetricusque Senator,
  Hunc etiam librum fortè videre velit,
Sive magistratus, tum te reverenter habeto;
  Sed nullus; muscas non capiunt Aquilæ.
Non vacat his tempus fugitivum impendere nugis
  Nec tales cupio; par mihi lector erit.
Si matrona gravis casu diverterit istuc,
  Illustris domina, aut te Comitissa legat:
Est quod displiceat, placeat quod forsitan illis,
  Ingerere his noli te modò, pande tamen.
At si virgo tuas dignabitur inclyta chartas
  Tangere, sive schedis hæreat illa tuis:
Da modo te facilem, et quædam folia esse memento
  Conveniant oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
  Visura est ludos, annue, pande lubens.
Dic utinam nunc ipse meus* (nam diligit istas)
  In præsens esset conspiciendus herus.
Ignotus notusve mihi de gente togatâ
  Sive aget in ludis, pulpita sive colet,
Sive in Lycœo, et nugas evolverit istas,
  Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices; nam plurima vellet
  Expungi, quæ jam displicuisse sciat.
Sive Melancholicus quisquam, seu blandus Amator,
  Aulicus aut Civis, seu benè comptus Eques
Huc appellat, age et tutò te crede legenti,
  Multa istic forsan non malè nata leget.
Quod fugiat, caveat, quodque amplexabitur, ista
  Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amice
  Fac circumspectè, et te sine labe geras:
Inveniet namque ipse meis quoque plurima scriptis
  Non leve subsidium quæ sibi forsan erunt.
Si quis Causidicus chartas impingat in istas,
  Nil mihi vobiscum, pessima turba vale;
Sit nisi vir bonus, et juris sine fraude peritus,
  Tum legat, et forsan doctior inde siet.

* *Hæc comicè dicta cave ne malè capias.*

Si quis cordatus, facilis, lectorque benignus
  Huc oculos vertat, quæ velit ipse legat;
Candidus ignoscet, metuas nil, pande libenter,
  Offensus mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
  Limata et tersa, et qui benè cocta petit,
Claude citus librum; nulla hic nisi ferrea verba,
  Offendent stomachum quæ minùs apta suum.
At si quis non eximius de plebe poeta,
  Annue; namque istic plurima ficta leget.
Nos sumus è numero, nullus mihi spirat Apollo,
  Grandiloquus Vates quilibet esse nequit.
Si Criticus Lector, tumidus Censorque molestus,
  Zoilus et Momus, si rabiosa cohors:
Ringe, freme, et noli tum pandere, turba malignis
  Si occurrat sannis invidiosa suis:
Fac fugias; si nulla tibi sit copia eundi,
  Contemnes, tacitè scommata quæque feres.
Frendeat, allatret, vacuas gannitibus auras
  Impleat, haud cures; his placuisse nefas.
Verum age si forsan divertat purior hospes,
  Cuique sales, ludi, displiceantque joci,
Objiciatque tibi sordes, lasciváque: dices,
  Lasciva est Domino et Musa jocosa tuo,
Nec lasciva tamen, si pensitet omne; sed esto;
  Sit lasciva licet pagina, vita proba est.
Barbarus, indoctúsque rudis spectator in istam
  Si messem intrudat, fuste fugabis eum,
Fungum pelle procul (jubeo) nam quid mihi fungo?
  Conveniunt stomacho non minus ista suo.
Sed nec pelle tamen; læto omnes accipe vultu,
  Quos, quas, vel quales, inde vel unde viros.
Gratus erit quicunque venit, gratissimus hospes
  Quisquis erit, facilis difficilisque mihi.
Nam si culpârit, quædam culpâsse juvabit,
  Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus efferar ullis,
  Sit satis hisce malis opposuisse bonum.
Hæc sunt quæ nostro placuit mandare libello,
  Et quæ dimittens dicere jussit Herus.

DEMOCRITUS JUNIOR TO HIS BOOK.

PARAPHRASTIC METRICAL TRANSLATION.

Go forth my book into the open day;
  Happy, if made so by its garish eye.
O'er earth's wide surface take thy vagrant way.
  To imitate thy master's genius try.
The graces three, the Muses nine salute,
  Should those who love them try to con thy lore.
The country, city seek, grand thrones to boot,
  With gentle courtesy humbly bow before.
Should nobles gallant, soldiers frank and brave
  Seek thy acquaintance, hail their first advance:
From twitch of care thy pleasant vein may save,
  May laughter cause or wisdom give perchance.
Some surly Cato, Senator austere,
  Haply may wish to peep into thy book:
Seem very nothing—tremble and revere:
  No forceful eagles, butterflies e'er look.
They love not thee: of them then little seek,
  And wish for readers triflers like thyself.
Of ludeful matron watchful catch the beck,
  Or gorgeous countess full of pride and pelf.
They may say "pish!" and frown, and yet read on:
  Cry odd, and silly, coarse, and yet amusing.
Should dainty damsels seek thy page to con,
  Spread thy best stores: to them be ne'er refusing:
Say, fair one, master loves thee dear as life;
  Would he were here to gaze on thy sweet look.
Should known or unknown student, free'd from strife
  Of logic and the schools, explore my book:
Cry mercy critic, and thy book withhold:
  Be some few errors pardon'd though observ'd:
An humble author to implore makes bold.
  Thy kind indulgence, even undeserv'd,
Should melancholy wight or pensive lover,
  Courtier, snug cit, or carpet knight so trim
Our blossoms cull, he'll find himself in clover,
  Gain sense from precept, laughter from our whim.
Should learned leech with solemn air unfold
  Thy leaves, beware, be civil, and be wise:
Thy volume many precepts sage may hold,
  His well fraught head may find no trifling prize.
Should crafty lawyer trespass on our ground,
  Caitiffs avaunt! disturbing tribe away!
Unless (white crow) an honest one be found;
  He'll better, wiser go for what we say.
Should some ripe scholar, gentle and benign,
  With candour, care, and judgment thee peruse:
Thy faults to kind oblivion he'll consign;
  Nor to thy merit will his praise refuse.

Thou may'st be searched for polish'd words and verse;
  By flippant spouter, emptiest of praters:
Tell him to seek them in some mawkish verse:
  My periods all are rough as nutmeg graters.
The doggrel poet, wishing thee to read,
  Reject not; let him glean thy jests and stories.
His brother I, of lowly sembling breed:
  Apollo grants to few Parnassian glories.
Menac'd by critic with sour furrowed brow,
  Momus or Troilus or Scotch reviewer:
Ruffle your heckle, grin and growl and vow:
  Ill-natured foes you thus will find the fewer.
When foul-mouth'd senseless railers cry thee down,
  Reply not; fly, and show the rogues thy stern:
They are not worthy even of a frown:
  Good taste or breeding they can never learn;
Or let them clamour, turn a callous ear,
  As though in dread of some harsh donkey's bray.
If chid by censor, friendly though severe,
  To such explain and turn thee not away.
Thy vein, says he perchance, is all too free;
  Thy smutty language suits not learned pen:
Reply, Good Sir, throughout, the context see;
  Thought chastens thought; so prithee judge again.
Besides, although my master's pen may wander
  Through devious paths, by which it ought not stray;
His life is pure, beyond the breath of slander:
  So pardon grant; 'tis merely but his way.
Some rugged ruffian makes a hideous rout—
  Brandish thy cudgel, threaten him to baste;
The filthy fungus far from thee cast out;
  Such noxious banquets never suit my taste.
Yet, calm and cautious moderate thy ire,
  Be ever courteous should the case allow—
Sweet malt is ever made by gentle fire:
  Warm to thy friends, give all a civil bow.
Even censure sometimes teaches to improve,
  Slight frosts have often cured too rank a crop,
So, candid blame my spleen shall never move,
  For skilful gard'ners wayward branches lop.
Go then, my book, and bear my words in mind;
Guides safe at once, and pleasant them you'll find.

THE ARGUMENT OF THE FRONTISPIECE.*

ct Squares here seen apart,
l in one by Cutter's art.

I.

critus under a tree,
tone with book on knee;
hang there many features,
Dogs and such like creatures,
he makes anatomy,
f black choler to see.
ead appears the sky,
n Lord of melancholy.

II.

a landscape of Jealousy,
self unto thine eye.
ner, a Swan, an Hern,
ng-cocks you may discern,
ng Bulls each other hie,
concerning venery.
re these; I say no more,
he rest by that's afore.

III.

f solitariness,
ure doth well express,
g dog, cat: Buck and Doe,
ies in the desart go:
the shady bowers over,
oly darkness hover.
: If't be not asit should be,
bad Cutter, and not me.

IV.

r column there doth stand
with folded hand;
gs his head, terse and polite,
sure he doth indite.
d books about him lie,
ms of his vanity.
not enough disclose,
im, take thyself by th' nose.

V.

iacus leans on his arm,
side doth him much harm.
les him full sore, God knows,
he hath and many woes.
pots and glasses lie,
ght from's Apothecary.
n's aspects signify,
em portray'd in the sky.

VI.

Beneath them kneeling on his knee,
A superstitious man you see:
He fasts, prays, on his Idol fixt,
Tormented hope and fear betwixt:
For hell perhaps he takes more pain,
Than thou dost heaven itself to gain.
Alas poor soul, I pity thee,
What stars incline thee so to be?

VII.

But see the madman rage downright
With furious looks, a ghastly sight.
Naked in chains bound doth he lie,
And roars amain he knows not why!
Observe him; for as in a glass,
Thine angry portraiture it was.
His picture keeps still in thy presence;
'Twixt him and thee, there's no difference.

VIII, IX.

Borage and *Hellebor* fill two scenes,
Sovereign plants to purge the veins
Of melancholy, and cheer the heart,
Of those black fumes which make it smart;
To clear the brain of misty fogs,
Which dull our senses, and Soul clogs.
The best medicine that e'er God made
For this malady, if well assay'd.

X.

Now last of all to fill a place,
Presented is the Author's face;
And in that habit which he wears,
His image to the world appears.
His mind no art can well express,
That by his writings you may guess.
It was not pride, nor yet vain glory,
(Though others do it commonly,)
Made him do this: if you must know,
The Printer would needs have it so.
Then do not frown or scoff at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will do the same again.
Then look upon't, behold and see,
As thou like'st it, so it likes thee.
And I for it will stand in view,
Thine to command, Reader, adieu.

rses refer to the Frontispiece, which is divided into ten compartments that are here severally
The author's portrait, mentioned in the tenth stanza, is copied in page ix.

THE AUTHOR'S ABSTRACT OF MELANCHOLY, Διαλογ

When I go musing all alone,
Thinking of divers things fore-known
When I build castles in the air,
Void of sorrow and void of fear,
Pleasing myself with phantasms sweet,
Methinks the time runs very fleet.
  All my joys to this are folly,
  Naught so sweet as melancholy.
When I lie waking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannise,
Fear and sorrow me surprise,
Whether I tarry still or go,
Methinks the time moves very slow.
  All my griefs to this are jolly,
  Naught so sad as melancholy.
When to myself I act and smile,
With pleasing thoughts the time beguile,
By a brook side or wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me bless,
And crown my soul with happiness.
  All my joys besides are folly,
  None so sweet as melancholy.
When I lie, sit, or walk alone,
I sigh, I grieve, making great mone,
In a dark grove, or irksome den,
With discontents and Furies then,
A thousand miseries at once
Mine heavy heart and soul ensonce,
  All my griefs to this are jolly,
  None so sour as melancholy.
Methinks I hear, methinks I see,
Sweet music, wondrous melody,
Towns, palaces, and cities fine;
Here now, then there; the world is mine,
Rare beauties, gallant ladies shine,
Whate'er is lovely or divine.
  All other joys to this are folly,
  None so sweet as melancholy.
Methinks I hear, methinks I see
Ghosts, goblins, fiends; my fantasy
Presents a thousand ugly shapes,
Headless bears, black men, and apes,
Doleful outcries, and fearful sights,
My sad and dismal soul affrights.
  All my griefs to this are jolly,
  None so damn'd as melancholy.
Methinks I court, methinks I kiss,
Methinks I now embrace my mistress.
O blessed days, O sweet content,
In Paradise my time is spent.
Such thoughts may still my fancy move,
So may I ever be in love.
  All my joys to this are folly,
  Naught so sweet as melancholy.
When I recount love's many frights,
My sighs and tears, my waking nights,
My jealous fits; O mine hard fate
I now repent, but 'tis too late.
No torment is so bad as love,
So bitter to my soul can prove.
  All my griefs to this are jolly,
  Naught so harsh as melancholy.
Friends and companions get you gone,
'Tis my desire to be alone;
Ne'er well but when my thoughts and I
Do domineer in privacy.
No Gem, no treasure like to this,
'Tis my delight, my crown, my bliss.
  All my joys to this are folly,
  Naught so sweet as melancholy.
'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
I find it now my misery.
The scene is turn'd, my joys are gone,
Fear, discontent, and sorrows come.
  All my griefs to this are jolly,
  Naught so fierce as melancholy.
I'll not change life with any King,
I ravisht am: can the world bring
More joy, than still to laugh and smile,
In pleasant toys time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.
  All my joys to this are folly,
  None so divine as melancholy.
I'll change my state with any wretch,
Thou canst from gaol or dunghill fetch;
My pain's past cure, another hell,
I may not in this torment dwell!
Now desperate I hate my life,
Lend me a halter or a knife;
  All my griefs to this are jolly,
  Naught so damn'd as melancholy

DEMOCRITUS JUNIOR

TO THE READER.

GENTLE Reader, I presume thou wilt be very inquisitive to know what antic or personate actor this is, that so insolently intrudes upon this common theatre, to the world's view, arrogating another man's name; whence he is, why he doth it, and what he hath to say; although, as [a]he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man born, and may choose whether I will tell; who can compel me? If I be urged, I will as readily reply as that Egyptian in [b]Plutarch, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid; if the contents please thee, "[c]and be for thy use, suppose the Man in the Moon, or whom thou wilt to be the Author;" I would not willingly be known. Yet in some sort to give thee satisfaction, which is more than I need, I will show a reason, both of this usurped name, title, and subject. And first of the name of Democritus; lest any man, by reason of it, should be deceived, expecting a pasquil, a satire, some ridiculous treatise (as I myself should have done), some prodigious tenet, or paradox of the earth's motion, of infinite worlds, *in infinito vacuo, ex fortuitâ atomorum collisione*, in an infinite waste, so caused by an accidental collision of motes in the sun, all which Democritus held, Epicurus and their master Lucippus of old maintained, and are lately revived by Copernicus, Brunus, and some others. Besides, it hath been always an ordinary custom, as [d]Gellius observes, "for later writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as Democritus, to get themselves credit, and by that means the more to be respected," as artificers usually do, *Novo qui marmori ascribunt Praxatilem suo.* 'Tis not so with me.

[e]Non hic Centauros, non Gorgonas, Harpyasque Invenies, hominem pagina nostra sapit.	No Centraurs here, or Gorgons look to find, My subject is of man and human kind.

Thou thyself art the subject of my discourse.

[f]Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia, discursus, nostri farrago libelli.	Whate'er men do, vows, fears, in ire, in sport, Joys, wand'rings, are the sum of my report.

My intent is no otherwise to use his name, than Mercurius Gallobelgicus, Mercurius Britannicus, use the name of Mercury, [g]Democritus Christianus, &c.; although there be some other circumstances for which I have masked myself under this vizard, and some peculiar respect which I cannot so well express, until I have set down a brief character of this our Democritus, what he was, with an Epitome of his life.

Democritus, as he is described by [h]Hippocrates and [i]Laertius, was a little wearish old man, very melancholy by nature, averse from company in his latter days,[k] and much given to solitariness, a famous philosopher in his age, [l]*coævus*

[a] Seneca in ludo in mortem Claudii Cæsaris. [b] Lib. de Curiositate. [c] Modò hæc tibi usui sint, quemvis auctorem fingito. Wecker. [d] Lib. 10, c. 12. Multa à malè feriatis in Democriti nomine commenta data, nobilitatis, auctoritatisque ejus perfugio utentibus. [e] Martialis, lib. 10. epigr. 14. [f] Juv. sat. 1. [g] Auth. Pet. Besseo edit. Coloniæ, 1616. [h] Hip. Epist. Dameget. [i] Laert. lib. 9. [k] Hortulo sibi cellulam seligens, ibique seipsum includens, vixit solitarius. [l] Floruit Olympiade 80; 700 annis post Troiam.

with Socrates, wholly addicted to his studies at the last, and to a private life: wrote many excellent works, a great divine, according to the divinity of those times, an expert physician, a politician, an excellent mathematician, as [m]Diacosmus and the rest of his works do witness. He was much delighted with the studies of husbandry, saith [n]Columella, and often I find him cited by [o]Constantinus and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and, as some say, could [p]understand the tunes and voices of them. In a word, he was *omnifariam doctus*, a general scholar, a great student; and to the intent he might better contemplate, [q]I find it related by some, that he put out his eyes, and was in his old age voluntarily blind, yet saw more than all Greece besides, and [r]writ of every subject, *Nihil in toto opificio naturæ, de quo non scripsit.*[s] A man of an excellent wit, profound conceit; and to attain knowledge the better in his younger years he travelled to Egypt and [t]Athens, to confer with learned men, "[u]admired of some, despised of others." After a wandering life, he settled at Abdera, a town in Thrace, and was sent for thither to be their law-maker, Recorder, or town-clerk as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies and a private life, "[v]saving that sometimes he would walk down to the haven, [w]and laugh heartily at such variety of ridiculous objects, which there he saw." Such a one was Democritus.

But in the mean time, how doth this concern me, or upon what reference do I usurp this habit? I confess, indeed, that to compare myself unto him for aught I have yet said, were both impudency and arrogancy. I do not presume to make any parallel, *Antistat mihi millibus trecentis,* [x]*parvus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I will say of myself, and that I hope without all suspicion of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, *mihi et musis* in the University, as long almost as Xenocrates in Athens, *ad senectam ferè* to learn wisdom as he did, penned up most part in my study. For I have been brought up a student in the most flourishing college of Europe, [y]*augustissimo collegio,* and can brag with [z]Jovius, almost, *in eâ luce domicilii Vacicani, totius orbis celeberrimi, per 37 annos multa opportunaque didici;*" for thirty years I have continued (having the use of as good [a]libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy member of so learned and noble a society, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a divine, yet *turbine raptus ingenii,* as [b]he said, out of a running wit, an unconstant, unsettled mind, I had a great desire (not able to attain to a superficial skill in any) to have some smattering in all, to be *aliquis in omnibus, nullus in singulis*[c], which [d]Plato commends, out of him [e]Lipsius approves and furthers, "as fit to be imprinted in all curious wits, not to be a slave of one science, or dwell together in one subject, as most do, but to rove abroad, *centum puer artium,* to have an oar in every man's boat, to [f]taste of every dish, and sip of every cup," which, saith [g]Montaigne, was well performed by Aristotle, and his learned countryman Adrian Turnebus. This roving humour

[m] Diacos. quod cunctis operibus facilè excellit. Laërt. [n] Col. lib. 1. c. 1. [o] Const. lib. de agric. passim. [p] Volucrum voces et linguas intelligere se dicit Abderitans Ep. Hip. [q] Sabellicus exempl., lib. 10. Oculis se privavit, ut melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c. [r] Naturalia, moralia, mathematica, liberales disciplinas, artiumque omnium peritiam callebat. [s] Nothing in nature's power to contrive of which he has not written. [t] Veni Athenas, et nemo me novit. [u] Idem contemptui et admirationi habitus. [v] Solebat ad portam ambulare, et inde, &c. Hip. Ep. Dameg. [w] Perpetuo risu pulmonem agitare solebat Democritus. Juv. Sat. 7. [x] Non sum dignus præstare mattella. Mart. [y] Christ Church in Oxford. [z] Præfat. hist. [a] Keeper of our college library, lately revived by Otho Nicolson, Esquire. [b] Scaliger. [c] Somebody in everything, nobody in each thing. [d] In Theat. [e] Phil. Stoic. 2. dif. 8. Dogma cupidis et curiosis ingeniis imprimendum, ut sit talis qui nulli rei serviat, aut exactè unum aliquid elaboret, alia negligens, ut artifices, &c. [f] Delibare gratum de quocunque cibo, et pittisare de quocunque dolio jucundum. [g] Essays, lib. 3.

(though not with like success) I have ever had, and like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, and may justly complain, and truly, *qui ubique est, nusquam est,*[h] which [i] Gesner did in modesty, that I have read many books, but to little purpose, for want of good method; I have confusedly tumbled over divers authors in our libraries, with small profit for want of art, order, memory, judgment. I never travelled but in map or card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of Cosmography. [j] Saturn was lord of my geniture, culminating, &c., and Mars principal significator of manners, in partile conjunction with my ascendant; both fortunate in their houses, &c. I am not poor, I am not rich; *nihil est, nihil deest,* I have little, I want nothing: all my treasure is in Minerva's tower. Greater preferment as I could never get, so am I not in debt for it, I have a competence (*laus Deo*) from my noble and munificent patrons, though I live still a collegiate student, as Democritus in his garden, and lead a monastic life, *ipse mihi theatrum,* sequestered from those tumults and troubles of the world, *Et tanquam in specula positus,* ([k] as he said) in some high place above you all, like Stoicus Sapiens, *omnia sæcula, præterita presentiaque videns, uno velut intuitu,* I hear and see what is done abroad, how others [l] run, ride, turmoil, and macerate themselves in court and country, far from those wrangling lawsuits, *aulæ vanitatem, fori ambitionem, ridere mecum soleo:* I laugh at all, [m] only secure lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A mere spectator of other men's fortunes and adventures, and how they act their parts, which methinks are diversely presented unto me as from a common theatre or scene. I hear new news every day, and those ordinary rumours of war, plagues, fires, inundations, thefts, murders, massacres, meteors, comets, spectrums, prodigies, apparitions, of towns taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c., daily musters and preparations, and such like, which these tempestuous times afford, battles fought so many men slain, monomachies, shipwrecks, piracies, and sea-fights; peace, leagues, stratagems, and fresh alarms. A vast confusion of vows, wishes, actions, edicts, petitions, lawsuits, pleas, laws, proclamations, complaints, grievances, are daily brought to our ears. New books every day, pamphlets, currantoes, stories, whole catalogues of volumes of all sorts, new paradoxes, opinions, schisms, heresies, controversies in philosophy, religion, &c. Now come tidings of weddings, maskings, mummeries, entertainments, jubilees, embassies, tilts and tournaments, trophies, triumphs, revels, sports, plays: then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funerals, burials, deaths of princes, new discoveries, expeditions, now comical, then tragical matters. To-day we hear of new lords and officers created, to-morrow of some great men deposed, and then again of fresh honours conferred; one is let loose, another imprisoned; one purchaseth, another breaketh: he thrives, his neighbour turns bankrupt: now plenty, then again dearth and famine; one runs, another rides, wrangles, laughs, weeps, &c. Thus I daily hear, and such like, both private and public news, amidst the gallantry and misery of the world; jollity, pride, perplexities and cares, simplicity and villany; subtlety, knavery, candour and integrity, mutually mixed and offering themselves; I rub on *privus privatus;* as I have still lived, so I now continue, *statu quo prius,* left to a solitary life, and mine own domestic discontents: saving that sometimes, *ne quid mentiar,* as Diogenes

[h] He that is everywhere is nowhere. [i] Præfat. bibliothec. [j] Ambo fortes et fortunati, Mars idem magisterii dominus juxta primam Leovitii regulam. [k] Hensius. [l] Calide ambientes, sollicite litigantes, aut misere excidentes, voces, strepitum, contentiones, &c. [m] Cyp. ad Donat. Unice securus, ne exsudam in foro, aut in mari Indico bonis eluai, de dote filiæ, patrimonio filii non sum sollicitus.

went into the city, and Democritus to the haven to see fashions, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, *non tam sagax observator, ac simplex recitator,*[n] not as they did, to scoff or laugh at all, but with a mixed passion.

> "Bilem sæpè, jocum vestri movêre tumultus."
> Ye wretched mimics, whose fond heats have been,
> How oft! the objects of my mirth and spleen.

I did sometime laugh and scoff with Lucian, and satirically tax with Menippus, lament with Heraclitus, sometimes again I was [p] *petulanti splene chachinno,* and then again, [q] *urere bilis jecur,* I was much moved to see that abuse which I could not mend. In which passion howsoever I may sympathize with him or them, 'tis for no such respect I shroud myself under his name; but either in an unknown habit to assume a little more liberty and freedom of speech, or if you will needs know, for that reason and only respect which Hippocrates relates at large in his Epistle to Damegetus, wherein he doth express, how coming to visit him one day, he found Democritus in his garden at Abdera, in the suburbs, [r] under a shady bower, [s] with a book on his knees, busy at his study, sometimes writing, sometimes walking. The subject of his book was melancholy and madness; about him lay the carcases of many several beasts, newly by him cut up and anatomised; not that he did contemn God's creatures, as he told Hippocrates, but to find out the seat of this *atra bilis,* or melancholy, whence it proceeds, and how it was engendered in men's bodies, to the intent he might better cure it in himself, and by his writings and observations [t] teach others how to prevent and avoid it. Which good intent of his, Hippocrates highly commended: Democritus Junior is therefore bold to imitate, and because he left it imperfect, and it is now lost, *quasi succenturiator Democriti,* to revive again, prosecute, and finish in this treatise.

You have had a reason of the name. If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more fantastical names. Howsoever, it is a kind of policy in these days, to prefix a fantastical title to a book which is to be sold; for, as larks come down to a day-net, many vain readers will tarry and stand gazing like silly passengers at an antic picture in a painter's shop, that will not look at a judicious piece. And, indeed, as [u] Scaliger observes, "nothing more invites a reader than an argument unlooked for, unthought of, and sells better than a scurrile pamphlet," *tum maxime cum novitas excitat* * *palatum.* "Many men," saith Gellius, "are very conceited in their inscriptions," "and able (as [v] Pliny quotes out of Seneca) to make him loiter by the way that went in haste to fetch a midwife for his daughter, now ready to lie down." For my part, I have honourable [w] precedents for this which I have done: I will cite one for all, Anthony Zara, Pap. Episc., his Anatomy of Wit, in four sections, members, subsections, &c., to be read in our libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can allege more than one; I write of melancholy, by being busy to avoid melancholy. There is no greater cause of melancholy than idleness, "no better cure than business," "as [x] Rhasis

[n] Not so sagacious an observer as simple a narrator. [o] Hor. Ep. lib. 1. xix., 20. [p] Per. A laugher with a petulant spleen. [q] Hor. lib. 1. sat. 9. [r] Secundum mœnia locus erat frondosis populis opacus, vitibusque sponte natis, tenuis prope aqua defluebat, placide murmurans, ubi sedile et domus Democriti conspiciebatur. [s] Ipse composite considebat, super genua volumen habens, et utrinque alia patentia parata, dissec aque animalia cumulatim strata, quorum viscera rimabatur. [t] Cùm mundus extra se sit, et mente captus sit, et nesciat se languere, ut medelam adhibeat. [u] Scaliger, Ep. ad Patisonem. Nihil magis lectorem invitat quam inopina'um argumentum, neque vendibilior merx est quàm petulans liber. * Lib. xx. c. 11. Miras sequuntur inscriptionum festivitates. [v] Præfat. Nat. Hist. Patri obstetricem parturienti filiæ accersenti moram injicere possunt. [w] Anatomy of Popery, Anatomy of Immortality, *Angelus salas, Anatomy of* Antimony, &c. [x] Cont. 1. 4, c. 9. Non est cura melior quàm labor.

holds: and howbeit, *stultus labor est ineptiarum*, to be busy in toys is to small purpose, yet hear that divine Seneca, *aliud agere quam nihil*, better do to no end, than nothing. I wrote therefore, and busied myself in this playing labour, *otiosaq. diligentiâ ut vitarem torporem feriandi* with Vectius in Macrobius, *atq. otium in utile verterem negotium.*

> [f] Simul et jucunda et idonea dicere vitæ,
> Lectorem delectando simul atque monendo.
>
> Poets would profit or delight mankind,
> And with the pleasing have th' instructive join'd.
>
> Profit and pleasure, then, to mix with art,
> T' inform the judgment, nor offend the heart,
> Shall gain all votes.

To this end I write, like them, saith Lucian, that "recite to trees, and declaim to pillars for want of auditors:" as [g]Paulus Ægineta ingenuously confesseth, "not that anything was unknown or omitted, but to exercise myself," which course if some took, I think it would be good for their bodies, and much better for their souls; or peradventure as others do, for fame, to show myself (*Scire tuum nihil est, nisi te scire hoc sciat alter*). I might be of Thucydides' opinion, "[a]to know a thing and not to express it, is all one as if he knew it not." When I first took this task in hand, *et quod ait* [b]*ille, impellente genio negotium suscepi*, this I aimed at; [c]*vel ut lenirem animum scribendo*, to ease my mind by writing; for I had *gravidum cor, fœtum caput*, a kind of imposthume in my head, which I was very desirous to be unladen of, and could imagine no fitter evacuation than this. Besides, I might not well refrain, for *ubi dolor, ibi digitus*, one must needs scratch where it itches. I was not a little offended with this malady, shall I say my Mistress "melancholy," my Ægeria, or my *malus genius?* and for that cause, as he that is stung with a scorpion, I would expel *clavum clavo*, [d]comfort one sorrow with another, idleness with idleness, *ut ex viperâ Theriacum*, make an antidote out of that which was the prime cause of my disease. Or as he did, of whom [e]Felix Plater speaks, that thought he had some of Aristophanes' frogs in his belly, still crying *Brexc, ckex, coax, coax, oop, oop*, and for that cause studied physic seven years, and travelled over most part of Europe to ease himself. To do myself good I turned over such physicians as our libraries would afford, or my [f]private friends impart, and have taken this pains. And why not? Carden professeth he wrote his book, "De Consolatione" after his son's death, to comfort himself; so did Tully write of the same subject with like intent after his daughter's departure, if it be his at least, or some impostor's put out in his name, which Lipsius probably suspects. Concerning myself, I can peradventure affirm with Marius in Sallust, "[h]that which others hear or read of, I felt and practised myself; they get their knowledge by books, I mine by melancholising." *Experto crede Roberto.* Something I can speak out of experience, *ærumnabilis experientia me docuit;* and with her in the poet, [i]*Haud ignara mali miseris succurrere disco;* I would help others out of a fellow-feeling; and, as that virtuous lady did of old, "[k]being a leper herself, bestow all her portion to build an hospital for lepers," I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea, but you will infer that this is [l]*actum agere*, an unnecessary work, *cramben bis coctam apponere*, the same again and again in other words. To

[f] Hor. De Arte Poet. [g] Non quod de novo quid addere, aut à veteribus prætermissum, sed proprias exercitationis causa. [a] Qui novit, neque id quod sentit exprimit, perinde est ac si nesciret. [b] Jovius Præf. Hist. [c] Erasmus. [d] Otium otio dolorem dolore sum solatus. [e] Observat. l. 1. [f] M. Joh. Rous, our Protobib. Oxon. M. Hopper, M. Guthridge, &c. [h] Quæ illi audire et legere solent, eorum partim vidi egomet, alia gessi, quæ illi literis, ego militando didici, nunc vos existimate facta an dicta pluris sint. [i] Dido Virg. "Taught by that Power that pities me, I learn to pity them." [k] Camden, Ipsa elephantiasi correpta elephantiasis *hospicium construxit.* [l] Iliada post Homerum.

what purpose? "[m]Nothing is omitted that may well be said," so thought Lucian in the like theme. How many excellent physicians have written just volumes and elaborate tracts of this subject? No news here; that which I have is stolen from others, [n]*Dicitque mihi mea pagina, fur es.* If that severe doom of [o]Synesius be true, "it is a greater offence to steal dead men's labours, than their clothes," what shall become of most writers? I hold up my hand at the bar among others, and am guilty of felony in this kind, *habes confitentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos scribendi cacoethes*, and "[p]there is no end of writing of books," as the Wise-man found of old, in this [q]scribbling age, especially wherein "[r]the number of books is without number, (as a worthy man saith) presses be oppressed," and out of an itching humour that every man hath to show himself, [s]desirous of fame and honour (*scribimus indocti doctique*——), he will write no matter what, and scrape together it boots not whence. "[t]Bewitched with this desire of fame, *etiam mediis in morbis*, to the disparagement of their health, and scarce able to hold a pen, they must say something, "[u]and get themselves a name," saith Scaliger, "though it be to the downfall and ruin of many others." To be counted writers, *scriptores ut salutentur*, to be thought and held Polumathes and Polyhistors, *apud imperitum vulgus ob ventosæ nomen artis*, to get a paper-kingdom: *nulla spe quæstus sed amplâ famæ*, in this precipitate, ambitious age, *nunc ut est sæculum, inter immaturam eruditionem, ambitiosum et præceps* ('tis [x]Scaliger's censure); and they that are scarce auditors, *vix auditores*, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, *togatam armatam*, divine, human authors, rake over all indexes and pamphlets for notes, as our merchants do strange havens for traffic, write great tomes, *Cum non sint re vera doctiores, sed loquaciores*, whereas they are not thereby better scholars, but greater praters. They commonly pretend public good, but as [a]Gesner observes, 'tis pride and vanity that eggs them on; no news or aught worthy of note, but the same in other terms. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As apothecaries we make new mixtures every day, pour out of one vessel into another; and as those old Romans robbed all the cities of the world, to set out their bad-sited Rome, we skim off the cream of other men's wits, pick the choice flowers of their tilled gardens to set out our own sterile plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so *Jovius inveighs). They lard their lean books with the fat of others' works. *Ineruditi fures*, &c. A fault that every writer finds, as I do now, and yet faulty themselves, [b]*Trium literarum homines*, all thieves; they pilfer out of old writers to stuff up their new comments, scrape Ennius dung-hills, and out of [c]Democritus' pit, as I have done. By which means it comes to pass, "[d]that not only libraries and shops are full of our putid papers, but every close-stool and jakes, *Scribunt carmina quæ legunt cacantes;* they serve to put under pies, to [e]lap spice in, and keep roast-meat from burning. "With us in France," saith [f]Scaliger, "every man hath liberty to write, but few ability. [g]Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scribblers," that either write for vain-glory, need, to get money, or as parasites to flatter and collogue with some great men, they put out [h]*burras, quisquiliasque inep-*

[m] Nihil prætermissum quod à quovis dici possit. [n] Martialis. [o] Magis impium mortuorum lucubrationes, quàm vestes furari. [p] Eccl. xii. [q] Libros Eunuchi gignunt, steriles pariunt. [r] D. King præfat. lect. Jonas, the late right reverend Lord B. of London. [s] Homines famelici gloriæ ad ostentationem eruditionis undique congerunt. Buchananus. [t] Effaciuati etiam laudis amore, &c. Justus Baronius. [u] Ex ruinis alienæ existimationis sibi gradum ad famam struunt. [x] Exercit. 288. [a] Omnes sibi famam quærunt et quovis modo in orbem spargi contendunt, ut novæ alicujus rei habeantur auctores. Præf. biblioth. [b] Præfat. hist. [b] Plautus. [c] E Democriti puteo. [d] Non tam refertæ bibliothecæ quam cloacæ. [e] Et quicquid cartis amicitur ineptis. [f] Epist. ad Petas. in regno Franciæ omnibus scribendi datur libertas paucis facultas. [g] Olim literæ ob homines in precio, nunc sordent ob homines. [h] Ans. pao

tiasque. [i]Amongst so many thousand authors you shall scarce find one, by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potiùs quàm perficitur,* by which he is rather infected than any way perfected.

——— [k] Qui talia legit,
Quid didicit tandem, quid scit nisi somnia, nugas?

So that oftentimes it falls out (which Callimachus taxed of old) a great book is a great mischief. [l]Cardan finds fault with Frenchmen and Germans, for their scribbling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant,* he doth not bar them to write, so that it be some new invention of their own; but we weave the same web still, twist the same rope again and again; or if it be a new invention, 'tis but some bauble or toy which idle fellows write, for as idle fellows to read, and who so cannot invent? "[m]He must have a barren wit, that in this scribbling age can forge nothing. [n]Princes show their armies, rich men vaunt their buildings, soldiers their manhood, and scholars vent their toys;" they must read, they must hear whether they will or no.

[o] Et quodcunque semel chartis illeverit, omnes
Gestiet à furno redeuntes scire lacuque,
Et pueros et anus———.

What once is said and writ, all men must know,
Old wives and children as they come and go.

"What a company of poets hath this year brought out," as Pliny complains to Sossius Sinesius. "[p]This April every day some or other have recited." What a catalogue of new books all this year, all this age (I say), have our Frankfort Marts, our domestic Marts brought out? Twice a year, "[q]*Proferunt se nova ingenia et ostentant,* we stretch our wits out, and set them to sale, *magno conatu nihil agimus.* So that which [b]Gesner much desires, if a speedy reformation be not had, by some Prince's Edicts and grave Supervisors, to restrain this liberty, it will run on *in infinitum. Quis tam avidus librorum helluo,* who can read them? As already, we shall have a vast Chaos and confusion of books, we are [c]oppressed with them, [d]our eyes ache with reading, our fingers with turning. For my part I am one of the number *nos numerus sumus,* (we are mere ciphers): I do not deny it, I have only this of Macrobius to say for myself, *Omne meum, nihil meum,* 'tis all mine, and none mine. As a good housewife out of divers fleeces weaves one piece of cloth, a bee gathers wax and honey out of many flowers, and makes a new bundle of all, *Floriferis ut apes in saltibus omnia libant,* I have laboriously [e]collected this Cento out of divers writers, and that *sine injuriâ,* I have wronged no authors, but given every man his own; which [f]Hierom so much commends in Nepotian; he stole not whole verses, pages, tracts, as some do now-a-days, concealing their author's names, but still said this was Cyprian's, that Lactantius, that Hillarius, so said Minutius Felix, so Victorinus, thus far Arnobius: I cite and quote mine authors (which, howsoever some illiterate scribblers account pedantical, as a cloak of ignorance, and opposite to their affected fine style, I must and will use) *sumpsi, non surripui;* and what Varro, lib. 6. de re rust. speaks of bees, *minimè maleficæ nullius opus vellicantes faciunt deterius,* I can say of myself, Whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which Seneca approves), *aliud tamen quàm unde sumptum sit apparet,* which nature doth with the aliment of our bodies incorporate, digest,

[i] Inter tot mille volumina vix unus a cujus lectione quis melior evadat, immo potius non pejor. [k] Palingenius. What does any one, who reads such works, learn or know but dreams and trifling things. [l] Lib. 5. de Sap. [m] Sterile oportet esse ingenium quod in hoc scripturientum pruritus, &c. [n] Cardan, præf. ad Consol. [o] Hor. lib. 1, sat. 4. [p] Epist. lib. 1. Magnum poetarum proventum annus hic attulit, mense Aprili nullus fere dies quo non aliquis recitavit. [q] Idem. [b] Principibus et doctoribus deliberandum relinquo, ut arguantur auctorum furta et millies repetita tollantur, et temere scribendi libido coerceatur, aliter in infinitum progressura. [c] Onerabuntur ingenia, nemo legendis sufficit. [d] Libris obruimur, oculi legendo, manus volitando dolent. Fam. Strada Momo. Lucretius. [e] Quicquid ubique bene dictum facio meum, et illud nunc neis ad compendium, nunc ad fidem et auctoritatem alienis exprimo verbis, omnes auctores meos clientes esse arbitror, &c. *Sarisburiensis ad Polycrat. prol.* [f] In Epitaph. Nep. illud Cyp. hoc Lact. *Illud Hillar. est, ita Victorinus, in hunc modum loquutus est Arnobius,* &c.

assimilate, I do *concoquere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my Maceronicon, the method only is mine own. I must usurp that of [g] *Wecker è Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, and shows a scholar. Oribasius, Æsius, Avicenna, have all out of Galen, but to their own method, *diverso stilo, non diversâ fide.* Our poets steal from Homer; he spews, saith Ælian, they lick it up. Divines use Austin's words *verbatim* still, and our story-dressers, do as much; he that comes last is commonly best.

——— donec quid granatus ætas
Postera sorsque ferat melior.———[h]

Though there were many giants of old in Physic and Philosophy, yet I say with [i] Didacus Stella, "A dwarf standing on the shoulders of a giant may see farther than a giant himself;" I may likely add, alter, and see farther than my predecessors; and it is no greater prejudice for me to indite after others, than for Ælianus Montaltus, that famous physician, to write *de morbis capitis* after Jason Pratensis, Heurnius, Hildesheim, &c., many horses to run in a race, one logician, one rhetorician, after another. Oppose then what thou wilt,

Allatres licet usque nos et usque,
Et Gannitibus improbis lacessas.

I solve it thus. And for those other faults of barbarism, [k] Doric dialect, extemporanean style, tautologies, apish imitation, a rhapsody of rags gathered together from several dung-hills, excrements of authors, toys and fopperies confusedly tumbled out, without art, invention, judgment, wit, learning, harsh, raw, rude, fantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull, and dry; I confess all ('tis partly affected), thou canst not think worse of me than I do of myself. 'Tis not worth the reading, I yield it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth myself to read him or thee so writing; 'tis not *operæ pretium.* All I say is this, that I have [b] precedents for it, which Isocrates calls, *perfugium iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt;* others have done as much, it may be more, and perhaps thou thyself, *Novimus et qui te*, &c. We have all our faults; *scimus, et hanc veniam*, &c.; [c] thou censurest me, so have I done others, and may do thee, *Cedimus inque vicem*, &c., 'tis *lex talionis, quid pro quo.* Go now, censure, criticise, scoff, and rail.

[d] Nasutus sis usque licet, sis denique nasus:
Non potes in nugas dicere plura meas,
Ipse ego quàm dixi, &c.

Wert thou all scoffs and flouts, a very Momus,
Than we ourselves, thou canst not say worse of us.

Thus, as when women scold, have I cried whore first, and in some men's censures I am afraid I have overshot myself, *Laudare se vani, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrûm non sum, nec imus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasangs, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have essayed, put myself upon the stage; I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our style bewrays us, and as [e] hunters find their game by the trace, so is a man's genius descried by his works, *Multò meliùs ex sermone quàm lineamentis, de moribus hominum judicamus;* it was old Cato's rule. I have laid myself open (I know it) in this treatise, turned mine inside

[g] Præf. ad Syntax. med. [h] Until a later age and a happier lot produce something more truly grand. [i] In Luc. 10. tom. 2. Pigmei Gigantum humeris impositi plusquam ipsi Gigantes vident. [k] Nec arancarum textus ideo melior quia ex se fila gignuntur, nec noster ideo vilior, quia ex alienis libamus ut apes. Lipsius adversus dialogist. [b] Uno absurdo dato mille sequuntur. [c] Non dubito multos lectores hic fore stultos. [d] Martial, 13, 2. [e] Ut venatores feram è vestigio impresso, virum scriptiunculâ. Lips.

outward: I shall be censured, I doubt not; for, to say truth with Erasmus, *nihil morosius hominum judiciis*, there is naught so peevish as men's judgments; yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palates.

[f]Tres mihi convivæ prope dissentire videntur, Poscentes vario multum diversa palato, &c.	Three guests I have, dissenting at my feast, Requiring each to gratify his taste With different food.

Our writings are as so many dishes, our readers guests, our books like beauty, that which one admires another rejects; so are we approved as men's fancies are inclined. *Pro captu lectoris habent sua fata libelli.* That which is most pleasing to one is *amaracum sui*, most harsh to another. *Quot homines, tot sententiæ*, so many men, so many minds: that which thou condemnest he commends. [g]*Quod petis, id sane est invisum acidumque duobus.* He respects matter, thou art wholly for words; he loves a loose and free style, thou art all for neat composition, strong lines, hyperboles, allegories; he desires a fine frontispiece, enticing pictures, such as *Hieron. Natali the jesuit hath cut to the Dominicals, to draw on the reader's attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not pointblank to his humour, his method, his conceit, [h]*si quid forsan omissum, quod is animo conceperit, si quæ dictio*, &c. If aught be omitted, or added, which he likes, or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an ass, *nullus es*, or *plagiarius*, a trifler, a trivant, thou art an idle fellow; or else it is a thing of mere industry, a collection without wit or invention, a very toy. [i]*Facilia sic putant omnes quæ jam facta, nec de salebris cogitant ubi via strata;* so men are valued, their labours vilified by fellows of no worth themselves, as things of nought, who could not have done so much. *Unusquisque abundat sensu suo*, every man abounds in his own sense; and whilst each particular party is so affected, how should one please all?

[k]Quid dem? quid non dem? Renuis tu quod jubet ille.	
——————What courses must I chuse?	
What not? What both would order you refuse.	

How shall I hope to express myself to each man's humour and [l]conceit, or to give satisfaction to all? Some understand too little, some too much, *qui similiter in legendos libros, atque in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as [m]Austin observes, not regarding what, but who write, [n]*orexin habet auctoris celebritas*, not valuing the metal, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo.* If he be not rich, in great place, polite and brave, a great doctor, or full fraught with grand titles, though never so well qualified, he is a dunce; but, as *Baronius hath it of Cardinal Caraffa's works, he is a mere hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilify, detract, and scoff; (*qui de me forsan, quicquid est, omni contemptu contemptius judicant*) some as bees for honey, some as spiders to gather poison. What shall I do in this case? As a Dutch host, if you come to an inn in Germany, and dislike your fare, diet, lodging, &c., replies in a surly tone, "[o]*aliud tibi quæras diversorium*," if you like not this, get you to another inn: I resolve, if you like not my writing, go read something else. I do not much esteem thy censure, take thy course, it is not as thou wilt, nor as I will, but when we have both done, that of [p]Plinius Secundus to Trajan will prove true, "Every man's witty labour takes not, except the matter, subject, occasion, and some commending favourite happen to it." If I be taxed, exploded

[f]Hor. [g]Hor. *Antwerp. fol. 1607. [h]Muretus. [i]Lipsius. [k]Hor. [l]Fieri non potest, ut quod quisque cogitat, dicat unus. Muretus. [m]Lib. 1. de ord., cap. 11. [n]Erasmus. *Annal. Tom. 3. ad annum 360. Est porcus ille qui sacerdotem ex amplitudine redituum sordide demetitur. [o]Erasm. dial. [p]Epist. lib. 6. Cujusque ingenium non statim emergit, nisi materiæ fautor, occasio, commendatorque contingat.

by thee and some such, I shall haply be approved and commended by others, and so have been (*Expertus loquor*), and may truly say with [q] Jovius in like case, (*absit verbo jactantia*) *heroum quorundam, pontificum, et virorum nobilium familiaritatem et amicitiam, gratasque gratias, et multorum* [r] *bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthy men, so have I been vilified by others, and shall be. At the first publishing of this book, (which [s] Probus of Persius' satires), *editum librum continuò mirari homines, atque avidè deriperè cœperunt*, I may in some sort apply to this my work. The first, second, and third editions were suddenly gone, eagerly read, and, as I have said, not so much approved by some, as scornfully rejected by others. But it was Democritus his fortune, *Idem admirationi et* [t] *irrisioni habitus.* 'Twas Seneca's fate, that superintendent of wit, learning, judgment, [u] *ad stuporem doctus*, the best of Greek and Latin writers, in Plutarch's opinion; "that renowned corrector of vice," as [v] Fabius terms him, "and painful omniscious philosopher, that writ so excellently and admirably well," could not please all parties, or escape censure. How is he vilified by [x] Caligula, Agellius, Fabius, and Lipsius himself, his chief propugner? *In eo pleraque pernitiosa*, saith the same Fabius, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often and remiss, as Agellius observes, *oratio vulgaris et protrita, dicaces et ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is. *In partibus spinas et fastidia habet*, saith † Lipsius; and, as in all his other works, so especially in his epistles, *aliæ in argutiis et ineptiis occupantur, intricatus alicubi, et parum compositus, sine copiâ rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoics' fashion, *parum ordinavit, multa accumulavit*, &c. If Seneca be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? "No man so absolute ([y] Erasmus holds) to satisfy all, except antiquity, prescription, &c., set a bar." But as I have proved in Seneca, this will not always take place, how shall I evade? 'Tis the common doom of all writers, I must (I say) abide it; I seek not applause; [z] *Non ego ventosæ venor suffragia plebis;* again, *non sum adeo informis*, I would not be [a] vilified.

> ——— [b] laudatus abunde,
> Non fastiditus si tibi, lector, ero.

I fear good men's censures, and to their favourable acceptance I submit my labours,

> ——— [c] et linguas mancipiorum
> Contemno.

As the barking of a dog, I securely contemn those malicious and scurrile obloquies, flouts, calumnies of railers and detractors; I scorn the rest. What therefore I have said, *pro tenuitate meâ*, I have said.

One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologise, *deprecari*, and upon better advice give the friendly reader notice: it was not mine intent to prostitute my muse in English, or to divulge *secreta Minervæ*, but to have exposed this more contract in Latin, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenary stationers in English; they print all,

> ——— cudunque libellos
> In quorum foliis vix simia nuda cacaret;

[q] Præf. hist. [r] Laudari a laudato laus est. [s] Vit. Persii. [t] Minuit præsentia famam. [u] Lipsius Judic. de Seneca. [v] Lib. 10. Plurimum studii, multum rerum cognitionem, omnem studiorum materiam, &c., multa in eo probanda, multa admiranda. [x] Suet. Arena sine calce. † Introduct. ad Sen. [y] Judic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longa temporis præscriptio, semota judicandi libertate, religione quadam animos occupârit. [z] Hor. Ep. I. lib. 19. [a] Aquè turpe frigidè laudari ac insectanter vituperari. Phavorinus A. Gel. lib. 19, cap. 2. [b] Ovid. trist. 11. eleg. 6. [c] Juven sat. 5.

But in Latin they will not deal; which is one of the reasons [d]Nicholas Car, in his oration of the paucity of English writers, gives, that so many flourishing wits are smothered in oblivion, lie dead and buried in this our nation. Another main fault is, that I have not revised the copy, and amended the style, which now flows remissly, as it was first conceived; but my leisure would not permit; *Feci nec quod potui, nec quod volui,* I confess it is neither as I would, nor as it should be.

[e]Cùm relego scripsisse pudet, quia plurima cerno Me quoque quæ fuerant judice digna lini.	When I peruse this tract which I have writ, I am abash'd, and much I hold unfit.

Et quod gravissimum, in the matter itself, many things I disallow at this present, which when I writ, [f]*Non eadem est ætas, non mens;* I would willingly retract much, &c., but 'tis too late, I can only crave pardon now for what is amiss.

I might indeed, (had I wisely done) observed that precept of the poet,—— *nonumque prematur in annum,* and have taken more care: or, as Alexander the physician would have done by lapis lazuli, fifty times washed before it be used I should have revised, corrected and amended this tract; but I had not (as I said) that happy leisure, no amanuenses or assistants. Pancrates in [g]Lucian, wanting a servant as he went from Memphis to Coptus in Egypt, took a door bar, and after some superstitious words pronounced (Eucrates the relator was then present) made it stand up like a serving-man, fetch him water, turn the spit, serve in supper, and what work he would besides; and when he had done that service he desired, turned his man to a stick again. I have no such skill to make new men at my pleasure, or means to hire them; no whistle to call like the master of a ship, and bid them run, &c. I have no such authority, no such benefactors, as that noble [h]Ambrosius was to Origen, allowing him six or seven amanuenses to write out his dictates; I must for that cause do my business myself, and was therefore enforced, as a bear doth her whelps, to bring forth this confused lump; I had not time to lick it into form, as she doth her young ones, but even so to publish it, as it was first written *quicquid in buccam venit,* in an extemporean style, as [h]I do commonly all other exercises, *effudi quicquid dictavit genius meus,* out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affectation of big words, fustian phrases, jingling terms, tropes, strong lines, that like †Acesta's arrows caught fire as they flew, strains of wit, brave heats, elogies, hyperbolical exornations, elegancies, &c., which many so much affect. I am [i]*aquæ potor,* drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, *ficum voco ficum, et ligonem ligonem,* and as free, as loose, *idem calamo quod in mente,* [k]I call a spade a spade, *animis hæc scribo, non auribus,* I respect matter not words; remembering that of Cardan, *verba propter res, non res propter verba:* and seeking with Seneca, *quid scribam, non quemadmodum,* rather *what* than *how* to write: for as Philo thinks, "[l]He that is conversant about matter, neglects words, and those that excel in this art of speaking, have no profound learning,

> [m]Verba nitent phaleris, at nullas verba medullas
> Intus habent——

Besides, it was the observation of that wise Seneca, "[n]when you see a fellow careful about his words, and neat in his speech, know this for a certainty that

[d] Aut artis inscii aut quæstui magis quam literis student. hab. Cantab. et Lond. Excus. 1676. [e] Ovid. de pont. Eleg. 1. 6. [f] Hor. [g] Tom. 3. Philopseud. accepto pessulo, quum carmen quoddam dixisset, effecit ut ambularet, aquam hauriret, urnam pararet, &c. [h] Eusebius, eccles. hist. lib. 6. [h] Stans pede in uno, as he made verses. † Virg. [i] Non eadem à summo expectes, minimoque poeta. [k] Stylus hic nullus, præter parrhesiam. [l] Qui rebus se exercet, verba negligit, et qui callet artem dicendi, nullam disciplinam habet recognitam. [m] Palingenius. Words may be resplendent with ornament, but they contain no marrow within. [n] Cujuscunque orationem vides politam et sollicitam, scito animum in pusillis occupatum, in *scriptis nil solidum. Epist. lib. 1. 21.*

man's mind is busied about toys, there's no solidity in him. *Non est ornamentum virile concinnitas:* as he said of a nightingale, *vox es, præterea nihil,* &c. I am therefore in this point a professed disciple of [o]Apollonius a scholar of Socrates, I neglect phrases, and labour wholly to inform my reader's understanding, not to please his ear; 'tis not my study or intent to compose neatly, which an orator requires, but to express myself readily and plainly as it happens. So that as a river runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages;* now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow: now serious, then light; now comical, then satirical; now more elaborate, then remiss, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no otherwise to thee, than the way to an ordinary traveller, sometimes fair, sometimes foul; here champaign, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee *per ardua montium, et lubrica vallium, et roscida cespitum, et* [p]*glebosa camporum,* through variety of objects that which thou shalt like and surely dislike.

For the matter itself or method, if it be faulty, consider I pray you that of *Columella, Nihil perfectum, aut à singulari consummatum industriâ,* no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in Galen, Aristotle, those great masters. *Boni venatoris* ([p] one holds) *plures feras capere, non omnes;* he is a good huntsman, can catch some, not all; I have done my endeavour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc pulvere desudamus,* I am but a smatterer, I confess, a stranger, [q]here and there I pull a flower; I do easily grant, if a rigid censurer should criticise on this which I have writ, he should not find three sole faults, as Scaliger in Terence, but three hundred. So many as he hath done in Cardan's subtleties, as many notable errors as [r]Gul. Laurembergius, a late professor of Rostocke, discovers in that anatomy of Laurentius, or Barocius the Venetian in *Sacro boscus.* And although this be a sixth edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus,* so difficult and tedious, that as carpenters do find out of experience, 'tis much better build a new sometimes, than repair an old house; I could as soon write as much more, as alter that which is written. If aught therefore be amiss (as I grant there is), I require a friendly admonition, no bitter invective, [s]*Sint musis socii Charites, Furia omnis abesto,* otherwise, as in ordinary controversies, *funem contentionis nectamus, sed cui bono?* We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

——[t]Arcades ambo, Et cantare pares, et respondere parati.	Both young Arcadians, both alike inspir'd To sing and answer as the song requir'd.

If we do wrangle, what shall we get by it? Trouble and wrong ourselves, make sport to others. If I be convict of an error, I will yield, I will amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto.* In the mean time I require a favourable censure of all faults omitted, harsh compositions, pleonasms of words, tautological repetitions (though Seneca bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of tenses, numbers, printers' faults, &c. My translations are sometimes rather paraphrases than interpretations, *non ad verbum,* but as an author, I use more liberty, and that's only taken which was to my purpose. Quotations are often inserted in the text, which

[o] Philostratus, lib. 8. vit. Apol. Negligebat oratoriam facultatem, et penitus aspernabatur ejus professores, quod linguam duntaxat, non autem mentem redderent eruditiorem. [p] Hic enim, quod Seneca de Ponto, bos herbam, ciconia larisam, canis leporem, virgo florem legat. [p] Pet. Nannius not. in Hor. [q] Non hic colonus domicilium habeo, sed topiarii in morem, hinc inde florem vellico, ut canis Nilum lambens. [r] Supra bis mille notabiles errores Laurentii demonstravi, &c. [s] Philo de Con. [t] Virg.

makes the style more harsh, or in the margin as it happened. Greek authors, Plato, Plutarch, Athenæus, &c., I have cited out of their interpreters, because the original was not so ready. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of authors' names, ranked them *per accidens*, not according to chronology; sometimes Neotericks before Ancients, as my memory suggested. Some things are here altered, expunged in this sixth edition, others amended, much added, because many good *authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

> * Nunquam ita quicquam bene subductâ ratione ad vitam fuit,
> Quin res, ætas, usus, semper aliquid apportent novi,
> Aliquid moneant, ut illa quæ scire te credas, nescias,
> Et quæ tibi putâris prima, in exercendo ut repudias.
>
> Ne'er was aught yet at first contrived so fit,
> But use, age, or something would alter it;
> Advise thee better, and, upon peruse,
> Make thee not say, and what thou takest refuse.

But I am now resolved never to put this treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract; I have done. The last and greatest exception is, that I, being a divine, have meddled with physic,

> y——Tantumne est ab re tuâ otii tibi,
> Aliena ut cures, eaque nihil quæ ad te attinent?

Which Menedemus objected to Chremes; have I so much leisure, or little business of mine own, as to look after other men's matters which concern me not? What have I to do with physic? *Quod medicorum est promittant medici.* The *Lacedemonians were once in counsel about state matters, a debauched fellow spake excellent well, and to the purpose, his speech was generally approved: a grave senator steps up, and by all means would have it repealed, though good, because *dehonestabatur pessimo auctore*, it had no better an author; let some good man relate the same, and then it should pass. This counsel was embraced, *factum est*, and it was registered forthwith. *Et sic bona sententia mansit, malus auctor mutatus est.* Thou sayest as much of me, stomachosus as thou art, and grantest, peradventure, this which I have written in physic, not to be amiss, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak. There be many other subjects, I do easily grant, both in humanity and divinity, fit to be treated of, of which had I written *ad ostentationem* only, to show myself, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied myself and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which, as a rillet, is deducted from the main channel of my studies, in which I have pleased and busied myself at idle hours, as a subject most necessary and commodious. Not that I prefer it before divinity, which I do acknowledge to be the queen of professions, and to which all the rest are as handmaids, but that in divinity I saw no such great need. For had I written positively, there be so many books in that kind, so many commentators, treatises, pamphlets, expositions, sermons, that whole teams of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at Paul's Cross, a sermon in St. Marie's Oxon, a sermon in Christ-Church, or a sermon before the right honourable, right reverend, a sermon before the right worshipful, a sermon in Latin, in English, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppress my labours in this kind, as others have been to press and publish theirs. To have written in controversy had been to cut off an hydra's head, *lis litem generat*, one begets another, so

* Frambesarius, Sennertus, Ferandus, &c. * Ter. Adelph. y Heaut. Act. 1. scen. 1. * Gellius, lib. 18, cap. 5. * Et inde catena quædam fit, quæ hæredes etiam ligat. Cardan. Hensius.

many duplications, triplications, and swarms of questions. *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as [b]Alexander, the sixth pope, long since observed, provoke a great prince than a begging friar, a Jesuit, or a seminary priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable society, they must and will have the last word; and that with such eagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that as he [c]said, *furorne cæcus, an rapit vis acrior, an culpa, responsum date?* Blind fury, or error, or rashness, or what it is that eggs them, I know not, I am sure many times, which [d]Austin perceived long since, *tempestate contentionis serenitas charitatis obnubilatur*, with this tempest of contention, the serenity of charity is overclouded, and there be too many spirits conjured up already in this kind in all sciences, and more than we can tell how to lay, which do so furiously rage, and keep such a racket, that as [e]Fabius said, "It had been much better for some of them to have been born dumb, and altogether illiterate, than so far to dote to their own destruction."

> At melius fuerat non scribere, namque tacere*
> Tutum semper erit,——

'Tis a general fault, so Severinus the Dane complains [f]in physic, "unhappy men as we are, we spend our days in unprofitable questions and disputations," intricate subtleties, *de lanâ caprinâ*, about moonshine in the water, "leaving in the meantime those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them ourselves, but hinder, condemn, forbid, and scoff at others, that are willing to inquire after them." These motives at this present have induced me to make choice of this medicinal subject.

If any physician in the mean time shall infer, *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, 'tis a common transition, and why may not a melancholy divine, that can get nothing but by simony, profess physic? Drusianus an Italian (Crusianus, but corruptly, Trithemius calls him) "[g]because he was not fortunate in his practice, forsook his profession, and writ afterwards in divinity." Marcilius Ficinus was *semel et simul;* a priest and a physician at once, and [h]T. Linacer in his old age took orders. The Jesuits profess both at this time, divers of them *permissu superiorum*, chirurgeons, panders, bawds, and midwives, &c. Many poor country-vicars, for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empirics, and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as Paul did, at last turn taskers, maltsters, costermongers, graziers, sell ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or *indecorum*, if all be considered aright, I can vindicate myself with Georgius, Braunus, and Hieronymus Hemingius, those two learned divines; who (to borrow a line or two of mine [i]elder brother) drawn by a "natural love, the one of pictures and maps, prospectives and corographical delights, writ that ample theatre of cities; the other to the study of genealogies, penned *theatrum*

[b]Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine. *Hor. epod. lib. od. 7. [d]Epist. 86. ad Casulam presb. [e]Lib. 12. cap. 1. Mutos nasci, et omni scientia egere satius fuisset, quàm sic in propriam perniciem insanire. * But it would be better not to write, for silence is the safer course. [f]Infelix mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus, naturæ principes thesauros, in quibus gravissimæ morborum medicinæ collocatæ sunt, interim intactos relinquimus. Nec ipsi solum relinquimus, sed et alios prohibemus, impedimus, condemnamus, ludibriisque afficimus. [g]Quod in praxi minime fortunatus esset, medicinam reliquit, et ordinibus initiatus in Theologia postmodum scripsit. Gesner Bibliotheca. [h]P. Jovius. [i]M. W. Burton, preface to his description of Leicestershire, printed at London by W. Jaggard, for J. White, 1622.

genealogicum." Or else I can excuse my studies with [k]Lessius the Jesuit in like case. It is a disease of the soul on which I am to treat, and as much appertaining to a divine as to a physician, and who knows not what an agreement there is betwixt these two professions? A good divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, Mat. iv. 23; Luke, v. 18; Luke, vii. 8. They differ but in object, the one of the body, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as [l]our Regius Professor of physic well informed us in a learned lecture of his not long since. One helps the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c., by applying that spiritual physic; as the other uses proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not find a fitter task to busy myself about, a more apposite theme, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixed malady can do little alone, a physician in some kinds of melancholy much less, both make an absolute cure.

[m] Alterius sic altera poscit opem.

——————when in friendship join'd
A mutual succour in each other find.

And 'tis proper to them both, and I hope not unbeseeming me, who am by my profession a divine, and by mine inclination a physician. I had Jupiter in my sixth house; I say with [n]Beroaldus, *non sum medicus, nec medicinæ prorsus expers*, in the theory of physic I have taken some pains, not with an intent to practice, but to satisfy myself, which was a cause likewise of the first undertaking of this subject.

If these reasons do not satisfy thee, good reader, as Alexander Munificus that bountiful prelate, sometimes bishop of Lincoln, when he had built six castles, *ad invidiam operis eluendam*, saith [o]Mr. Cambden, to take away the envy of his work (which very words Nubrigensis hath of Roger the rich bishop of Salisbury, who in king Stephen's time built Shirburn castle, and that of Devizes), to divert the scandal or imputation, which might be thence inferred, built so many religious houses. If this my discourse be overmedicinal, or savour too much of humanity, I promise thee that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the matter of this my subject, *rem substratam*, melancholy, madness, and of the reasons following, which were my chief motives: the generality of the disease, the necessity of the cure, and the commodity or common good that will arise to all men by the knowledge of it, as shall at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomise this humour aright, through all the members of this our Microcosmus, is as great a task, as to reconcile those chronological errors in the Assyrian monarchy, find out the quadrature of a circle, the creeks and sounds of the north-east, or north-west passages, and all but as good a discovery as that hungry [p]Spaniard's of Terra Australis Incognita, as great trouble as to perfect the motion of Mars and Mercury, which so crucifies our astronomers, or to rectify the Gregorian *Kalender*. I am so affected for my part, and hope as [q]Theophrastus did by

[k] In Hygiasticon, neque enim hæc tractatio aliena videri debet à theologo, &c., agitur de morbo animæ. [l] D. Clayton in comitiis, anno 1621. [m] Hor. [n] Lib. de pestil. [o] In Newark in Nottinghamshire. Cum duo edificisset castella, ad tollendam structionis invidiam, et expiandam maculam, duo instituit cœnobia, et collegia religiosis implevit. [p] Ferdinando de Quir. anno 1612. Amsterdami impress. [q] Præfat. ad Characteres: Spero enim (O Policles) libros nostros meliores inde futuros, quod istiusmodi memoriæ mandata reliquerimus, ex preceptis et exemplis nostris ad vitam accommodatis, ut se inde corrigant.

his characters, "That our posterity, O friend Policles, shall be the better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use." And as that great captain Zisca would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, will drive away melancholy, (though I be gone) as much as Zisca's drum could terrify his foes. Yet one caution let me give by the way to my present, or my future reader, who is actually melancholy, that he read not the [r]symptoms or prognostics in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person (as melancholy men for the most part do), he trouble or hurt himself, and get in conclusion more harm than good. I advise them therefore warily to peruse that tract, *Lapides loquitur* (so said [s]Agrippa de occ. Phil.) *et caveant lectores ne cerebrum iis excutiat.* The rest I doubt not they may securely read, and to their benefit. But I am overtedious, I proceed.

Of the necessity and generality of this which I have said, if any man doubt, I shall desire him to make a brief survey of the world, as [t]Cyprian adviseth Donat, "supposing himself to be transported to the top of some high mountain, and thence to behold the tumults and chances of this wavering world, he cannot chuse but either laugh at, or pity it." S. Hierom out of a strong imagination, being in the wilderness, conceived with himself, that he then saw them dancing in Rome; and if thou shalt either conceive, or climb to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dotes; that it is (which Epichthonius Cosmopolites expressed not many years since in a map) made like a fool's head (with that motto, *Caput helleboro dignum*) a crazed head, *cavea stultorum*, a fool's paradise, or as Apollonius, a common prison of gulls, cheaters, flatterers, &c., and needs to be reformed. Strabo in the ninth book of his geography, compares Greece to the picture of a man, which comparison of his, Nic. Gerbelius in his exposition of Sophianus' map, approves; the breast lies open from those Acroceraunian hills in Epirus, to the Sunian promontory in Attica; Pagæ and Magæra are the two shoulders; that Isthmus of Corinth the neck; and Peloponnesus the head. If this allusion holds 'tis sure a mad head; Morea may be Moria, and to speak what I think, the inhabitants of modern Greece swerve as much from reason and true religion at this day, as that Morea doth from the picture of a man. Examine the rest in like sort, and you shall find that kingdoms and provinces are melancholy, cities and families, all creatures, vegetal, sensible, and rational, that all sorts, sects, ages, conditions, are out of tune, as in Cebes' table, *omnes erroreni bibunt*, before they come into the world, they are intoxicated by error's cup, from the highest to the lowest have need of physic, and those particular actions in [u]Seneca, where father and son prove one another mad, may be general; Porcius Latro shall plead against us all. For indeed who is not a fool, melancholy, mad?—[x] *Qui nil molitur inepte*, who is not brain-sick? Folly, melancholy, madness, are but one disease, *Delirium* is a common name to all. Alexander, Gordonius, Jason Pratensis, Savanarola, Guianerius, Montaltus, confound them as differing *secundum magis et minus;* so doth David, Psal. xxxvii. 5. "I said unto the fools, deal not so madly," and 'twas an old Stoical paradox, *omnes stultos insanire*, [y]all fools are mad, though some madder than others. And who is not a fool, who is free from melancholy?

[r] Part 1. sect. 3. [s] Præf. lectori. [t] Ep. 2. 1. 2. ad Donatum. Paullisper te crede subduci in ardui montis verticem celsiorem, speculare inde rerum jacentium facies, et oculis in diversa porrectis, fluctuantis mundi turbines intueri, jam simul aut ridebis aut misereberis, &c. [u] Controv. 1. 2. cont. 7. & 1. 6. cont. [x] *Horatius* [y] *Idem, Hor.* 1. 2. Satyra 3. Damasippus Stoicus probat omnes stultos insanire.

Who is not touched more or less in habit or disposition? If in disposition, "ill dispositions beget habits, if they persevere," saith [a]Plutarch, habits either are, or turn to diseases. 'Tis the same which Tully maintains in the second of his Tusculans, *omnium insipientum animi in morbo sunt, et perturbatorum*, fools are sick, and all that are troubled in mind: for what is sickness, but as [b]Gregory Tholosanus defines it, "A dissolution or perturbation of the bodily league, which health combines:" and who is not sick, or ill-disposed? in whom doth not passion, anger, envy, discontent, fear and sorrow reign? Who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments, I will evince it, that most men are mad, that they had as much need to go a pilgrimage to the Anticyræ (as in Strabo's time they did) as in our days they run to Compostella, our Lady of Rochem, or Lauretta, to seek for help; that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of hellebore than of tobacco.

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of Solomon, Eccl. ii. 12. "And I turned to behold wisdom, madness and folly," &c. And ver. 23: "All his days are sorrow, his travel grief, and his heart taketh no rest in the night." So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter itself is madness according to Solomon, and as St. Paul hath it, "Worldly sorrow brings death." "The hearts of the sons of men are evil, and madness is in their hearts while they live," Eccl. ix. 3. "Wise men themselves are no better," Eccl. i. 18. "In the multitude of wisdom is much grief, and he that increaseth wisdom increaseth sorrow," chap. ii. 17. He hated life itself, nothing pleased him: he hated his labour, all, as [c]he concludes, is "sorrow, grief, vanity, vexation of spirit." And though he were the wisest man in the world, *sanctuarium sapientiæ*, and had wisdom in abundance, he will not vindicate himself, or justify his own actions. "Surely I am more foolish than any man, and have not the understanding of a man in me," Prov. xxx. 2. Be they Solomon's words, or the words of Agur, the son of Jakeh, they are canonical. David, a man after God's own heart, confesseth as much of himself, Psal. xxxvii. 21, 22. "So foolish was I and ignorant, I was even as a beast before thee." And condemns all for fools, Psal. liii.; xxxii. 9; xlix. 20. He compares them to "beasts, horses, and mules, in which there is no understanding." The Apostle Paul accuseth himself in like sort, 2 Cor. xi. 21. "I would you would suffer a little my foolishness, I speak foolishly." "The whole head is sick," saith Esay, "and the heart is heavy," cap. i. 5. And makes lighter of them than of oxen and asses, "the ox knows his owner," &c.: read Deut. xxxii. 6; Jer. iv.; Amos, iii. 1; Ephes. v. 6. "Be not mad, be not deceived, foolish Galatians, who hath bewitched you?" How often are they branded with this epithet of madness and folly? No word so frequent amongst the fathers of the Church and divines; you may see what an opinion they had of the world, and how they valued men's action.

I know that we think far otherwise, and hold them most part wise men that are in authority, princes, magistrates, [d]rich men, they are wise men born, all politicians and statesmen must needs be so, for who dare speak against them? And on the other, so corrupt is our judgment, we esteem wise and honest

[a] Tom. 2. Sympos. lib. 5. c. 6. Animi affectiones, si diutius inhæreant, pravos generant habitus. [b] Lib. 28. cap. 1. Synt. art. mir. Morbus nihil est aliud quam dissolutio quædam ac perturbatio fœderis in corpore existentis, sicut et sanitas est consentientis bene corporis consummatio quædam. [b] Lib. 9. Geogr. Plures olim gentes navigabant illuc sanitatis causâ. [c] Eccles. i. 24. [d] Jure hæreditario sapere jubentur. Euphormio *Satyr.*

men fools. Which Democritus well signified in an epistle of his to Hippocrates: [e]the "Abderites account virtue madness," and so do most men living. Shall I tell you the reason of it? [f]Fortune and Virtue, Wisdom and Folly, their seconds, upon a time contended in the Olympics; every man thought that Fortune and Folly would have the worst, and pitied their cases; but it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without laws, *Andabatarum instar*, &c. Folly, rash and inconsiderate, esteemed as little what she said or did. Virtue and Wisdom gave [g]place, were hissed out, and exploded by the common people; Folly and Fortune admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings' eyes and opinions. Many good men have no better fate in their ages: Achish, 1 Sam. xxi. 14, held David for a madman. [h]Elisha and the rest were no otherwise esteemed. David was derided of the common people, Ps. ix. 7, "I am become a monster to many." And generally we are accounted fools for Christ, 1 Cor. xiv. "We fools thought his life madness, and his end without honour," Wisd. v. 4. Christ and his Apostles were censured in like sort, John x.; Mark iii.; Acts xxvi. And so were all Christians in [i]Pliny's time, *fuerunt et alii similis dementiæ*, &c. And called not long after, [k]*Vesaniæ sectatores, eversores hominum, polluti novatores, fanatici, canes, malefici, venefici, Galilæi homunciones*, &c. 'Tis an ordinary thing with us, to account honest, devout, orthodox, divine, religious, plain-dealing men, idiots, asses, that cannot, or will not lie and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt*, make good bargains, supplant, thrive, *patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt et securitatem, quæ sine ambage fœlicem reddunt hominem, et verè sapientem apud nos;* that cannot temporise as other men do, [l]hand and take bribes, &c. but fear God, and make a conscience of their doings. But the Holy Ghost that knows better how to judge, he calls them fools. "The fool hath said in his heart," Psal. liii. 1. "And their ways utter their folly," Psal. xlix. 14. "[m]For what can be more mad, than for a little worldly pleasure to procure unto themselves eternal punishment?" As Gregory and others inculcate unto us.

Yea even all those great philosophers the world hath ever had in admiration, whose works we do so much esteem, that gave precepts of wisdom to others, inventors of Arts and Sciences, Socrates the wisest man of his time by the Oracle of Apollo, whom his two scholars, [n]Plato and [o]Xenophon, so much extol and magnify with those honourable titles, "best and wisest of all mortal men, the happiest, and most just;" and as †Alcibiades incomparably commends him; Achilles was a worthy man, but Bracides and others were as worthy as himself; Antenor and Nestor were as good as Pericles, and so of the rest; but none present, before, or after Socrates, *nemo veterum neque eorum qui nunc sunt*, were ever such, will match, or come near him. Those seven wise men of Greece, those Britain Druids, Indian Brachmanni, Æthiopian Gymnosophists, Magi of the Persians, Apollonius, of whom Philostratus, *Non doctus, sed natus sapiens*, wise from his cradle, Epicurus so much admired by his scholar Lucretius:

[e] Apud quos virtus, insania & furor esse dicitur. [f] Calcagninus Apol. omnes mirabantur, putantes illisum iri stultitiam. Sed præter expectationem res evenit, Audax stultitia in eam irruit, &c. illa cedit irrisa, & plures hinc habet sectatores stultitia. [g] Non est respondendum stulto secundum stultitiam. [h] 2 Reg. 7. [i] Lib. 10. ep. 97. [k] Aug. ep. 178. [l] Quis nisi mentis inops, &c. [m] Quid insanius quam pro momentanea fœlicitate æternis te mancipare suppliciis? [n] In fine Phædonis. Hic finis fuit amici nostri, ô Eucrates, nostro quidem judicio omnium quos experti sumus optimi & apprime sapientissimi, & justissimi. [o] Xenop. 1. 4. de dictis Socratis ad finem, talis fuit Socrates quem omnium optimum & fœlicissimum statuam. † Lib. 25. Platonis Convivio.

Qui genus humanum ingenio superavit, et omnes Perstrinxit stellas exortus ut ætherius sol.	Whose wit excell'd the wits of men as far, As the sun rising doth obscure a star, Or that so much renowned Empedocles.

[e] Ut vix humana videatur stirpe creatus.

All those of whom we read such [p]hyperbolical eulogiums, as of Aristotle, that he was wisdom itself in the abstract, [q]a miracle of nature, breathing libraries, as Eunapius of Longinus, lights of nature, giants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators, *Nulla ferant talem secla futura virum:* monarchs, miracles, superintendents of wit and learning, *oceanus, phœnix, atlas, monstrum, portentum hominis, orbis universi musæum, ultimus humanæ naturæ conatus, naturæ maritus.*

———meritò cui doctior orbis
Submissis defert fascibus imperium.

As Ælian writ of Protagoras and Gorgias, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri,* they were children in respect, infants, not eagles, but kites; novices, illiterate, *Eunuchi sapientiæ.* And although they were the wisest, and most admired in their age, as he censured Alexander, I do them, there were 10,000 in his army as worthy captains (had they been in place of command), as valiant as himself; there were myriads of men wiser in those days, and yet all short of what they ought to be. [r]Lactantius, in his book of wisdom, proves them to be dizzards, fools, asses, madmen, so full of absurd and ridiculous tenets, and brain-sick positions, that to his thinking never any old woman or sick person doted worse. [s]Democritus took all from Leucippus, and left saith he, "the inheritance of his folly to Epicurus," [t]*insanienti dum sapientiæ, &c.* The like he holds of Plato, Aristippus, and the rest, making no difference, "[u]betwixt them and beasts, saving that they could speak." [x]Theodoret in his tract, *De cur. grec. affect.* manifestly evinces as much of Socrates, whom though that Oracle of Apollo confirmed to be the wisest man then living, and saved him from plague, whom 2000 years have admired, of whom some will as soon speak evil as of Christ, yet *revera,* he was an illiterate idiot, as [y]Aristophanes calls him, *irrisor et ambitiosus,* as his master Aristotle terms him, *scurra Atticus,* as Zeno, an [z]enemy to all arts and sciences, as Athæneus, to philosophers and travellers, an opinionative ass, a caviller, a kind of pedant; for his manners, as Theod. Cyrensis describes him, a †sodomite, an atheist, (so convict by Anytus) *iracundus et ebrius, dicax, &c.* a pot-companion, by Plato's own confession, a sturdy drinker; and that of all others he was most sottish, a very madman in his actions and opinions. Pythagoras was part philosopher, part magician, or part witch. If you desire to hear more of Apollonius, a great wise man, sometime paralleled by Julian the apostate to Christ, I refer you to that learned tract of Eusebius against Hierocles, and for them all to Lucian's *Piscator, Icaromenippus, Necyomantia:* their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate treatises were full of dotage, which Tully *ad Atticum* long since observed, *delirant plerumq; scriptores in libris suis,* their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose,

[p] Lucretius. [q] Anaxagoras olim mens dictus ab antiquis. [r] Regula naturæ, naturæ miraculum, ipsa eruditio, dæmonium hominis, sol scientiarum, mare, sophia, antistes literarum & sapientiæ, ut Scioppius olim de Scal. & Heinsius. Aquila in nubibus, Imperator literatorum, columen literarum, abyssus eruditionis, oculus Europæ, Scaliger. [s] Lib. 3. de sap. c. 17. & 20. omnes Philosophi, aut stulti, aut insani; nulla anus, nullus æger ineptiùs deliravit. [t] Democritus à Leucippo doctus, hæreditatem stultitiæ reliquit Epic. [u] Hor. car. lib. 1. od. 34. 1. epicur. [x] Nihil interest inter hos & bestias nisi quod loquantur. de sa. 1. 26. c. 8. [y] Cap. de virt. [z] Neb. & Ranis. [a] Omnium disciplinarum ignarus. † Pulchrorum adolescentum causâ frequenter gymnasium obibat, &c.

but not a man of them (as *Seneca tells them home) could moderate his affections. Their music did show us *flebiles modos, &c.* how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by geometry, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compass of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit, ignorant;* so that as he said, *Nescio an Anticyram ratio illis destinet omnem.* I think all the Anticyræ will not restore them to their wits, *if these men now, that held Xenodotus heart, Crates liver, Epictetus lanthorn, were so sottish, and had no more brains than so many beetles, what shall we think of the commonalty? what of the rest?

Yea, but will you infer, that is true of heathens, if they be conferred with christians, 1 Cor. iii. 19. "The wisdom of this world is foolishness with God, earthly and devilish," as James calls it, iii. 15. "They were vain in their imaginations, and their foolish heart was full of darkness," Rom. i. 21, 22. "When they professed themselves wise, became fools." Their witty works are admired here on earth, whilst their souls are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are Crassians, and if compared to that wisdom, no better than fools. *Quis est sapiens? Solus Deus,* †Pythagoras replies, "God is only wise," Rom. xvi. Paul determines "only good," as Austin well contends, "and no man living can be justified in his sight." "God looked down from heaven upon the children of men, to see if any did understand," Psalm liii. 2, 3. but all are corrupt, err. Rom. iii. 12, "None doth good, no not one." Job aggravates this, iv. 18, "Behold he found no stedfastness in his servants, and laid folly upon his angels," 19. "How much more on them that dwell in houses of clay?" In this sense we are all fools, and the [c]Scripture alone is *arx Minervæ*, we and our writings are shallow and imperfect. But I do not so mean; even in our ordinary dealings we are no better than fools. "All our actions," as [d]Pliny told Trajan, "upbraid us of folly," our whole course of life is but matter of laughter: we are not soberly wise; and the world itself, which ought at least to be wise by reason of his antiquity, as [e]Hugo de Prato Florido will have it, *semper stultizat*, is every day more foolish than other; the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers." We are apish in it, *asini bipedes*, and every place is full *inversorum Apuleiorum*, of metamorphosed and two-legged asses, *inversorum Silenorum*, childish, *pueri instar bimuli, tremulâ patris dormientis in ulnâ.* Jovianus Pontanus, Antonio Dial, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc sene*, marvel not at him only, for *tota hæc civitas delirat*, all our town dotes in like sort, [f]we are a company of fools. Ask not with him in the poet, [g]*Larvæ hunc intemperiæ insaniæque agitant senem?* What madness ghosts this old man, but what madness ghosts us all! For we are *ad unum omnes*, all mad, *semel insanivimus omnes*, not once, but always so, *et semel, et simul, et semper*, ever and altogether as bad as he; and not *senex bis puer, delira anus*, but say it of us all, *semper pueri*, young and old, all dote, as Lactantius proves out of Seneca; and no difference betwixt us and children, saving that, *majora ludimus, et grandioribus pupis*, they play with babies of clouts and such toys, we sport with greater baubles. We cannot

* Seneca. Scis rotunda metiri, sed non tuum animum. * Ab uberibus sapientiæ lactati exercitire se possunt. * Cor Xenodoti & jecur Cratetis. † Lib. de nat. boni. * Hic profundissimæ Sophiæ fontes. [b]Panegyr. Trajano omnes actiones exprobrare stultitiam videntur. * Ser. 4. in domi Pal. Mundus ea antiquitatem deberet esse sapiens, semper stultizat, et nullis flagellis alteratur, sed ut puer vult rosis ornatus coronari. [f]Insanum te omnes pueri, clamantque puellæ. Hor. [g] Flaccus Aubular.

accuse or condemn one another, being faulty ourselves, *deliramenta loqueris*, you talk idly, or as [h] Mitio upbraided Demea, *insanis, auferte*, for we are as mad our ownselves, and it is hard to say which is the worst. Nay, 'tis universally so, [i] *Vitam regit fortuna, non sapientia.*

When [k] Socrates had taken great pains to find out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he concludes all men were fools; and though it procured him both anger and much envy, yet in all companies he would openly profess it. When [l] Supputius in Pontanus had travelled all over Europe to confer with a wise man, he returned at last without his errand, and could find none. [m] Cardan concurs with him, "Few there are (for aught I can perceive) well in their wits." So doth [n] Tully, "I see everything to be done foolishly and unadvisedly."

Ille sinistrorsum, hic dextrorsum, unus utrique Error, sed variis illudit partibus omnes.	One reels to this, another to that wall; 'Tis the same error that deludes them all.

[o] They dote all, but not alike, Μανία γαρ πᾶσιν ὁμοία, not in the same kind, "One is covetous, a second lascivious, a third ambitious, a fourth envious," &c. as Damasippus the Stoic hath well illustrated in the poet,

[p] Desipiunt omnes æque ac tu.	And they who call you fool, with equal claim May plead an ample title to the name.

'Tis an inbred malady in every one of us, there is *seminarium stultitiæ*, a seminary of folly, "which if it be stirred up, or get ahead, will run *in infinitum*, and infinitely varies, as we ourselves are severally addicted," saith [q] Balthazar Castilio: and cannot so easily be rooted out, it takes such fast hold, as Tully holds, *altæ radices stultitiæ*, [r] so we are bred, and so we continue. Some say there be two main defects of wit, error, and ignorance, to which all others are reduced; by ignorance we know not things necessary, by error we know them falsely. Ignorance is a privation, error a positive act. From ignorance comes vice, from error, heresy, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kind or other. [s] *Sic plerumque agitat stultos inscitia*, as he that examines his own and other men's actions shall find.

[t] Charon in Lucian, as he wittily feigns, was conducted by Mercury to such a place, where he might see all the world at once; after he had sufficiently viewed, and looked about, Mercury would needs know of him what he had observed: He told him that he saw a vast multitude and a promiscuous, their habitations like molehills, the men as emmets, "he could discern cities like so many hives of bees, wherein every bee had a sting, and they did nought else but sting one another, some domineering like hornets bigger than the rest, some like filching wasps, others as drones." Over their heads were hovering a confused company of perturbations, hope, fear, anger, avarice, ignorance, &c., and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *sollicitè ambientes, callidè litigantes*, for toys and trifles, and such momentary things. Their towns and provinces mere factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for madmen, fools, idiots, asses, *O stulti, quænam hæc est amentia?* O fools, O madmen, he exclaims, *insana studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad, [u] *O seclum insipiens & infacetum*, a giddy-headed age. Heraclitus the philosopher, out of a serious meditation

[h] Adelph. act. 5. scen. 8. [i] Tully Tusc. 5. fortune, not wisdom, governs our lives. [k] Plato Apologia Socratis. [l] Ant. dial. [m] Lib. 3. de sap. pauci ut video sanæ mentis sunt. [n] Stultè & incaute omnia agi video. [o] Insania non omnibus eadem, Erasm. chil. 3. cent. 10. nemo mortalium qui non aliqua in re desipit, licet alius alio morbo laboret, hic libidinis, ille avaritiæ, ambitionis, invidiæ. [p] Hor. 1. 2. sat. 3. [q] Lib. 1. de aulico. Est in unoquoq; nostrum seminarium aliquod stultitiæ, quod si quando excitetur, in infinitum facilè excrescit. [r] Primaque lux vitæ prima erroris erat. [s] Tibullus, stulti pretereunt dies, their wits are a wool-gathering. So fools commonly dote. [t] Dial. contemplantes, Tom. 2. [u] Catullus.

of men's lives, fell a weeping, and with continual tears bewailed their misery, madness, and folly. Democritus on the other side, burst out a laughing, their whole life seemed to him so ridiculous, and he was so far carried with this ironical passion, that the citizens of Abdera took him to be mad, and sent therefore ambassadors to Hippocrates, the physician, that he would exercise his skill upon him. But the story is set down at large by Hippocrates, in his epistle to Damogetus, which because it is not impertinent to this discourse, I will insert verbatim almost as it is delivered by Hippocrates himself, with all the circumstances belonging unto it.

When Hippocrates was now come to Abdera, the people of the city came flocking about him, some weeping, some entreating of him, that he would do his best. After some little repast, he went to see Democritus, the people following him, whom he found (as before) in his garden in the suburbs all alone, "[a]sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busy at his study." The multitude stood gazing round about to see the congress. Hippocrates, after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. Hippocrates demanded of him what he was doing: he told him that he was "[x] busy in cutting up several beasts, to find out the cause of madness and melancholy." Hippocrates commended his work, admiring his happiness and leisure. And why, quoth Democritus, have not you that leisure? Because, replied Hippocrates, domestic affairs hinder, necessary to be done for ourselves, neighbours, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such businesses which deprive us of our time. At this speech Democritus profusely laughed (his friends and the people standing by, weeping in the meantime, and lamenting his madness). Hippocrates asked the reason why he laughed. He told him, at the vanities and the fopperies of the time, to see men so empty of all virtuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favoured of men; to make such deep mines into the earth for gold, and many times to find nothing, with loss of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many provinces,[y] and yet themselves will know no obedience. [z]Some to love their wives dearly at first, and after a while to forsake and hate them; begetting children, with much care and cost for their education, yet when they grow to man's estate, [a]to despise, neglect, and leave them naked to the world's mercy. [b]Do not these behaviours express their intolerable folly? When men live in peace, they covet war, detesting quietness, [c]deposing kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange humours are in men! When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastefully spend them. O wise Hippocrates, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, [d]the son against the father and the mother, brother against brother, kindred and friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another,

[a] Sub ramosa platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem. [x] Dum ego, inquit, melancholia scribo, ut sciam quo pacto in hominibus gignatur, fiat, crescat, commutetur, consumatur; haec inquit animalia quae vides propterea seco, non Deum quaerens, sed illius beneficia, naturam et squamas. [y] Aust. l. 1. in Gen. Jumenti & servi tui obequitant de postulas, & tamen illum pro [illegible] alios, nec vos Deo. [z] Uxores ducunt, mox foras ejiciunt. [a] Pueros amant, mox contemnunt. [b] Quid hoc ab insania distat? [c] Reges eligunt, deponunt. [d] Contra parentes, fratres, cognatos perpetuo rixantur, & inimicitias agunt.

commit all unlawful actions, contemning God and men, friends and country. They make great account of many senseless things, esteeming them as a great part of their treasure, statues, pictures, and such like movables, dear bought, and so cunningly wrought, as nothing but speech wanteth in them, [e]and yet they hate living persons speaking to them.* Others affect difficult things; if they dwell on firm land they will remove to an island, and thence to land again, being no way constant to their desires. They commend courage and strength in wars, and let themselves be conquered by lust and avarice; they are, in brief, as disordered in their minds, as Thersites was in his body. And now, methinks, O most worthy Hippocrates, you should not reprehend my laughing, perceiving so many fooleries in men; [f]for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard calls him a glutton whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much less in their lives and actions.

When Hippocrates heard these words so readily uttered, without premeditation, to declare the world's vanity, full of ridiculous contrariety, he made answer, that necessity compelled men to many such actions, and divers wills ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertainty of human affairs; they would not so marry, if they could foretel the causes of their dislike and separation; or parents, if they knew the hour of their children's death, so tenderly provide for them; or an husbandman sow, if he thought there would be no increase; or a merchant adventure to sea, if he foresaw shipwreck; or be a magistrate, if presently to be deposed. Alas, worthy Democritus, every man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations and tranquillity of the mind. Insomuch, that if men would govern their actions by discretion and providence, they would not declare themselves fools as now they do, and he should have no cause of laughter; but (quoth he) they swell in this life as if they were immortal, and demigods, for want of understanding. It were enough to make them wise, if they would but consider the mutability of this world, and how it wheels about, nothing being firm and sure. He that is now above, to-morrow is beneath; he that sate on this side to-day, to-morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more than what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, [g]they would perceive then that nature hath enough without seeking such superfluities, and unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and cross inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more than mad, quoth he) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envy, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other

* Idola inanimata amant, animata odio habent, sic pontifices. * Credo equidem vivos ducent ê marmore vultus. [f]Suam stultitiam perspicit nemo, sed alter alterum deridet. [g]Denique sit finis quærendi, eumque habeas plus, *pauperiem metuas minus*, & finire laborem incipias, partis quod avebas, utere. Hor.

incurable vices; besides your [h] dissimulation and hypocrisy, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things which they have left off, after a while they fall to again, husbandry, navigation; and leave again, fickle and inconstant as they are. When they are young, they would be old; and old, young. [i] Princes commend a private life; private men itch after honour: a magistrate commends a quiet life; a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves? Some delight to destroy, [j] one to build, another to spoil one country to enrich another and himself. [k] In all these things they are like children, in whom is no judgment or counsel, and resemble beasts, saving that beasts are better than they, as being contented with nature. [l] When shall you see a lion hide gold in the ground, or a bull contend for better pasture? When a boar is thirsty, he drinks what will serve him, and no more; and when his belly is full, ceaseth to eat: but men are immoderate in both, as in lust—they covet carnal copulation at set times; men always, ruinating thereby the health of their bodies. And doth it not deserve laughter to see an amorous fool torment himself for a wench; weep, howl for a mis-shapen slut, a dowdy sometimes, that might have his choice of the finest beauties? Is there any remedy for this in physic? I do anatomise and cut up these poor beasts, [m] to see these distempers, vanities, and follies, yet such proof were better made on man's body, if my kind nature would endure it: [n] who from the hour of his birth is most miserable, weak, and sickly; when he sucks he is guided by others, when he is grown great practiseth unhappiness [o] and is sturdy, and when old, a child again, and repenteth him of his life past. And here being interrupted by one that brought books, he fell to it again, that all were mad, careless, stupid. To prove my former speeches, look into courts, or private houses. [p] Judges give judgment according to their own advantage, doing manifest wrong to poor innocents to please others. Notaries alter sentences, and for money lose their deeds. Some make false monies; others counterfeit false weights. Some abuse their parents, yea corrupt their own sisters; others make long libels and pasquils, defaming men of good life, and extol such as are lewd and vicious. Some rob one, some another: [q] magistrates make laws against thieves, and are the veriest thieves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilst others sigh, languish, mourn and lament, having neither meat, drink, nor clothes. [r] Some prank up their bodies, and have their minds full of execrable vices. Some trot about [s] to bear false witness, and say anything for money; and though judges know of it, yet for a bribe they wink at it, and suffer false contracts to prevail against equity. Women are all day a dressing, to pleasure other men abroad, and go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those to whom [t] folly seems wisdom, will not be cured, and perceive it not?

It grew late: Hippocrates left him; and no sooner was he come away, but

[h] Astutam vapido servas sub pectore vulpem. Et cum vulpe positus pariter vulpinarier. Cretizandum cum Crete. [i] Qui fit Mecænas ut nemo quam sibi sortem, Seu ratio dederit, seu sors objecerit, illâ contentus vivat, &c., Hor. [j] Diruit, ædificat, mutat quadrata rotundis. Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolivit. [k] Quâ quid in re ab infantibus differunt, quibus mens & sensus sine ratione inest, quicquid sese his offert volupe est? [l] Idem Plut. [m] Ut insaniæ causam disquiram bruta macto & seco, cum hoc potius in hominibus investigandum esset. [n] Totus à nativitate morbus est. [o] In vigore furibundus, quum decrescit insanabilis. [p] Cyprian. ad Donatum. Qui sed et crimina judicaturus, &c. [q] Tu pessimus omnium latro es, as a thief told Alexander in Curtius. Damnat foras judex, quod intus operatur, Cyprian. [r] Vultûs magna cura, magna animi incuria. Am. Marcel. [s] Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solenniter homines ad veritatem dicendam invitentur, pejerare tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calv. in 8 John, Serm. 1. [t] Sapientiam insaniam esse dicunt.

all the citizens came about flocking, to know how he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, [a]the world had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

Thus Democritus esteemed of the world in his time, and this was the cause of his laughter: and good cause he had.

> [v] Olim jure quidem, nunc plus Democrite ride;
> Quin rides? vita hæc nunc magè ridicula est.
>
> Democritus did well to laugh of old,
> Good cause he had, but now much more;
> This life of ours is more ridiculous
> Than that of his, or long before.

Never so much cause of laughter as now, never so many fools and madmen. [w]'Tis not one [w]Democritus will serve turn to laugh in these days; we have now need of a "Democritus to laugh at Democritus;" one jester to flout at another, one fool to flare at another: a great stentorian Democritus, as big as that Rhodian Colossus. For now, as [x]Salisburiensis said in his time, *totus mundus histrionem agit*, the whole world plays the fool; we have a new theatre, a new scene, a new comedy of errors, a new company of personate actors, *voluptiæ sacra* (as Calcagninus willingly feigns in his Apologues) are celebrated all the world over,* where all the actors were madmen and fools, and every hour changed habits, or took that which came next. He that was a mariner to-day, is an apothecary to-morrow; a smith one while, a philosopher another, *in his voluptiæ ludis;* a king now with his crown, robes, sceptre, attendants, by and by drove a loaded ass before him like a carter, &c. If Democritus were alive now, he should see strange alterations, a new company of counterfeit vizards, whifflers, Cumane asses, maskers, mummers, painted puppets, outsides, fantastic shadows, gulls, monsters, giddy-heads, butterflies. And so many of them are indeed ([y]if all be true that I have read). For when Jupiter and Juno's wedding was solemnized of old, the gods were all invited to the feast, and many noble men besides: Amongst the rest came Crysalus, a Persian prince, bravely attended, rich in golden attires, in gay robes, with a majestical presence, but otherwise an ass. The gods seeing him come in such pomp and state, rose up to give him place, *ex habitu hominem metientes;* [z]but Jupiter perceiving what he was, a light, fantastic, idle fellow, turned him and his proud followers into butterflies: and so they continue still (for aught I know to the contrary) roving about in pied coats, and are called chrysalides by the wiser sort of men: that is, golden outsides, drones, flies, and things of no worth. Multitudes of such, &c.

> "——ubique invenies
> Stultos avaros, sycophantas prodigos."†

Many additions, much increase of madness, folly, vanity, should Democritus observe, were he now to travel, or could get leave of Pluto to come see fashions, as Charon did in Lucian to visit our cities of Moronia Pia, and Moronia Fœlix: sure I think he would break the rim of his belly with laughing. [a]*Si foret in terris rideret Democritus, seu,* &c.

A satirical Roman in his time, thought all vice, folly, and madness were all at full sea, [b]*Omne in præcipiti vitium stetit.*

[a] Siquidem sapientiæ suæ admiratione me complevit, offendi sapientissimum virum, qui salvos potest omnes homines reddere. [v] E Græc. epig. [w] Plures Democriti nunc non sufficiunt, opus Democrito qui Democritum rideat. Eras. Moria. [x] Polycrat. lib. 3. cap. 8 e Petron. * Ubi omnes delirabant, omnes insani, &c. hodie nauta, cras philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitio, tiara, & sceptro ornatus, nunc vili amictus centiculo, asinum clitellarium impellit. [y] Calcagninus Apol. Crysalus è cæteris auro dives, manicato poplo & tiara conspicuus, levis alioquin & nullius consilii, &c. magno fastu ingredienti assurgunt dii, &c. [z] Sed hominis levitatem Jupiter perspiciens, at tu (inquit) esto bombilio, &c. protinusq; vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant hujusmodi homines. † You will meet covetous fools and prodigal sycophants everywhere. [a] Juven. [b] Juven.

*Josephus the historian taxeth his countrymen Jews for bragging of their vices, publishing their follies, and that they did contend amongst themselves who should be most notorious in villanies; but we flow higher in madness, far beyond them,

"[e] Mox daturi progeniem vitiosiorem,"
And yet with crimes to us unknown,
Our sons shall mark the coming age their own,

and the latter end (you know whose oracle it is) is like to be worse. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as [d]Petrarch observes, we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madness, they are still the same. And as a river, we see, keeps the like name and place, but not water, and yet ever runs, † *Labitur et labetur in omne volubilis ævum;* our times and persons alter, vices are the same, and ever will be; look how nightingales sang of old, cocks crowed, kine lowed, sheep bleated, sparrows chirped, dogs barked, so they do still: we keep our madness still, play the fools still, *nec dum finitus Orestes;* we are of the same humours and inclinations as our predecessors were; you shall find us all alike, much at one, we and our sons, *et nati natorum, et qui nascuntur ab illis.* And so shall our posterity continue to the last. But to speak of times present.

If Democritus were alive now, and should but see the superstition of our age, our *religious madness, as [f]Meteran calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of Christ; so much talk of religion, so much science, so little conscience; so much knowledge, so many preachers, so little practice; such variety of sects, such have and hold of all sides,‡ ——*obvia signis Signa*, &c., such absurd and ridiculous traditions and ceremonies: If he should meet a [g]Capuchin, a Franciscan, a Pharisaical Jesuit, a man-serpent, a shave-crowned Monk in his robes, a begging Friar, or see their three-crowned Sovereign Lord the Pope, poor Peter's successor, *servus servorum Dei*, to depose kings with his foot, to tread on emperors' necks, make them stand barefoot and bare-legged at his gates, hold his bridle and stirrup, &c. (O that Peter and Paul were alive to see this!) If he should observe a [h]Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes' companions; what would he say? *Cœlum ipsum petitur stultitia.* Had he met some of our devout pilgrims going barefoot to Jerusalem, our lady of Lauretto, Rome, S. Iago, S. Thomas' Shrine, to creep to those counterfeit and maggot-eaten reliques; had he been present at a mass, and seen such kissing of Paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, [i]indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at Ave-Marias, bells, with many such;——*jucunda rudi spectacula plebis*, [k]praying in gibberish, and mumbling of beads. Had he heard an old woman say her prayers in Latin, their sprinkling of holy water, and going a procession,

"§——incedunt monachorum agmina mille;
Quid memorem vexilla, cruces, idolaque culta, &c."

Their breviaries, bulls, hallowed beans, exorcisms, pictures, curious crosses, fables, and baubles. Had he read the Golden Legend, the Turks' Alcoran, or Jews' Talmud, the Rabbins' Comments, what would he have thought? How

* De bello Jud. l. 8. c. 11. Iniquitates vestræ neminem latent, inque dies singulos certamen habetis quis pejor sit. [e] Hor. [d] Lib. 5. Epist. 8. † Hor. [e] Superstitio est insanus error. [f] Lib. 8. hist. Belg. ‡ Lucan. [g] Father Angelo, the Duke of Joyeux, going barefoot over the Alps to Rome, &c. [h] Si cui intueri vacet quæ patiuntur superstitiosi, invenies tam indecora honestis, tam indigna liberis, tam dissimilia sanis, ut nemo fuerit dubitaturus furere eos, si cum paucioribus furerent. Senec. [i] Quid dicam de eorum indulgentiis, oblationibus, votis, solutionibus, jejuniis, cœnobiis, somniis, horis, organis, cantilenis, campanis, simulachris, missis, purgatoriis, mitris, breviariis, bullis, lustralibus, aquis, rasuris, unctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorcismis, spatis, [illegible], &c. Baleus de actis Rom. Pont. [k] Pleasing spectacles to the ignorant poor. § Th. Neagus.

dost thou think he might have been affected? Had he more particularly examined a Jesuit's life amongst the rest, he should have seen an hypocrite profess poverty, [l]and yet possess more goods and lands than many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like the watermen that row one way and look another. [m]Vow virginity, talk of holiness, and yet indeed a notorious bawd, and famous fornicator, *lascivum pecus*, a very goat. Monks by profession,[n] such as give over the world and the vanities of it, and yet a *Machiavelian* rout [o]interested in all manner of state: holy men, peace makers, and yet composed of envy, lust ambition, hatred, and malice; fire-brands, *adulta patriæ pestis*, traitors, assassinats, *hâc itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice and curious schismatics in another extreme, abhor all ceremonies, and rather lose their lives and livings, than do or admit anything Papists have formerly used, though in things indifferent, (they alone are the true Church, *sal terræ, cum sint omnium insulsissimi*). Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is or shall be proposed in hope of preferment: another Epicurean company, lying at lurch like so many vultures, watching for a prey of Church goods, and ready to rise by the downfal of any: as [p]Lucian said in like case, what dost thou think Democritus would have done, had he been spectator of these things?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over the gap, some for zeal, some for fear, *quò se cunque rapit tempestas*, to credit all, examine nothing, and yet ready to die before they will adjure any of those ceremonies to which they have been accustomed? others out of hypocrisy frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, gripers, monsters of men, harpies, devils in their lives, to express nothing less.

What would he have said to see, hear, and read so many bloody battles, so many thousands slain at once, such streams of blood able to turn mills: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, "[*]for vain titles (saith Austin), precedency, some wench, or such like toy, or out of desire of domineering, vain glory, malice, revenge, folly, madness," (goodly causes all, *ob quas universus orbis bellis et cædibus misceatur*,) whilst statesmen themselves in the mean time are secure at home, pampered with all delights and pleasures, take their ease, and follow their lusts, not considering what intolerable misery poor soldiers endure, their often wounds, hunger, thirst, &c., the lamentable cares, torments, calamities, and oppressions that accompany such proceedings, they feel not, take no notice of it. So wars are begun, by the persuasion of a few debauched, hair-brain, poor, dissolute, hungry captains, parasitical fawners, unquiet Hotspurs, restless innovators, green heads, to satisfy one man's private spleen, lust, ambition, avarice, &c.; *tales rapiunt scelerata in prœlia causæ. Flos hominum*, proper men, well proportioned, carefully brought up, able both in body and mind, sound, led like so many [q]beasts to the slaughter in the flower of their years, pride, and full strength, without all remorse and pity, sacrificed to Pluto, killed up as so many sheep, for devils' food, 40,000 at once. At once, said I, that were tolerable, but these wars last always, and for many ages; nothing so familiar

[l] Dum simulant spernere, acquisiverunt sibi 30 annorum spatio bis centena millia librarum annua. Arnold. [m] Et quum interdiu de virtute loquuti sunt, sero in latibulis clunes agitant labore nocturno, Agryppa. [n] 1 Tim. iii. 13. But they shall prevail no longer, their madness shall be known to all men. [o] Benignitatis sinus solebat esse, nunc litium officina curia Romana. Budæus. [p] Quid tibi videtur facturus Democritus, si horum spectator contigisset? [*] Ob inanes ditionum titulos, ob prereptum locum, ob interceptam mulierculam, vel quod e stultitia natum, vel e malitia, quod cupido dominandi, libido nocendi, &c. [q] Bellum rem plane belluæ nam vocat Morus. *Utop. lib. 2.*

as this hacking and hewing, massacres, murders, desolations—*ignoto cœlum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they will so long blow the coals of contention, till all the world be consumed with fire. The [q]siege of Troy lasted ten years, eight months, there died 870,000 Grecians, 670,000 Trojans, at the taking of the city, and after were slain 276,000 men, women, and children of all sorts. Cæsar killed a million, [r]Mahomet the second Turk, 300,000 persons; Sicinius Dentatus fought in a hundred battles, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. M. Sergius had 32 wounds; Scæva, the Centurion, I know not how many; every nation had their Hectors, Scipios, Cæsars, and Alexanders! Our [s]Edward the Fourth was in 26 battles afoot: and as they do all, he glories in it, 'tis related to his honour. At the siege of Hierusalem, 1,100,000 died with sword and famine. At the battle of Cannas, 70,000 men were slain, as *Polybius records, and as many at Battle Abbey with us; and 'tis no news to fight from sun to sun, as they did, as Constantine and Licinius, &c. At the siege of Ostend (the devil's academy) a poor town in respect, a small fort, but a great grave, 120,000 men lost their lives, besides whole towns, dorpes, and hospitals full of maimed soldiers; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2,500,000 iron bullets shot of 40 pounds weight, three or four millions of gold consumed. "[t]Who (saith mine author) can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who without any likelihood of good success, hazard poor soldiers, and lead them without pity to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths:" †*quis malus genius, quæ furia, quæ pestis, &c.;* what plague, what fury brought so devilish, so brutish a thing as war first into men's minds? Who made so soft and peaceable a creature, born to love, mercy, meekness, so to rave, rage like beasts, and run on to their own destruction? how may nature expostulate with mankind, *Ego te divinum animal finxi, &c.?* I made thee an harmless, quiet, a divine creature: how may God expostulate, and all good men? yet, *horum facta* (as ‡one condoles) *tantum admirantur, et heroum numero habent:* these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, pyramids, obelisks to their eternal fame, that immortal genius attends on them, *hâc itur ad astra.* When Rhodes was besieged, [u]*fossæ urbis cadaveribus repletæ sunt*, the ditches were full of dead carcasses: and as when the said Solyman, great Turk, beleaguered Vienna, they lay level with the top of the walls. This they make a sport of, and will do it to their friends and confederates, against oaths, vows, promises, by treachery or otherwise; [x]——*dolus an virtus? quis in hoste requirat?* leagues and laws of arms, ([y]*silent leges inter arma,*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt;* God's and men's laws are trampled under foot, the sword alone determines all; to satisfy their lust and spleen, they care not what they attempt, say, or do, [z]*Rara fides, probitasque viris qui castra sequuntur.* Nothing so common as to have "[a]father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, christians against christians:" *a quibus nec unquam cogitationes fuerunt læsi*, of whom they never had offence in thought,

[q] Munster. Cosmog. l. 5, c. 3. E. Dict. Cretens. [r] Jovius vit. ejus. [s] Comineus. [t] LB. [t] Hist. of the siege of Ostend, fol. 23. † Erasmus de bello. Ut placidum illud animal benevolentiæ natum tam ferina vecordiâ in mutuam rueret perniciem. ‡ Rich. Dinoth. præfat. Belli cavilla [illegible] [u] Jovius. [x] Dolus, asperitas, in justitia propria bellorum negotia. Tertul. [y] Tully. [z] Lucan. [a] Pater in filium, affinis in affinem, amicus in amicum, &c. Regio cum regione, regnum regno colliditur Populus *populo in mutuam perniciem*, belluarum instar sanguinolente ruentium.

word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffic decayed, maids deflowered, *Virgines nondum thalamis jugatæ, et comis nondum positis ephebi;* chaste matrons cry out with Andromache, **Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to lie with them that erst killed their husbands : to see rich, poor, sick, sound, lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, et perversa mens*, saith Cyprian, and whatsoever torment, misery, mischief, hell itself, the devil, [b]fury and rage can invent to their own ruin and destruction; so abominable a thing is [c]war, as Gerbelius concludes, *adeo fœda et abominanda res est bellum, ex quo hominum cædes, vastationes, &c.*, the scourge of God, cause, effect, fruit and punishment of sin, and not *tonsura humani generis*, as Tertullian calls it, but *ruina*. Had Democritus been present at the late civil wars in France, those abominable wars——*bellaque matribus detestata*, "[d]where, in less than ten years, ten thousand men were consumed, saith Collignius, 20 thousand churches overthrown; nay, the whole kingdom subverted (as [e]Richard Dinoth adds). So many myriads of the commons were butchered up, with sword, famine, war, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent*, with such feral hatred, the world was amazed at it : or at our late Pharsalian fields in the time of Henry the Sixth, betwixt the houses of Lancaster and York, a hundred thousand men slain, †one writes; [f]another, ten thousand families were rooted out, "That no man can but marvel, saith Comineus, at that barbarous immanity, feral madness, committed betwixt men of the same nation, language, and religion." [g]*Quis furor, O cives?* "Why do the Gentiles so furiously rage," saith the Prophet David, Psal. ii. 1. But we may ask, why do the Christians so furiously rage? ‡*Arma volunt, quare poscunt, rapiuntque juventus?*" Unfit for Gentiles, much less for us so to tyrannize, as the Spaniard in the West Indies, that killed up in 42 years (if we may believe [h]Bartholomæus à Casa, their own bishop) 12 millions of men, with stupend and exquisite torments; neither should I lie (said he) if I said 50 millions. I omit those French massacres, Sicilian evensongs, [i]the Duke of Alva's tyrannies, our gunpowder machinations, and that fourth fury, as [k]one calls it, the Spanish inquisition, which quite obscures those ten persecutions, [l]——*sævit toto Mars impius orbe.* Is not this [m]*mundus furiosus*, a mad world, as he terms it, *insanum bellum?* are not these mad men, as §Scaliger concludes, *qui in prælio acerbâ morte, insaniæ suæ memoriam pro perpetuo teste relinquunt posteritati;* which leave so frequent battles, as perpetual memorials of their madness to all succeeding ages? Would this, think you, have enforced our Democritus to laughter, or rather made him turn his tune, alter his tone, and weep with [n]Heraclitus, or rather howl, [o]roar, and tear his hair in commiseration, stand amazed; or as the poets feign, that Niobe was for grief quite stupified, and turned to a stone? I have not yet said the worst, that which is more absurd and [p]mad, in their tumults, seditions, civil and unjust wars, [q]*quod stultè suscipitur, impiè geritur, miserè finitur.* Such wars I mean; for

* Libanii declam. [b] Ira enim et furor Bellonæ consultores, &c., dementes sacerdotes sunt. [c] Bellum quasi bellua et ad omnia scelera furor immissus. [d] Gallorum decies centum millia ceciderunt. Ecclesiarum 20 millia fundamentis excisa. [e] Belli civilis Gal. l. 1 hoc ferali bello et cædibus omnia repleverunt, et regnum amplissimum à fundamentis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt. † Pont. Huterus. [f] Comineus. Ut nullus non execretur et admiretur crudelitatem, et barbaram insaniam, quæ inter homines eodem sub cœlo natos, ejusdem linguæ, sanguinis, religionis, exercebatur. [g] Lucan. ‡ Virg. [h] Bishop of Cusco, an eye-witness. [i] Read Meteran of his stupend cruelties. [k] Hensius Austriaco. [l] Virg. Georg. "Impious war rages throughout the whole world." [m] Jansenius Galliobelgicus 1596. Mundus furiosus, inscriptio libri. § Exercitat. 250. serm. 4. [n] Fleat Heraclitus an rideat Democritus. [o] *Curæ leves loquuntur, ingentes stupent.* [p] Arma amens capio, nec sat rationis in armis. [q] *Erasmus.*

all are not to be condemned, as those fantastical anabaptists vainly conceive. Our Christian tactics are all out as necessary as the Roman acies, or Grecian phalanx; to be a soldier is a most noble and honourable profession (as the world is), not to be spared, they are our best walls and bulwarks, and I do therefore acknowledge that of *Tully to be most true, "All our civil affairs, all our studies, all our pleading, industry, and commendation lies under the protection of warlike virtues, and whensoever there is any suspicion of tumult, all our arts cease;" wars are most behoveful, *et bellatores agricolis civitati sunt utiliores*, as †Tyrius defends: and valour is much to be commended in a wise man; but they mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant*, &c. ('Twas Galgacus' observation in Tacitus) they term theft, murder, and rapine, virtue, by a wrong name, rapes, slaughters, massacres, &c. *jocus et ludus*, are pretty pastimes, as *Ludovicus Vives* notes. "[a]They commonly call the most hair-brain blood-suckers, strongest thieves, the most desperate villains, treacherous rogues, inhuman murderers, rash, cruel and dissolute caitiffs, courageous and generous spirits, heroical and worthy captains, [b]brave men at arms, valiant and renowned soldiers, possessed with a brute persuasion of false honour," as Pontus Huter in his Burgundian history complains. By means of which it comes to pass that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for sixpence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, lie sentinel, perdue, give the first onset, stand in the fore front of the battle, marching bravely on, with a cheerful noise of drums and trumpets, such vigour and alacrity, so many banners streaming in the air, glittering armours, motions of plumes, woods of pikes, and swords, variety of colours, cost and magnificence, as if they went in triumph, now victors to the Capitol, and with such pomp, as when Darius' army marched to meet Alexander at Issus. Void of all fear they run into imminent dangers, cannon's mouth, &c., *ut vulneribus suis ferrum hostium hebetent*, saith [c]Barletius, to get a name of valour, honour and applause, which lasts not neither, for it is but a mere flash this fame and like a rose, *intra diem unum extinguitur*, 'tis gone in an instant. Of 15,000 proletaries slain in a battle, scarce fifteen are recorded in history, or one alone, the General perhaps, and after a while his and their names are likewise blotted out, the whole battle itself is forgotten. Those Grecian orators, *summa vi ingenii et eloquentiæ*, set out the renowned overthrows at *Theremopylæ, Salamis, Marathon, Micale, Mantinea, Cheronæa, Platæa*. The Romans record their battle at Cannas, and Pharsalian fields, but they do but record, and we scarce hear of them. And yet this supposed honour, popular applause, desire of immortality by this means, pride and vain-glory spur them on many times rashly and unadvisedly, to make away themselves and multitudes of others. Alexander was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur, et regia*, 'twas spoken like a Prince; but as wise [d]Seneca censures him, 'twas *vox iniquissima et stultissima*, 'twas spoken like a Bedlam fool; and that sentence which the same [e]Seneca appropriates to his father Philip and him, I apply to them all, *Non minores fuêre pestes mortalium quàm inundatio, quàm conflagratio, quibus*, &c. they did as much mischief to mortal men as fire and water, those merciless elements when they rage. [f]Which is yet more to be lamented, they persuade them this

* Pro Murena. Omnes urbanæ res, omnia studia, omnis forensis laus et industria latet in tutela et præsidio bellicæ virtutis, et simul atque increpuit suspicio tumultûs artes illico nostræ conticescunt. † Ser. 13. [a] Crudelissimos sævissimosque latrones, fortissimos haberi propugnatores, fidissimos duces habent, bruta persuasione donati. [b] Lobanus Hessus. Quibus omnis in armis vita placet, non ulla juvat nisi morte, nec ullam esse putant vitam, quæ non assueverit armis. [c] Lib. 10. vit. Scanperbeg. [d] Nulli beatiores habiti, quàm qui in prœliis cecidissent. Brisonius de rep. Persarum. 1. 3. fol. 3. 44. Idem Lactantius de Romanis et Græcis. Idem Ammianus, lib. 23. de Parthis. Judicatur is solus beatus apud eos, qui in prœlio fuderit animam. De Benef. lib. 2. c. 1. [e] Nat. quæst. lib. 3. [f] Boterus Amphitrodon. Busbequius Turc. hist. *Per cædes et sanguinem parare hominibus ascensum in cœlum putant*, Lactan. de falsa relig. l. 1. cap. 8.

hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, and that by these bloody wars, as Persians, Greeks, and Romans of old, as modern Turks do now their commons, to encourage them to fight, *ut cadant infeliciter.* "If they die in the field, they go directly to heaven, and shall be canonized for saints." (O diabolical invention!) put in the Chronicles, *in perpetuam rei memoriam*, to their eternal memory: when as in truth, as [a]some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal men s peevishness and folly) such brutish stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to manners, or good life. But they will have it thus nevertheless, and so they put note of "[b]divinity upon the most cruel and pernicious plague of human kind," adore such men with grand titles, degrees, statues, images, [i]honour, applaud, and highly reward them for their good service, no greater glory than to die in the field. So Africanus is extolled by Ennius: Mars, and [k]Hercules, and I know not how many besides of old, were deified; went this way to heaven, that were indeed bloody butchers, wicked destroyers, and troublers of the world, prodigious monsters, hell-hounds, feral plagues, devourers, common executioners of human kind, as Lactantius truly proves, and Cyprian to Donat, such as were desperate in wars, and precipitately made away themselves, (like those Celtes in Damascen, with ridiculous valour, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads,) such as will not rush on a sword's point, or seek to shun a cannon's shot, are base cowards, and no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallows in her own blood, [a]*Sævit amor ferri et scelerati insania belli;* and for that, which if it be done in private, a man shall be rigorously executed, "[b]and which is no less than murder itself; if the same fact be done in public in wars, it is called manhood, and the party is honoured for it."——[c]*Prosperum et fœlix scelus, virtus vocatur.*

We measure all as Turks do, by the event, and most part, as Cyprian notes, in all ages, countries, places, *sævitiæ magnitudo impunitatem sceleris acquirit*, the foulness of the fact vindicates the offender. [d]One is crowned for that for which another is tormented: *Ille crucem sceleris pretium tulit, hic diadema;* made a knight, a lord, an earl, a great duke, (as [e]Agrippa notes) for which another should have hung in gibbets, as a terror to the rest,

——"[f]et tamen alter,
Si fecisset idem, caderet sub judice morum."

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intolerable cold, hunger, and thirst, to save himself from starving: but a [g]great man in office may securely rob whole provinces, undo thousands, pill and poll, oppress *ad libitum*, flea, grind, tyrannise, enrich himself by spoils of the commons, be uncontrollable in his actions, and after all, be recompensed with turgent titles, honoured for his good service, and no man dare find fault, or [h]mutter at it.

How would our Democritus have been affected to see a wicked caitiff, or "[i]fool, a very idiot, a funge, a golden ass, a monster of men, to have many good men, wise men, learned men to attend upon him with all submission, as

[a] Quoniam bella acerbissima Dei flagella sunt quibus hominum pertinaciam punit, ea perpetuâ oblivione sepelienda potius quam memoriæ mandanda plerique judicant. Rich. Dinoth. præf. hist. Gall. [b] Cruentam humani generis pestem et perniciem, divinitatis notâ insigniunt. [i] Et quod dolendum, applausum habent et occursum viri tales. [k] Herculi eadem porta ad cœlum patuit qui magnam generis humani partem perdidit. [a] Virg. Æneid. 7. [b] Homicidium quum committunt singuli, crimen est, quum publicè geritur, virtus vocatur. Cyprianus. [c] Seneca. Successful vice is called virtue. [d] Juven. [e] De vanit. scient. de princip. nobilitatis. [f] Juven. Sat. 4. [g] Pausa rapit, quod Natta reliquit. Tu pessimus omnium latro es, as Demetrius the Pirate told Alexander in Curtius. [h] Non ausi mutire, &c. Æsop. [i] Improbum et stultum, si divitem multos bonos viros in servitutem habentem, ob id duntaxat, quod ei contingat aureorum numismatum cumulus, ut appendices, et additamenta numismatum. Morus, Utopia.

an appendix to his riches, for that respect alone, because he hath more wealth and money, [k] and to honour him with divine titles, and bombast epithets," to smother him with fumes and eulogies, whom they know to be a dizzard, a fool, a covetous wretch, a beast, &c., "because he is rich?" To see *sub exuviis leonis onagrum*, a filthy loathsome carcase, a Gorgon's head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a Cuman ass, a painted sepulchre, an Egyptian temple? To see a withered face, a diseased, deformed, cankered complexion, a rotten carcass, a viperous mind, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious elaborate works, as proud of his clothes as a child of his new coats; and a goodly person, of an angel-like divine countenance, a saint, an humble mind, a meek spirit clothed in rags, beg, and now ready to be starved? To see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise? another neat in clothes, spruce, full of courtesy, empty of grace, wit, talk nonsense?

To see so many lawyers, advocates, so many tribunals, so little justice; so many magistrates, so little care of common good; so many laws, yet never more disorders; *Tribunal litium segetem*, the Tribunal a labyrinth, so many thousand suits in one court sometimes, so violently followed? To see *injustissimum sæpè juri præsidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosum humanitati?* to see a lamb [l] executed, a wolf pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the judge severely punish others, and do worse himself, [m] *eundem furtum facere et punire,* [n] *rapinam plectere, quum sit ipse raptor?* Laws altered, misconstrued, interpreted *pro* and *con*, as the [o] Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to-day, none to-morrow; or firm in his opinion, cast in his? Sentence prolonged, changed, *ad arbitrium judicis*, still the same case, "[p] one thrust out of his inheritance, another falsely put in by favour, false forged deeds or wills." *Incisæ leges negliguntur*, laws are made and not kept; or if put in execution, [q] they be some silly ones that are punished. As put case it be fornication, the father will disinherit or abdicate his child, quite cashier him (out, villain, begone, come no more in my sight); a poor man is miserably tormented with loss of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *nunquid aliud fecit*, saith Tranio in the [r] poet, *nisi quod faciunt summis nati generibus?* he hath done no more than what gentlemen usually do. [s] *Neque novum, neque mirum, neque secus quam alii solent.* For in a great person, right worshipful Sir, a right honourable Grandy, 'tis not a venial sin, no, not a *peccadillo*, 'tis no offence at all, a common and ordinary thing, no man takes notice of it; he justifies it in public, and peradventure brags of it,

> "[t] Nam quod turpe bonis, Titio, Seioque, decebat
> Crispinum"——

For what would be base in good men, Titius, and Seius, became Crispinus.

[u] Many poor men, younger brothers, &c., by reason of bad policy and idle education (for they are likely brought up in no calling), are compelled to beg or steal, and then hanged for theft; than which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quàm medico multa funera*, 'tis

[k] Eorumq; detestantur Utopienses insaniam, qui divinos honores iis impertiunt, quos sordidos et avaros agnoscunt; non alio respectu honorantes quam quod dites sint. Idem. lib. 2. [l] Cyp. 2. ad Donat. ep. Ut reus innocens pereat, sit nocens. Judex damnat foras, quod intus operatur. [m] Sidonius Apo. [n] Salvianus l. 3. de providen. [o] Ergo judicium nihil est nisi publica merces. Petronius. Quid faciant leges ubi sola pecunia regnat? Idem. [p] Hic arcentur hæreditatibus liberi, hic donatur bonis alienis, falsum consulit, alter testamentum corrumpit, &c. Idem. [q] Vexat censurâ columbas. [r] Plaut. mostel. [s] Idem. [t] Juven. Sat. 4. [u] Quod tot sint fures et mendici, magistratuum culpâ fit, qui malos imitantur præceptores, qui discipulos libentius verberant quam docent. Morus. Utop. lib. 1.

the governor's fault. *Libentiùs verberant quàm docent,* as schoolmasters do rather correct their pupils, than teach them when they do amiss. "[x]They had more need provide there should be no more thieves and beggars, as they ought with good policy, and take away the occasions, than let them run on, as they do to their own destruction: root out likewise those causes of wrangling, a multitude of lawyers, and compose controversies, *lites lustrales et seculares,* by some more compendious means." Whereas now for every toy and trifle they go to law, [y]*mugit litibus insanum forum, et sævit invicem discordantium rabies,* they are ready to pull out one another's throats; and for commodity "[z]to squeeze blood," saith Hierom, "out of their brother's heart," defame, lie, disgrace, backbite, rail, bear false witness, swear, forswear, fight and wrangle, spend their goods, lives, fortunes, friends, undo one another, to enrich an harpy advocate, that preys upon them both, and cries Eia Socrates, Eia Xantippe; or some corrupt Judge, that like the [a]Kite in Æsop, while the mouse and frog fought, carried both away. Generally they prey one upon another as so many ravenous birds, brute beasts, devouring fishes, no medium, [b]*omnes hic aut captantur aut captant; aut cadavera quæ lacerantur, aut corvi qui lacerant,* either deceive or be deceived; tear others or be torn in pieces themselves; like so many buckets in a well, as one riseth another falleth, one's empty, another's full; his ruin is a ladder to the third; such are our ordinary proceedings. What's the market? A place, according to [c]Anacharsis, wherein they cozen one another, a trap; nay, what's the world itself? [d]A vast chaos, a confusion of manners, as fickle as the air, *domicilium insanorum,* a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisy, a shop of knavery, flattery, a nursery of villany, the scene of babbling, the school of giddiness, the academy of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas,* in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard. No charity, [e]love, friendship, fear of God, alliance, affinity, consanguinity, christianity, can contain them, but if they be any ways offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a sudden for toys and small offences, and they that erst were willing to do all mutual offices of love and kindness, now revile and persecute one another to death, with more than Vatinian hatred, and will not be reconciled. So long as they are behoveful, they love, or may bestead each other, but when there is no more good to be expected, as they do by an old dog, hang him up or cashier him: which [f]Cato counts a great indecorum, to use men like old shoes or broken glasses, which are flung to the dunghill; he could not find in his heart to sell an old ox, much less to turn away an old servant: but they instead of recompense, revile him, and when they have made him an instrument of their villany, as [g]Bajazet the second Emperor of the Turks did by Acomethes Bassa, make him away, or instead of [h]reward, hate him to death, as Silius was served by Tiberius. In a word every man for his own ends. Our *summum bonum* is commodity, and the goddess we adore *Dea moneta,* Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, [i]affections, all: that most powerful goddess, by whom we are reared, depressed, elevated, [k]esteemed the sole commandress of our actions, for which we pray, run, ride, go, come, labour,

[x] Decernuntur furi gravia et horrenda supplicia, quum potius providendum multò foret ne fures sint, ne cuiquam tam dira furandi aut percundi sit necessitas. Idem. [y] Boterus de augment. urb. lib. 3. cap. 3. [z] E fraterno corde sanguinem eliciunt. [a] Milvus rapit ac deglubit. [b] Petronius de Crotone civit. [c] Quid forum? locus quo alius alium circumvenit. [d] Vastum chaos, larvarum emporium, theatrum hypocrisios, &c. [e] Nemo cœlum, nemo jusjurandum, nemo Jovem pluris facit, sed omnes apertis oculis bona sua computant. Petron. [f] Plutarch. vit. ejus. Indecorum animatis ut calceis uti aut vitris, quæ ubi fracta abjicimus, nam ut de meipso dicam, nec bovem senem vendideram, nedum hominem natu grandem laboris socium. [g] Jovius. Cum innumera illius beneficia rependere non posset aliter, interfici jussit. [h] Beneficia eo usque læta sunt dum videntur solvi posse, ubi multum antevenere pro gratia odium redditur. Tac. [i] Paucis charior est fides quam pecunia. Salust. [k] Prima fere vota et cunctis, &c.

and contend as fishes do for a crumb that falleth into the water. It's not worth virtue, (that's *bonum theatrale,*) wisdom, valour, learning, honesty, religion, or any sufficiency for which we are respected, but [l]money, greatness, office, honour, authority; honesty is accounted folly; knavery, policy; [m]men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cozening, dissembling, "[n]that of necessity one must highly offend God if he be conformable to the world," *Cretizare cum Crete,* "or else live in contempt, disgrace and misery." One takes upon him temperance, holiness, another austerity, a third an affected kind of simplicity, when as indeed he, and he, and he, and the rest are "[o]hypocrites, ambidexters," out-sides, so many turning pictures, a lion on the one side, a lamb on the other.[p] How would Democritus have been affected to see these things!

To see a man turn himself into all shapes like a camelion, or as Proteus, *omnia transformans sese in miracula rerum,* to act twenty parts and persons at once, for his advantage, to temporize and vary like Mercury the Planet, good with good; bad with bad; having a several face, garb, and character for every one he meets; of all religions, humours, inclinations; to fawn like a spaniel, *mentitis et mimicis obsequiis,* rage like a lion, bark like a cur, fight like a dragon, sting like a serpent, as meek as a lamb, and yet again grin like a tiger, weep like a crocodile, insult over some, and yet others domineer over him, here command, there crouch, tyrannize in one place, be baffled in another, a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasangs betwixt tongue and heart, men like stage-players act variety of parts, [q]give good precepts to others, soar aloft, whilst they themselves grovel on the ground.

To see a man protest friendship, kiss his hand, [r]*quem mallet truncatum videre,* [s]smile with an intent to do mischief, or cozen him whom he salutes, [t]magnify his friend unworthy with hyperbolical eulogiums; his enemy albeit a good man, to vilify and disgrace him, yea all his actions, with the utmost that livor and malice can invent.

To see a [u]servant able to buy out his master, him that carries the mace more worth than the magistrate, which Plato, lib. 11, de leg., absolutely forbids, Epictetus abhors. A horse that tills the [v]land fed with chaff, an idle jade have provender in abundance; him that makes shoes go barefoot himself, him that sells meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fools' heads, men like apes follow the fashions in tires, gestures, actions: if the king laugh, all laugh;

> "[x]Rides? majore chachinno
> Concutitur, flet si lachrymas conspexit amici."

[w]Alexander stooped, so did his courtiers; Alphonsus turned his head, and so did his parasites. [x]Sabina Poppea, Nero's wife, wore amber-coloured hair, so did all the Roman ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgment: an inconsiderate multitude, like so many dogs in a village,

[l] Et genus et formam regina pecunia donat. Quantum quisque sua nummorum servat in arca, tantum habet et fidei. [m] Non à peritiâ sed ab ornatu et vulgi vocibus habemur excellentes. Cardan. 1. 2. de cons. [n] Perjurata suo postponit numina lucro, Mercator. Ut necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi. [o] Qui Curios simulant et Bacchanalia vivunt. [p] Tragelaphi similes vel centauris, sursum homines, deorsum equi. [q] Præceptis suis cœlum promittunt, ipsi interim pulveris terreni vilia mancipia. [r] Æneas Silv. [s] Arridere homines ut sæviant, blandiri ut fallant. Cyp. ad Donatum. [t] Love and hate are like the two ends of a perspective glass, the one multiplies, the other makes less. [u] Ministri locupletiores iis quibus ministratur, servus majores opes habens quam patronus. [v] Qui terram colunt equi paleis pascuntur, qui otiantur caballi avenâ saginantur, discalceatus discurrit qui calces aliis facit. [x] Juven. Do you laugh? he is shaken by still greater laughter: he weeps also when he has beheld the tears of his friend. [w] Bodin, lib. 4. de repub, cap. 6. [x] Plinius 1. 37. cap. 2. capillos habuit succineos, exinde factum ut omnes puellæ Romanæ colorem illum affectarent.

one bark all bark without a cause: as fortune's fan turns, if a man be in vour, or commanded by some great one, all the world applauds him; [y]if in sgrace, in an instant all hate him, and as at the sun when he is eclipsed, at erst took no notice, now gaze and stare upon him.

To see a man [z]wear his brains in his belly, his guts in his head, an ndred oaks on his back, to devour a hundred oxen at a meal, nay more, devour houses and towns, or as those anthropophagi, [a]to eat one other.

To see a man roll himself up like a snowball, from base beggary to right orshipful and right honourable titles, unjustly to screw himself into honours d offices; another to starve his genius, damn his soul to gather wealth, hich he shall not enjoy, which his prodigal son melts and consumes in an stant.[b]

To see the κακοζηλίαν of our times, a man bend all his forces, means, me, fortunes, to be a favourite's favourite's favourite, &c., a parasite's parasite's rasite, that may scorn the servile world as having enough already.

To see an hirsute beggar's brat, that lately fed on scraps, crept and whined, ying to all, and for an old jerkin ran of errands, now ruffle in silk and satin, avely mounted, jovial and polite, now scorn his old friends and familiars, eglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate peasant for a meal's meat; scrivener better paid for an obligation; a falconer receive greater wages than student; a lawyer get more in a day than a philosopher in a year, better ward for an hour, than a scholar for a twelvemonth's study; him that can paint Thais, play on a fiddle, curl hair, &c., sooner get preferment than a hilologer or a poet.

To see a fond mother, like Æsop's ape, hug her child to death, a [c]wittol ink at his wife's honesty, and too perspicuous in all other affairs; one stumble t a straw, and leap over a block; rob Peter, and pay Paul; scrape unjust ums with one hand, purchase great manors by corruption, fraud and cozenge, and liberally to distribute to the poor with the other, give a remnant o pious uses, &c. Penny wise, pound foolish; blind men judge of colours; rise men silent, fools talk; [d]find fault with others, and do worse themselves; denounce that in public which he doth in secret; and which Aurelius Victor ives out of Augustus, severely censure that in a third, of which he is most uilty himself.

To see a poor fellow, or an hired servant venture his life for his new master hat will scarce give him his wages at year's end; A country colone toil and noil, till and drudge for a prodigal idle drone, that devours all the gain, or sciviously consumes with phantastical expences; A noble man in a bravado to ncounter death, and for a small flash of honor to cast away himself; A worlding tremble at an executor, and yet not fear hell-fire; To wish and hope for mmortality, desire to be happy, and yet by all means avoid death, a necessary assage to bring him to it.

To see a fool-hardy fellow like those old Danes, *qui decollari malunt quam erberari*, die rather than be punished, in a sottish humour embrace death with lacrity, yet [e]scorn to lament his own sins and miseries, or his dearest friends' lepartures.

[y] Odit damnatos. Juv. [z] Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patinis. Psal. They eat up my people as bread. [b] Absumit hæres cæcuba dignior servata centum clavibus, et ero distinguet pavimentis superbo, pontificum potiore cœnis. Hor. [c] Qui Thaidem pingere, inflare ibiam, crispare crines. [d] Doctus spectare lacunar. [d] Tullius. Est enim proprium stultitiæ aliorum ernere vitia, oblivisci suorum. Idem Aristippus Charidemo apud Lucianum. Omnino stultitiæ cujusdam esse uto, &c. † Execrari publice quod occulte agat. Salvianus lib. de pro. acres ulciscendis vitiis quibus ipsi ehementer indulgent. [e] Adamus eccl. hist. cap. 212. Siquis damnatus fuerit, lætus esse gloria est; nam ıclrymas et planctum cæteraque compunctionum genera quæ nos salubria censemus, ita abominantur Dani, t nec pro peccatis nec pro defunctis amicis ulli fiere liceat.

To see wise men degraded, fools preferred, one govern towns and cities, and yet a silly woman overrules him at home; * Command a province, and yet his own servants or children prescribe laws to him, as Themistocles' son did in Greece, "[f] What I will (said he) my mother will, and what my mother will, my father doth." To see horses ride in a coach, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; [g]sheep demolish towns, devour men, &c. And in a word, the world turned upside downward. *O viveret Democritus!*

[h]To insist in every particular were one of Hercules' labours, there's so many ridiculous instances, as motes in the sun. *Quantum est in rebus inane* (How much vanity there is in things!) And who can speak of all? Crimen *ab uno disce omnes*, take this for a taste.

But these are obvious to sense, trivial and well known, easy to be discerned. How would Democritus have been moved, had he seen † the secrets of their hearts? If every man had a window in his breast, which Momus would have had in Vulcan's man, or that which Tully so much wished it were written in every man's forehead, *Quid quisque de republicâ sentiret*, what he thought; or that it could be effected in an instant, which Mercury did by Charon in Lucian by touching of his eyes, to make him discern *semel et simul rumores et susurros*.

"Spes hominum cæcas, morbos, votumque labores, Et passim toto volitantes æthere curas."	"Blind hopes and wishes, their thoughts and cares, Whispers and rumours, and those flying cares."

That he could *cubiculorum obductas foras recludere et secreta cordium penetrare*, which [i] Cyprian desired, open doors and locks, shoot bolts, as Lucian's Gallus did with a feather of his tail: or Gyges' invisible ring, or some rare perspective glass, or *Otacousticon*, which would so multiply species, that a man might hear and see all at once (as [k]Martianus Capella's Jupiter did in a spear which he held in his hand, which did present unto him all that was daily done upon the face of the earth), observe cuckolds' horns, forgeries of alchemists, the philosopher's stone, new projectors, &c., and all those works of darkness, foolish vows, hopes, fears and wishes, what a deal of laughter would it have afforded? He should have seen windmills in one man's head, an hornet's nest in another. Or had he been present with Icaromenippus in Lucian at Jupiter's whispering place, [l]and heard one pray for rain, another for fair weather; one for his wife's, another for his father's death, &c.; "to ask that at God's hand which they are abashed any man should hear:" How would he have been confounded? Would he, think you, or any man else, say that these men were well in their wits? *Hæc sani esse hominis quis sanus juret Orestes?* Can all the hellebore in the Anticyræ cure these men? No sure, "‡an acre of hellebore will not do it."

That which is more to be lamented, they are mad like Seneca's blind woman, and will not acknowledge, or [m]seek for any cure of it, for *pauci vident morbum suum, omnes amant.* If our leg or arm offend us, we covet by all means possible to redress it; [n]and if we labour of a bodily disease, we send for a physician; but for the diseases of the mind we take no notice of them:[o] Lust harrows us on the one side; envy, anger, ambition on the other. We are torn in pieces by

* Orbi dat leges foras, vix famulum regit sine strepitu domi. [f]Quicquid ego volo hoc vult mater mea, et quod mater vult, facit pater. [g]Oves, olim mite pecus, nunc tam indomitum et edax ut homines devoret, &c. Morus Utop. lib. 1. [h]Diversos variis tribuit natura furores. † Democrit. ep. præd. Hos dejeratos et potantes deprehendet, hos vomentes, illos litigantes, insidias mollientes, suffragantes, venena miscentes, et amicorum accusationem subscribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c. [i]Ad Donat. ep. 2. 1. 1. O si posses in specula sublimi constitutus, &c. [k]Lib. 1. de nup. Philol. In qua quid singuli nationum populi quotidianis motibus agitarent, relucebat. [l]O Jupiter contingat mihi aurum hæreditas, &c. Multos da, Jupiter, annos, Dementia quanta est hominum, turpissima vota diis insusurrant, si quis admoverit aurem, conticescunt; et quod scire homines nolunt, Deo narrant. Senec. ep. 10. 1. 1. ‡ Plautus Menech. non potest hæc res Hellebori jugere obtinerier. [m]Eoque gravior morbus quo ignotior periclitatur. [n]Quæ lædunt oculos, festinas demere; si quid est animum, differs curandi tempus in annum. Hor. [o]Si caput, crus dolet, brachium, &c., medicum accersimus, recte et honeste, si par etiam industria in animi morbis poneretur. Joh. Pelenus Jesuita. lib. 2. de hum. affec. morborumque cura.

our passions, as so many wild horses, one in disposition, another in habit; one is melancholy, another mad; [p] and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the candle because the biting fleas should not find him; he shrouds himself in an unknown habit, borrowed titles, because nobody should discern him. Every man thinks with himself, *Egomet videor mihi sanus*, I am well, I am wise, and laughs at others. And 'tis a general fault amongst them all, that [q] which our forefathers have approved, diet, apparel, opinions, humours, customs, manners, we deride and reject in our time as absurd. Old men account juniors all fools, when they are mere dizzards; and as to sailors, ——*terræque urbesque recedunt*—— they move, the land stands still, the world hath much more wit, they dote themselves. Turks deride us, we them; Italians, Frenchmen, accounting them light headed fellows; the French scoff again at Italians, and at their several customs; Greeks have condemned all the world but themselves of barbarism, the world as much vilifies them now; we account Germans heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; Spaniards laugh at all, and all again at them. So are we fools and ridiculous, absurd in our actions, carriages, diet, apparel, customs, and consultations; we [r] scoff and point one at another, when as in conclusion all are fools, "[*] and they the veriest asses that hide their ears most." A private man if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is,—— [s] *nil rectum, nisi quod placuit sibi, ducit*, that are not so minded, [t] (*quodque volunt homines se bene velle putant*,) all fools that think not as he doth: he will not say with Atticus, *Suam quisque sponsam, mihi meam*, let every man enjoy his own spouse; but his alone is fair, *suus amor, &c.*, and scorns all in respect of himself, [u] will imitate none, hear none [v] but himself, as Pliny said, a law and example to himself. And that which Hippocrates, in his epistle to Dionysius, reprehended of old, is verified in our times, *Quisque in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himself, or doth not esteem, he accounts superfluity, an idle quality, a mere foppery in another: like Esop's fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The Chinese say, that we Europeans have one eye, they themselves two, all the world else is blind: (though † Scaliger accounts them brutes too, *merum pecus*,) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, mere idiots and asses. Thus not acknowledging our own errors and imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insaniâ*, to make ourselves merry with other men's obliquities, when as he himself is more faulty than the rest, *mutato nomine, de te fabula narratur*, he may take himself by the nose for a fool; and which one calls *maximum stultitiæ specimen*, to be ridiculous to others, and not to perceive or take notice of it, as Marsyas was when he contended with Apollo, *non intelligens se deridiculo haberi*, saith ‡ Apuleius; 'tis his own cause, he is a convicted madman, as [w] Austin well infers "in the eyes of wise men and angels he seems like one, that to our thinking walks with his heels upwards." So thou laughest at me, and I at thee, both at a third; and he returns that of the poet upon us again, [x] *Hei mihi, insanire me aiunt, quum ipsi ultrò insaniant.* We accuse others of madness,

[p] Et quotusquisque tamen est qui contra tot pestes medicum requirat vel ægrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. Præsens ætas stultitiam priscis exprobrat. Bud. de affec. lib. 5. [q] Senes pro stultis habent juvenes. Balth. Cast. [r] Clodius accusat paschos. [*] Omnium stultissimi qui auriculas studiosè tegunt. Sat. Menip. [s] Hor. Epist. 2. [t] Prosper. [u] Statim sapiunt, statim sciunt, neminem reverentur, neminem imitantur, ipsi sibi exemplo. Plin. epist. lib. 8. [v] Nulli alteri sapere concedit, ne desipere videatur. Agrip. † Omnis orbis persecho a Persis ad Lusitaniam. ‡ 2 Florid. [w] August. Qualis in oculis hominum qui inversis pedibus ambulat, talis in oculis sapientum et *angelorum qui sibi placet*, aut cui passiones dominantur. [x] Plautus Menechmi.

of folly, and are the veriest dizzards ourselves. For it is a great sign and property of a fool (which Eccl. x. 3, points at) out of pride and self-conceit to insult, vilify, condemn, censure, and call other men fools (*Non videmus manticæ quod à tergo est*) to tax that in others of which we are most faulty; teach that which we follow not ourselves: For an inconstant man to write of constancy; a profane liver prescribe rules of sanctity and piety; a dizzard himself make a treatise of wisdom; or with Sallust to rail downright at spoilers of countries, and yet in * office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties' indiscretion. [y] *Peccat uter nostrûm cruce dignius?* "Who is the fool now?" Or else peradventure in some places we are all mad for company, and so 'tis not seen, *Satietas erroris et dementiæ, pariter absurditatem et admirationem tollit.* 'Tis with us, as it was of old (in [z] Tully's censure at least) with C. Pimbria in Rome, a bold, hair-brain, mad fellow, and so esteemed of all, such only excepted, that were as mad as himself: now in such a case there is [a] no notice taken of it.

"Nimirum insanus paucis videatur; eò quod
Maxima pars hominum morbo jactatur eodem."

"When all are mad, where all are like opprest
Who can discern one mad man from the rest?"

But put case they do perceive it, and some one be manifestly convicted of madness, [b] he now takes notice of his folly, be it in action, gesture, speech, a vain humour he hath in building, bragging, jangling, spending, gaming, courting, scribbling, prating, for which he is ridiculous to others, [c] on which he dotes, he doth acknowledge as much: yet with all the rhetoric thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will persevere in his dotage. 'Tis *amabilis insania, et mentis gratissimus error,* so pleasing, so delicious, that he [d] cannot leave it. He knows his error, but will not seek to decline it, tell him what the event will be, beggary, sorrow, sickness, disgrace, shame, loss, madness, yet [e] "an angry man will prefer vengeance, a lascivious his whore, a thief his booty, a glutton his belly, before his welfare." Tell an epicure, a covetous man, an ambitious man, of his irregular course, wean him from it a little, *pol me occidistis amici,* he cries anon, you have undone him, and as [f] a "dog to his vomit," he returns to it again; no persuasion will take place, no counsel, say what thou canst,

"Clames licet et mare cœlo
—— Confundas, surdo narras," †

demonstrate as Ulysses did to [g] Elpenor and Gryllus, and the rest of his companions, "those swinish men," he is irrefragable in his humour, he will be a hog still; bray him in a mortar, he will be the same. If he be in an heresy, or some perverse opinion, settled as some of our ignorant Papists are, convince his understanding, show him the several follies and absurd fopperies of that sect, force him to say, *veris vincor,* make it as clear as the sun, [h] he will err still, peevish and obstinate as he is; and as he said [i] *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo;* I will do as I have done, as my predecessors have done, [k] and as my friends now do: I will dote for company. Say now, are these men [l] mad or no, [m] *Heus age responde?* are they ridiculous? *cedo quemvis arbitrum,* are they *sanæ mentis,* sober, wise, and discreet? have they common sense? —— [n] *uter est insanior horum?* I am of Democritus'

* Governor of Asnich by Cæsar's appointment. [y] Nunc sanitatis patrocinium est insanientium turba. Sen. [z] Pro Roscio Amerino, et quod inter omnes constat insanissimus, nisi inter eos, qui ipsi quoque insaniunt. [a] Necesse est cum insanientibus furere, nisi solus relinqueris. Petronius. [b] Quoniam non est genus unum stultitiæ qua me insanire putas. [c] Stultum me fateor, liceat concedere verum, Atque etiam insanum. Hor. [d] Odi nec possum cupiens nec esse quod odi. Ovid. Errore grato libenter omnes insanimus. [e] Amator scortum vitæ præponit, iracundus vindictam; fur prædam, parasitus gulam, ambitiosus honores, avarus opes, &c., odimus hæc et accersimus. Cardan. 1. 2. de conso. [f] Prov. xxvi. 11. † Although you call out and confound the sea and sky, you still address a deaf man. [g] Plutarch. Gryllo. suilli homines sic [illegible] Alex. vo. [h] Non persuadebis, etiamsi persuaseris. [i] Tully. [k] Malo cum illis insanire, [illegible] um aliis bene sentire. [l] Qui inter hos enutriuntur, non magis sapere possunt, quàm qui in culinâ [illegible] re. *Patron.* [m] Persius. [n] Hor. 2. ser. which of these is the more mad.

opinion for my part, I hold them worthy to be laughed at; a company of brain-sick dizzards, as mad as [o]Orestes and Athamas, that they may go "ride the ass," and all sail along to the Anticyræ, in the "ship of fools" for company together. I need not much labour to prove this which I say otherwise than thus, make any solemn protestation, or swear, I think you will believe me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and madmen yourselves, and I as mad to ask the question; for what said our comical Mercury?

"[q]Justum ab injustis petere insipientia est.
I'll stand to your censure yet, what think you?"

But forasmuch as I undertook at first, that kingdoms, provinces, families, were melancholy as well as private men, I will examine them in particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief. [r]*Nunc accipe quare desipiant omnes æque ac tu.* My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. iii. 7, "Be not wise in thine own eyes." And xxvi. 12, "Seest thou a man wise in his own conceit? more hope is of a fool than of him." Isaiah pronounceth a woe against such men, chap. v. 21, "that are wise in their own eyes, and prudent in their own sight." For hence we may gather, that it is a great offence, and men are much deceived that think too well of themselves, an especial argument to convince them of folly. Many men (saith [s]Seneca) "had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, even before they had gone half way," too forward, too ripe, *præproperi*, too quick and ready, [t]*citò prudentes, citò pii, citò mariti, citò patres, citò sacerdotes, citò omnes officii capaces et curiosi*, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgment, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better than fools. In former times they had but seven wise men, now you can scarce find so many fools. Thales sent the golden Tripos, which the fishermen found, and the oracle commanded to be [u]"given to the wisest, to Bias, Bias to Solon," &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women politicians, children metaphysicians; every silly fellow can square a circle, make perpetual motions, find the philosopher's stone, interpret Apocalypses, make new Theories, a new system of the world, new logic, new Philosophy, &c. *Nostra utique regio*, saith [v]Petronius, "our country is so full of deified spirits, divine souls, that you may sooner find a god than a man amongst us," we think so well of ourselves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated (and by Plato's good leave, I may do it, [x]δὶς τὸ καλὸν ῥηθὲν οὐδὲν βλάπτει) "Fools (saith David) by reason of their transgressions," &c. Psal. cvii. 17. Hence Musculus infers all transgressors must needs be fools. So we read Rom. ii. "Tribulation and anguish on the soul of every man that doeth evil;" but all do evil. And Isaiah, lxv. 14, "My servants shall sing for joy, and [w]ye shall cry for sorrow of heart, and vexation of mind." 'Tis ratified by the common consent of all philosophers. "Dishonesty (saith Cardan) is nothing else but

[o] Vesanum exagitant puerl, innuptæque puellæ. [q] Plautus. [r] Hor. l. 2. sat. 2. Superbam stultitiam Plinius vocat. 7. epist. 21. quod semel dixi, fixum ratumque sit. [s] Multi sapientes proculdubio fuissent, si se non putassent ad sapientiæ summum pervenisse. [t] Idem. [u] Plutarchus Solone. Deeur sapientiori. [v] Tam præsentibus plena est numinibus, ut facilius poscis deum quam hominem invenire. [x] Pulchrum bis dicere non nocet. [w] Malefactors.

folly and madness. [7] *Probus quis nobiscum vivit?* Shew me an honest man, *Nemo malus qui non stultus*, 'tis Fabius' aphorism to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will account him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem?* that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith [a] Musculus) "that prefers momentary pleasures to eternity, that spends his master's goods in his absence, forthwith to be condemned for it?" *Nequicquam sapit qui sibi non sapit*, who will say that a sick man is wise, that eats and drinks to overthrow the temperature of his body? Can you account him wise or discreet that would willingly have his health, and yet will do nothing that should procure or continue it? [a] Theodoret, out of Plotinus the Platonist, "holds it a ridiculous thing for a man to live after his own laws, to do that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contemns the means, to think to be delivered by another:" who will say these men are wise?

A third argument may be derived from the precedent, [b] all men are carried away with passion, discontent, lust, pleasures, &c.; they generally hate those virtues they should love, and love such vices they should hate. Therefore more than melancholy, quite mad, brute beasts, and void of reason, so Chrysostom contends; "or rather dead and buried alive," as [c] Philo Judeus concludes it for a certainty, "of all such that are carried away with passions, or labour of any disease of the mind." "Where is fear and sorrow," then [d] Lactantius stiffly maintains, "wisdom cannot dwell.

——— 'qui cupiet, metuet quoque porrò,
Qui metuens vivit, liber mihi non erit unquam.'" *

Seneca and the rest of the stoics are of opinion, that where is any the least perturbation, wisdom may not be found. "What more ridiculous," as [e] Lactantius urges, "than to hear how Xerxes whipped the Hellespont," threatened the Mountain Athos, and the like? To speak *ad rem*, who is free from passions? [f] *Mortalis nemo est quem non attingat dolor, morbusve*, as [g] Tully determines out of an old poem, no mortal men can avoid sorrow and sickness, and sorrow is an inseparable companion from melancholy. [h] Chrysostom pleads farther yet, that they are more than mad, very beasts, stupified, and void of common sense: "For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neighest like a horse after women, ravest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakest like a wolf, as subtle as a fox, as impudent as a dog? Shall I say thou art a man, that hast all the symptoms of a beast? How shall I know thee to be a man? by thy shape? That affrights me more, when I see a beast in likeness of a man."

[i] Seneca calls that of Epicurus, *magnificam vocem*, an heroical speech, "A fool still begins to live," and accounts it a filthy lightness in men, every day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that business, and old folks are as far out as

[7] Who can find a faithful man? Prov. xx. 6. [a] In Psal. xlix. Qui momentanea sempiternis, qui dilapidat heri absentis bona, mox in jus vocandus et damnandus. [a] Perquam ridiculum est homines ex suâ sententia vivere, et quæ diis ingrata sunt exequi, et tamen à solis diis velle salvos fieri, quum propriæ salutis curam abjecerint. Theod. c. 6. de provid. lib. de curat. græc. affect. [b] Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7. [c] Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos. [d] Lib. de sap. Ubi timor adest, sapientia adesse nequit. * He who is desirous, is also fearful, and he who lives in fear never can be free. [e] Quid insanius Xerxe Hellespontum verberante? &c. [f] Eccl. xxi. 12. Where is bitterness, there is no understanding. Prov. xii. 16. An angry man is a fool. [g] 3 Tusc. Iracundia in sapientem non cadit. [h] Hom. 6. in 2 Epist. ad. Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, hinnias ut equus post mulieres, ut ursus ventri indulgeas, quum rapis ut lupus, &c., at. inquis, formam hominis habeo, Id magis terret, quum feram humanâ specie videre me putem. [i] Epist. lib. 2. 13. Stultus semper incipit vivere, fœda hominum levitas, nova quotidie fundamenta vitæ ponere, novas spes, &c.

the rest; *O dementem senectutem,* Tully exclaims. Therefore young, old, middle age, all are stupid, and dote.

* Æneas Sylvius, amongst many other, sets down three special ways to find a fool by. He is a fool that seeks that he cannot find: he is a fool that seeks that, which being found will do him more harm than good: he is a fool, that having variety of ways to bring him to his journey's end, takes that which is worst. If so, methinks most men are fools; examine their courses, and you shall soon perceive what dizzards and mad men the major part are.

Beroaldus will have drunkards, afternoon men, and such as more than ordinarily delight in drink, to be mad. The first pot quencheth thirst, so Panyasis the poet determines in *Athenæus, secunda gratiis, horis et Dyonisio:* the second makes merry, the third for pleasure, *quarta ad insaniam,* the fourth makes them mad. If this position be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more than mad, much worse than mad.

The [k] Abderites condemned Democritus for a mad man, because he was sometimes sad, and sometimes again profusely merry. *Hâc Patriâ* (saith Hippocrates) *ob risum furere et insanire dicunt,* his countrymen hold him mad because he laughs; [l] and therefore "he desires him to advise all his friends at Rhodes, that they do not laugh too much, or be over sad." Had those Abderites been conversant with us, and but seen what [m] fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

Aristotle in his ethics holds *fœlix idemque sapiens,* to be wise and happy, are reciprocal terms, *bonus idemque sapiens honestus.* 'Tis [n] Tully's paradox, "wise men are free, but fools are slaves," liberty is a power to live according to his own laws, as we will ourselves: who hath this liberty? who is free?

> ——— [o] "sapiens sibique imperiosus,
> Quem neque pauperis, neque mors, neque vincula terrent,
> Responsare cupidinibus, contemnere honores
> Fortis, et in seipso totus teres atque rotundus."
>
> [*] He is wise that can command his own will,
> Valiant and constant to himself still,
> Whom poverty nor death, nor bands can fright,
> Checks his desires, scorns honours, just and right."

But where shall such a man be found? If no where, then *è diametro,* we are all slaves, senseless, or worse. *Nemo malus fœlix.* But no man is happy in this life, none good, therefore no man wise. † *Rari quippe boni*——For one virtue you shall find ten vices in the same party; *pauci Promethei, multi Epimethei.* We may peradventure usurp the name, or attribute it to others for favour, as Carolus Sapiens, Philippus Bonus, Lodovicus Pius, &c., and describe the properties of a wise man, as Tully doth an orator, Xenophon Cyrus, Castilio a courtier, Galen temperament, an aristocracy is described by politicians. But where shall such a man be found?

> [p] "Vir bonus et sapiens, qualem vix repperit unum
> Millibus è multis hominum consultus Apollo."
>
> [*] "A wise, a good man in a million,
> Apollo consulted could scarce find one."

A man is a miracle of himself, but Trismegistus adds, *Maximum miraculum homo sapiens,* a wise man is a wonder: *multi Thirsigeri, pauci Bacchi.*

Alexander when he was presented with that rich and costly casket of king Darius, and every man advised him what to put in it, he reserved it to keep

* De curial. miser. Stultus, qui quærit quod nequit invenire, stultus qui quærit quod nocet inventum, stultus qui cum plures habet calles, deteriorem deligit. Mihi videntur omnes deliri, amentes, &c. [k] Ep. Damageto. [l] Amicis nostris Rhodi dicito, ne nimium rideant, aut nimium tristes sint. [m] Per multum risum poteris cognoscere stultum. Offic. 3. c. 9. [n] Sapientes liberi, stulti servi, libertas est potestas &c. [o] Hor. 2. ser. 7. † Juven. "Good people are scarce."

Homer's works, as the most precious jewel of human wit, and yet [o]Scaliger upbraids Homer's muse, *Nutricem insanæ sapientiæ*, a nursery of madness, [p]impudent as a court lady, that blushes at nothing. Jacobus Mycillus, Gilbertus Cognatus, Erasmus, and almost all posterity admire Lucian's luxuriant wit, yet Scaliger rejects him in his censure, and calls him the Cerberus of the muses. Socrates, whom all the world so much magnified, is by Lactantius and Theodoret condemned for a fool. Plutarch extols Seneca's wit beyond all the Greeks, *nulli secundus*, yet [q]Seneca saith of himself, "when I would solace myself with a fool, I reflect upon myself, and there I have him." Cardan, in his Sixteenth Book of Subtilties, reckons up twelve super-eminent acute philosophers, for worth, subtlety, and wisdom: Archimedes, Galen, Vitruvius, Architas Tarentinus, Euclid, Geber, that first inventor of Algebra, Alkindus the Mathematician, both Arabians, with others. But his *triumviri terrarum* far beyond the rest, are Ptolomæus, Plotinus, Hippocrates. Scaliger *exercitat.* 224, scoffs at this censure of his, calls some of them carpenters and mechanicians, he makes *Galen fimbriam Hippocratis*, a skirt of Hippocrates: and the said [r]Cardan himself elsewhere condemns both Galen and Hippocrates for tediousness, obscurity, confusion. Paracelsus will have them both mere idiots, infants in physic and philosophy. Scaliger and Cardan admire Suisset the Calculator, *qui pene modum excessit humani ingenii*, and yet [s]Lod. Vives calls them *nugas Suisseticas:* and Cardan, opposite to himself in another place, contemns those ancients in respect of times present, [t]*Majoresque nostros ad presentes collatos justè pueros appellari.* In conclusion, the said [u]Cardan and Saint Bernard will admit none into this catalogue of wise men, [v]but only prophets and apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire ourselves, and seek for applause: but hear Saint [w]Bernard, *quantò magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens:* the more wise thou art to others, the more fool to thyself. I may not deny but that there is some folly approved, a divine fury, a holy madness, even a spiritual drunkenness in the saints of God themselves; *sanctam insaniam* Bernard calls it (though not as blaspheming [x]Vorstius, would infer it as a passion incident to God himself, but), familiar to good men, as that of Paul, 2 Cor. "he was a fool," &c. and Rom. ix. he wisheth himself to be anathematized for them. Such is that drunkenness which Ficinus speaks of, when the soul is elevated and ravished with a divine taste of that heavenly nectar, which poets deciphered by the sacrifice of Dionysius, and in this sense with the poet, [y]*insanire lubet*, as Austin exhorts us, *ad ebrietatem se quisque paret*, let's all be mad and [z]drunk. But we commonly mistake, and go beyond our commission, we run to the opposite part, [a]we are not capable of it, [b]and as he said of the Greeks, *Vos Græci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fools.

Proceed now *à partibus ad totum*, or from the whole to parts, and you shall find no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a sorites or induction. Every multitude is mad, [c]*bellua multorum capitum*, (a many-headed beast,) precipitate and rash without judgment, *stultum animal*, a roaring rout. [d]Roger Bacon proves it out of Aristotle, *Vulgus dividi in oppositum contra sapientia*,

[o] Hypocrit. [p] Ut muller aulica nullius pudens. [q] Epist. 33. Quando fatuo delectari volo, non est longe quærendus, me video. [r] Primo contradicentium. [s] Lib. de causis corrupt. artium. [t] Actione ad subtil. in Scal. fol. 1226. [u] Lib. 1. de sap. [v] Vide miser homo, quia totum est vanitas, tota stultitia, totum dementia, quicquid facis in hoc mundo, præter hoc solum quod propter Deum facis. Ser. de miser. hom. [w] In 2 Platonis dial. 1. de justo. [x] Dum iram et odium in Deo revera ponit. [y] Virg. 1. Ecl. 3. [z] Ps. inebriabuntur ab ubertate domûs. [a] In Psal. civ. Austin. [b] In Platonis Tim. sacerdos Ægyptius. [c] Hor. vulgus insanum. [d] Patet ea divisio probabilis, &c. ex. Arist. Top. lib. 1. c. 8. Rog. Bac. Epist. de secret. art. et nat. c. 8. non est judicium in vulgo.

quod vulgo videtur verum, falsum est; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (*vulgus*), and thou thyself art *de vulgo*, one of the commonalty; and he, and he, and so are all the rest; and therefore, as Phocion concludes, to be approved in nought you say or do, mere idiots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, "never a barrel better herring."

Copernicus, Atlas his successor, is of opinion, the earth is a planet, moves and shines to others, as the moon doth to us. Digges, Gilbert, Keplerus, Origanus, and others, defend this hypothesis of his in sober sadness, and that the moon is inhabited: if it be so that the earth is a moon, then are we also giddy, vertiginous and lunatic within this sublunary maze.

I could produce such arguments till dark night: if you should hear the rest,

"Ante diem clauso component vesper Olympo:"	"Through such a train of words if I should run, The day would sooner than the tale be done:"

but according to my promise, I will descend to particulars. This melancholy extends itself not to men only, but even to vegetals and sensibles. I speak not of those creatures which are saturnine, melancholy by nature, as lead, and such like minerals, or those plants, rue, cypress, &c. and hellebore itself, of which [a]Agrippa treats, fishes, birds, and beasts, hares, conies, dormice, &c., owls, bats, nightbirds, but that artificial, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in date trees, as you may read at large in Constantine's husbandry, that antipathy betwixt the vine and the cabbage, vine and oil. Put a bird in a cage, he will die for sullenness, or a beast in a pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogs are most subject to this malady, insomuch some hold they dream as men do, and through violence of melancholy run mad; I could relate many stories of dogs that have died for grief, and pined away for loss of their masters, but they are common in every [f]author.

Kingdoms, provinces, and politic bodies are likewise sensible and subject to this disease, as [g]Boterus in his politics hath proved at large. "As in human bodies (saith he) there be divers alterations proceeding from humours, so there be many diseases in a commonwealth, which do as diversely happen from several distempers," as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and princes, judicious, peaceable and quiet, rich, fortunate, [h]and flourish, to live in peace, in unity and concord, a country well tilled, many fair built and populous cities, *ubi incolæ nitent*, as old [i]Cato said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our politicians make the chief end of a commonwealth; and which [k]*Aristotle Polit. lib.* 3, *cap.* 4, calls *Commune bonum, Polybius lib.* 6, *optabilem et selectum statum*, that country is free from melancholy; as it was in Italy in the time of Augustus, now in China, now in many other flourishing kingdoms of Europe. But whereas you shall see many discontents, common grievances, complaints, poverty, barbarism, beggary, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land lie untilled, waste, full of bogs, fens, deserts, &c., cities decayed, base

[a] De occult. Philosoph. l. 1. c 25 et 19. ejusd. 1. Lib. 10. cap. 4. [f] See Lipsius epist. [g] De politiis illustrium lib. 1. cap. 4. ut in humanis corporibus variæ accidunt mutationes corporis, animique, sic in republica, &c. [h] Ubi reges philosophantur, Plato. [i] Lib. de re rust. [k] Vel publicam utilitatem: salus publica suprema lex esto. Beata civitas non ubi pauci beati, sed tota civitas beata. Plato quarto de republica.

and poor towns, villages depopulated, the people squalid, ugly, uncivil; that kingdom, that country, must needs be discontent, melancholy, hath a sick body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first removed, which commonly proceed from their own default, or some accidental inconvenience: as to be situated in a bad clime, too far north, sterile, in a barren place, as the desert of Lybia, deserts of Arabia, places void of waters, as those of Lop and Belgian in Asia, or in a bad air, as at *Alexandretta, Bantam, Pisa, Durazzo, S. John de Ulloa, &c.*, or in danger of the sea's continual inundations, as in many places of the Low Countries and elsewhere, or near some bad neighbours, as Hungarians to Turks, Podolians to Tartars, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are cities, by reason [l] of wars, fires, plagues, inundations, [m] wild beasts, decay of trades, barred havens, the sea's violence, as Antwerp may witness of late, Syracuse of old, Brundusium in Italy, Rye and Dover with us, and many that at this day suspect the sea's fury and rage, and labour against it as the Venetians to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion and God's service is neglected, innovated or altered, where they do not fear God, obey their prince, where atheism, epicurism, sacrilege, simony, &c., and all such impieties are freely committed, that country cannot prosper. When Abraham came to Gerar, and saw a bad land, he said, sure the fear of God was not in that place. [n] Cyprian Echovius, a Spanish chorographer, above all other cities of Spain, commends "Borcino, in which there was no beggar, no man poor, &c., but all rich, and in good estate, and he gives the reason, because they were more religious than their neighbours:" why was Israel so often spoiled by their enemies, led into captivity, &c., but for their idolatry, neglect of God's word, for sacrilege, even for one Achan's fault? And what shall we expect that have such multitudes of Achans, church robbers, simoniacal patrons, &c., how can they hope to flourish, that neglect divine duties, that live most part like Epicures?

Other common grievances are generally noxious to a body politic; alteration of laws and customs, breaking privileges, general oppressions, seditions, &c., observed by [o] Aristotle, Bodin, Boterus, Junius, Arniscus, &c. I will only point at some of the chiefest. [p] *Impotentia gubernandi, ataxia,* confusion, ill-government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, indiscreet, oppressors, giddy heads, tyrants, not able or unfit to manage such offices: [q] many noble cities and flourishing kingdoms by that means are desolate, the whole body groans under such heads, and all the members must needs be disaffected, as at this day those goodly provinces in Asia Minor, &c. groan under the burden of a Turkish government; and those vast kingdoms of Muscovia, Russia, [r] under a tyrannizing duke. Who ever heard of more civil and rich populous countries than those of "Greece, Asia Minor, abounding with all [s] wealth, multitudes of inhabitants, force, power, splendour and magnificence?" and that miracle of countries, [t] the Holy Land, that in so small a compass of ground could maintain so many towns, cities, produce so many fighting men? Egypt another paradise, now barbarous and desert, and

[l] Mantua væ miseræ nimium vicina Cremonæ. [m] Interdum à feris, ut olim Mauritania, &c. [n] Deliciæ Hispaniæ anno 1604. Nemo malus, nemo pauper, optimus quisque atque ditissimus. Pie sanctequè vivebant, æquumque cum veneratione et timore, divino cultui, sacrisque rebus incumbebant. [o] Polit. l. 5. c. 2. [p] Boterus Polit. lib. 1. c. 1. Cum nempe princeps rerum gerendarum imperitus, segnis, oscitans, suique muneris immemor, aut fatuus est. [q] Non viget respublica cujus caput infirmatur. Salisburiensis, c. 22. [r] See Dr. Fletcher's relation, and Alexander Gagninus' history. [s] Abundans omni divitiarum affluentia incolarum multitudine splendore ac potentia. [t] Not above 200 miles in length, 60 in breadth, according to Adricomius.

vaste, by the despotical government of an imperious Turk, *intolerabili* *is jugo premitur* ("one saith) not only fire and water, goods or lands, *sed* *ritus ab insolentissimi victoris pendet nutu*, such is their slavery, their d souls depend upon his insolent will and command. A tyrant that ll wheresoever he comes, insomuch that an [x] historian complains, "if nhabitant should now see them, he would not know them, if a traveller, ger, it would grieve his heart to behold them." Whereas [y] Aristotle *ovæ exactiones, nova onera imposita*, new burdens and exactions daily pon them, like those of which Zosimus, lib. 2, so grievous, *ut viri patres filios prostituerent ut exactoribus è questu, &c.*, they must needs ntent, *hinc civitatum gemitus et ploratus*, as [z] Tully holds, hence come omplaints and tears of cities, "poor, miserable, rebellious, and desubjects, as [a] Hippolitus adds; and [b] as a judicious countryman of ours l not long since, in a survey of that great Duchy of Tuscany, the ived much grieved and discontent, as appeared by their manifold and t complainings in that kind. "That the state was like a sick body ad lately taken physic, whose humours are not yet well settled, and ed so much by purging, that nothing was left but melancholy.

reas the princes and potentates are immoderate in lust, hypocrites, , of no religion, but in shew: *Quid hypocrisi fragilius?* what so brittle ure? what sooner subverts their estates than wandering and raging their subjects' wives, daughters? to say no worse. That they should *ræferre*, lead the way to all virtuous actions, are the ringleaders often- f all mischief and dissolute courses, and by that means their countries gued, "[c] and they themselves often ruined, banished, or murdered by acy of their subjects, as Sardanapalus was, Dionysius, junior, Helio- , Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius s, Andronicus, Galeacius Sforsia, Alexander Medices," &c.

reas the princes or great men are malicious, envious, factious, ambitious, rs, they tear a commonwealth asunder, as so many *Guelfs* and *Gibe-* sturb the quietness of it, [d] and with mutual murders let it bleed to our histories are too full of such barbarous inhumanities, and the that issue from them.

reas they be like so many horse-leeches, hungry, griping, corrupt, us, *avaritiæ mancipia*, ravenous as wolves, for as Tully writes: *qui rodest, et qui pecudibus præest, debet eorum utilitati inservire:* or such r their private before the public good. For as [f] he said long since, *res publicis semper officere.* Or whereas they be illiterate, ignorant, s in policy, *ubi deest facultas* [g] *virtus* (*Aristot. pol.* 5, *cap.* 8,) *et scientia*, ly by inheritance, and in authority by birth-right, favour, or for their and titles; there must needs be a fault, [h] a great defect: because as philosopher affirms, such men are not always fit. "Of an infinite , few noble are senators, and of those few, fewer good, and of that umber of honest, good, and noble men, few that are learned, wise, , and sufficient, able to discharge such places, it must needs turn to fusion of a state."

us Amascus. [x] Sabellicus. Si quis incola vetus, non agnosceret, si quis peregrinus, ingemis- [y] Polit. 1. 5. c. 6. Crudelitas principum, impunitas scelerum, violatio legum, peculatus pecuniæ tc. [z] Epist. [a] De increm. urb. cap. 20. subditi miseri, rebelles, desperati, &c. gton. 1596. conclusio libri. [c] Boterus 1. 9. c. 4. Polit. Quo fit ut aut rebus desperatis exulent, atione subditorum crudelissime tandem trucidentur. [d] Mutuis odiis et cædibus exhausti, &c. malis, sceleratisque causis. [f] Sallust. [g] For most part we mistake the name of Politi- ounting such as read Machiavel and Tacitus, great statesmen, that can dispute of political upplant and overthrow their adversaries, enrich themselves, get honours, dissemble; but what is bene esse, or preservation of a Commonwealth? [h] Imperium suapte sponte corruit. [i] Apul. r. Ex innumerabilibus, pauci Senatores genere nobiles è consularibus pauci boni, è bonis adhuc liti.

For as the [k] Princes are, so are the people; *Qualis Rex, talis grex:* and which [l] Antigonus right well said of old, *qui Macedoniæ regem erudit, omnes etiam subditos erudit,* he that teaches the king of Macedon, teaches all his subjects, is a true saying still.

> "For Princes are the glass, the school, the book,
> Where subjects' eyes do learn, do read, do look."
>
> ——— "Velocius et citius nos
> Corrumpunt vitiorum exempla domestica, magnis
> Cum subeant animos auctoribus."——— *

Their examples are soonest followed, vices entertained, if they be profane, irreligious, lascivious, riotous, epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle, unthrifts, prone to lust, drunkards and therefore poor and needy (ἡ πενία στάσιν ἐμποιεῖ καὶ κακουργίαν, for poverty begets sedition and villany) upon all occasions ready to mutiny and rebel, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws, *Profligatæ famæ ac vitæ.* It was an old [m] politician's aphorism, "They that are poor and bad envy rich, hate good men, abhor the present government, wish for a new, and would have all turned topsy turvy." When Catiline rebelled in Rome, he got a company of such debauched rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, Jack Cade, Tom Straw, Kette, and his companions.

Where they be generally riotous and contentious, where there be many discords, many laws, many lawsuits, many lawyers and many physicians, it is a manifest sign of a distempered, melancholy state, as [n] Plato long since maintained: for where such kind of men swarm, they will make more work for themselves, and that body politic diseased, which was otherwise sound. A general mischief in these our times, an insensible plague, and never so many of them: "which are now multiplied (saith Mat. Geraldus, [o] a lawyer himself) as so many locusts, not the parents, but the plagues of the country, and for the most part a supercilious, bad, covetous, litigious generation of men. [p] *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures, [q] *qui ex injuria vivent et sanguine civium,* thieves and seminaries of discord; worse than any polers by the highway side, *auri accipitres, auri cerebronides, pecuniarum hamiolæ, quadruplatores, curiæ harpagones, fori tintinnabula, monstra hominum, mangones, &c.,* that take upon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious harpies, scraping, griping catchpoles, (I mean our common hungry pettifoggers, [r] *rabulas forenses,* love and honour in the meantime all good laws, and worthy lawyers, that are so many [s] oracles and pilots of a well-governed commonwealth.) Without art, without judgment, that do more harm, as [t] Livy said, *quam bella externa, fames, morbive,* than sickness, wars, hunger, diseases; "and cause a most incredible destruction of a commonwealth," saith [u] Sesellius, a famous civilian sometimes in Paris, as ivy doth by an oak, embrace it so long, until it hath got the heart out of it, so do they by such places they inhabit; no counsel at all, no justice, no speech to be had, *nisi eum premulseris,* he must be fed still, or else he is as mute as a fish, better open an oyster without a knife. *Experto crede* (saith [x] Salisburiensis) *in manus eorum millies incidi,* et

* Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plusque exemplo quam peccato nocent. Cic. 1. de legibus. [l] Epist. ad Zen. Juven. Sat. 4. Paupertas seditionem gignit et maleficium, Arist. Pol. 2. c. 7. * Vicious domestic examples operate more quickly upon us when suggested to our minds by high authorities. [m] Sallust. Semper in civitate quibus opes nullæ sunt bonis invident, vetera odere, nova exoptant, odio suarum rerum mutari omnia petunt. [n] De legibus profligatæ in repub. disciplinæ est indicium jurisperitorum numerus, et medicorum copia. [o] In præf. suæ juris. Multiplicantur nunc in terris ut locustæ non patriæ parentes, sed pestes, pessimi homines, majora parte superciliosi, contentiosi, &c., licitum latrocinium exercent. [p] Dousa epid. loquuleiæ turba, vulgus togati. [q] Barc. Argen. [r] Jurisconsulti domus oraculum civitatis. Tully. [s] Lib. 3. [t] Lib. 3. [u] Lib. 1. de rep. Gallorum, incredibilem reipub. perniciem afferunt. [x] Polycrat. lib.

Charon immitis, qui nulli pepercit unquam, his longè clementior est; "I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle than they; [y] he is contented with his single pay, but they multiply still, they are never satisfied," besides they have *damnificas linguas*, as he terms it, *nisi funibus argenteis vincias*, they must be fed to say nothing, and [*] get more to hold their peace than we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, "[z] of all injustice there is none so pernicious as that of theirs, which when they deceive most, will seem to be honest men." They take upon them to be peacemakers, *et fovere causas humilium*, to help them to their right, *patrocinantur afflictis*, [a] but all is for their own good, *ut loculos pleniorum exhauriant*, they plead for poor men gratis, but they are but as a stale to catch others. If there be no jar, [b] they can make a jar, out of the law itself find still some quirk or other, to set them at odds, and continue causes so long, *lustra aliquot*, I know not how many years before the cause is heard, and when 'tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years some times, as it was at first; and so they prolong time, delay suits till they have enriched themselves, and beggared their clients. And, as [c] Cato inveighed against Isocrates' scholars, we may justly tax our wrangling lawyers, they do *consenescere in litibus*, are so litigious and busy here on earth, that I think they will plead their client's causes hereafter, some of them in hell. [d] Simlerus complains amongst the Suissers of the advocates in his time, that when they should make an end, they began controversies, and "protract their causes many years, persuading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking than the thing is worth, or they shall get by the recovery." So that he that goes to law, as the proverb is, [e] holds a wolf by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; [f] what difference? They had wont heretofore, saith Austin, to end matters, *per communes arbitros;* and so in Switzerland (we are informed by [g] Simlerus), "they had some common arbitrators or daysmen in every town, that made a friendly composition betwixt man and man, and he much wonders at their honest simplicity, that could keep peace so well, and end such great causes by that means. At [h] Fez in Africa, they have neither lawyers nor advocates; but if there be any controversies amongst them, both parties plaintiff and defendant come to their Alfakins or chief judge, "and at once without any farther appeals or pitiful delays, the cause is heard and ended." Our forefathers, as [i] a worthy chorographer of ours observes, had wont *pauculis cruculis aureis*, with a few golden crosses, and lines in verse, make all conveyances, assurances. And such was the candour and integrity of succeeding ages, that a deed (as I have often seen) to convey a whole manor, was *implicitè* contained in some twenty lines or thereabouts; like that scede or *Sytala Laconica*, so much renowned of old in all contracts, which [k] Tully so earnestly commends to Atticus, Plutarch in his Lysander, *Aristotle polit.: Thucydides, lib.* 1. [l] Diodorus and Suidas approve and magnify, for that laconic brevity in this kind; and well they might, for, according to [m] Tertullian,

[y] In stipe contentus, et hi asses integros sibi multiplicari jubent. [*] Plus accipiunt tacere, quam nos loqui. [z] Totius injustitiæ nulla capitalior, quàm eorum qui cum maxime decipiunt, id agunt, ut boni viri esse videantur. [a] Nam quocunque modo causa procedat, hoc semper agitur, ut loculi implcantur, etsi avaritia nequit satiari. [b] Camden in Norfolk: qui si nihil sit litium è juris apicibus lites tamen serere callent. [c] Plutarch. vit. Cat. causas apud inferos quas in suam fidem receperunt, patrocinio suo tuebuntur. [d] Lib. 2. de Helvet. repub. non explicandis, sed moliendis controversiis operam dant, ita ut lites in multos annos extrahantur summâ cum molestiâ utrisque; partis et dum interea patrimonia exhauriantur. [e] Lupum auribus tenent. [f] Hor. [g] Lib. de Helvet. repub. Judices quocunque pago constituunt qui amicâ aliquâ transactione, si fieri possit, lites tollant. Ego majorum nostrorum simplicitatem admiror, qui sic causas gravissimas composuerint; &c. [h] Clenard 1. 1. ep. Si quæ controversiæ utraque pars judicem adit, is semel et simul rem transigit, audit: nec quid sit appellatio, lachrymoseque moræ noscunt. [i] Camden. [k] Lib. 10. epist. ad Atticum, epist. 11 [l] Biblioth. l. 3 [m] Lib. de Anim.

certa sunt paucis, there is much more certainty in fewer words. And it of old throughout: but now many skins of parchment will scarce serve he that buys and sells a house, must have a house full of writings, there many circumstances, so many words, such tautological repetitions of all ticulars, (to avoid cavillation they say;) but we find by our woful expe that to subtle wits it is a cause of much more contention and variance scarce any conveyance so accurately penned by one, which another will no a crack in, or cavil at; if any one word be misplaced, any little error, disannulled. That which is a law to-day, is none to-morrow; that wh sound in one man's opinion, is most faulty to another; that in conclusion is nothing amongst us but contention and confusion, we bandy one a another. And that which long since [n]Plutarch complained of them in may be verified in our times. "These men here assembled, come not to fice to their gods, to offer Jupiter their first-fruits, or merriments to Ba but an yearly disease, exasperating Asia, hath brought them hither, to m end of their controversies and lawsuits." 'Tis *multitudo perdentium et p tium*, a destructive rout that seek one another's ruin. Such most part a ordinary suitors, termers, clients, new stirs every day, mistakes, errors, and at this present, as I have heard in some one court, I know not how thousand causes: no person free, no title almost good, with such bitter following, so many slights, procrastinations, delays, forgery, such co infinite sums are inconsiderately spent), violence and malice, I know whose fault, lawyers, clients, laws, both or all: but as Paul reprehend [o]Corinthians long since, I may more positively infer now: "There is amongst you, and I speak it to your shame, Is there not a [p]wise man a you, to judge between his brethren? but that a brother goes to law brother." And [*]Christ's counsel concerning lawsuits, was never so fi inculcated as in this age: "[q]Agree with thine adversary quickly Matth. v. 25.

I could repeat many such particular grievances, which must disturb politic. To shut up all in brief, where good government is, prudent a princes, there all things thrive and prosper, peace and happiness is land: where it is otherwise, all things are ugly to behold, incult, bar uncivil, a paradise is turned to a wilderness. This island amongst t our next neighbours the French and Germans, may be a sufficient witn in a short time by that prudent policy of the Romans, was brought fr barism; see but what Cæsar reports of us, and Tacitus of those old G they were once as uncivil as they in Virginia, yet by planting of colo good laws, they became from barbarous outlaws, [r]to be full of rich an lous cities, as now they are, and most flourishing kingdoms. Even s Virginia, and those wild Irish have been civilized long since, if that o been heretofore taken, which now begins, of planting colonies, &c. read a [s]discourse, printed anno 1612. "Discovering the true ca Ireland was never entirely subdued, or brought under obedience to th of England, until the beginning of his Majesty's happy reign." Y reasons were thoroughly scanned by a judicious politician, I am a would not altogether be approved, but that it would turn to the dish our nation, to suffer it to lie so long waste. Yea, and if some traveller see (to come nearer home) those rich, united provinces of Holland, Zea

[n] Lib. major morb. corp. an animi. Hi non conveniunt ut dis more majorum sacra faciant, primitias offerant, aut Baccho commessationes, sed anniversarius morbus exasperans Asiam huc ut contentiones hic peragant. [o] 1 Cor. vi. 5, 6. [p] Stulti quando demum sapietis? [*] so intituled, and preached by our Regius Professor, D. Prideaux; printed at London by Felix 1621. [q] Of which Text read two learned Sermons. [r] Sæpius bona materia cessat sine civis Sabellicus de Germania. Si quis videret Germaniam urbibus hodie excultam, non diceret ut alia culta, asperam cœlo, terram informem. [s] By his Majesty's Attorney General there.

inst us; those neat cities and populous towns, full of most industrious
s, [t]so much land recovered from the sea, and so painfully preserved by
tificial inventions, so wonderfully approved, as that of Bemster in
, *ut nihil huic par aut simile invenias in toto orbe*, saith Bertius the
er, all the world cannot match it, [u]so many navigable channels from
place, made by men's hands, &c. and on the other side so many
acres of our fens lie drowned, our cities thin, and those vile, poor,
to behold in respect of theirs, our trades decayed, our still running
pped, and that beneficial use of transportation, wholly neglected, so
ens void of ships and towns, so many parks and forests for pleasure,
aths, so many villages depopulated, &c. I think sure he would find
t.

ot deny but that this nation of ours, doth *bene audire apud exteros*,
noble, a most flourishing kingdom, by common consent of all [v]geo-
historians, politicians, 'tis *unica velut arx*,* and which Quintius in
of the inhabitants of Peloponnesus, may be well applied to us, we
nes testâ suâ inclusi, like so many tortoises in our shells, safely
by an angry sea, as a wall on all sides. Our island hath many such
e eulogiums; and as a learned countryman of ours right well hath
r since the Normans first coming into England, this country both for
natters, and all other of civility, hath been paralleled with the most
g kingdoms of Europe and our Christian world," a blessed, a rich
and one of the fortunate isles: and for some things [x]preferred before
ntries, for expert seamen, our laborious discoveries, art of navigation,
chants, they carry the bell away from all other nations, even the
s and Hollanders themselves; "[y]without all fear," saith Boterus,
ng the ocean winter and summer, and two of their captains, with no
r than fortune, have sailed round about the world." [z]We have besides
rticular blessings, which our neighbours want, the Gospel truly
, church discipline established, long peace and quietness free from
, foreign fears, invasions, domestical seditions, well manured, [a]forti-
rt, and nature, and now most happy in that fortunate union of Eng-
Scotland, which our forefathers have laboured to effect, and desired
But in which we excel all others, a wise, learned, religious king,
Numa, a second Augustus, a true Josiah; most worthy senators, a
lergy, an obedient commonalty, &c. Yet amongst many roses, some
row, some bad weeds and enormities, which much disturb the peace
dy politic, eclipse the honour and glory of it, fit to be rooted out, and
speed to be reformed.

rst is idleness, by reason of which we have many swarms of rogues,
ars, thieves, drunkards, and discontented persons (whom Lycurgus in
calls *morbos reipublicæ*, the boils of the commonwealth), many poor
all our towns. *Civitates ignobiles* as [b]Polydore calls them, base built
glorious, poor, small, rare in sight, ruinous, and thin of inhabitants
is fertile we may not deny, full of all good things, and why doth it not
und with cities, as well as Italy, France, Germany, the Low-countries?
their policy hath been otherwise, and we are not so thrifty, circum-
ndustrious. Idleness is the *malus genius* of our nation. For as
justly argues, fertility of a country is not enough, except art and

land, Bemster in Holland, &c. [t] From Gaunt to Sluce, from Bruges to the sea, &c.
Boterus, Mercator, Meteranus, &c. * "The citadel par excellence." [v] Jam inde non minus
, quàm humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit. Camden
rmannis. [x] Geog. Kecker. [y] Tam hieme quàm æstate intrepidè sulcant Oceanum, et duo
ces non minore audaciâ quàm fortunâ totius orbem terræ circumnavigârunt. Amphitheatro
[a] A fertile soil, good air, &c Tin, Lead, Wool, Saffron, &c. [b] Tota Britannia unica
Boter. [b] Lib. 1. hist. [c] Increment. urb. l. 1. c. 9.

industry be joined unto it, according to Aristotle, riches are either natural or artificial; natural, are good land, fair mines, &c. artificial, are manufactures, coins, &c. Many kingdoms are fertile, but thin of inhabitants, as that Duchy of Piedmont in Italy, which Leander Albertus so much magnifies for corn, wine, fruits, &c., yet nothing near so populous as those which are more barren. "[d]England," saith he, "London only excepted, hath never a populous city, and yet a fruitful country." I find 46 cities and walled towns in Alsatia, a small province in Germany, 50 castles, an infinite number of villages, no ground idle, no not rocky places, or tops of hills are untilled, as [e]Munster informeth us. In [f]Greichgea, a small territory on the Necker, 24 Italian miles over, I read of 20 walled towns, innumerable villages, each one containing 150 houses most part, besides castles and noblemen's palaces. I observe in [g]Turinge, in Dutchland (twelve miles over by their scale) 12 counties, and in them 144 cities, 2000 villages, 144 towns, 250 castles. In [h]Bavaria, 34 cities, 46 towns, &c. [i]*Portugallia interamnis*, a small plot of ground, hath 1460 parishes, 130 monasteries, 200 bridges. Malta, a barren island, yields 20,000 inhabitants. But of all the rest, I admire Lues Guicciardine's relations of the Low-countries. Holland hath 26 cities, 400 great villages. Zeland, 10 cities, 102 parishes. Brabant, 26 cities, 102 parishes. Flanders, 28 cities, 90 towns, 1154 villages, besides abbeys, castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of tradesmen, so many excellent channels made by art and opportune havens, to which they build their cities; all which we have in like measure, at at least may have. But their chiefest loadstone which draws all manner of commerce and merchandise, which maintains their present estate, is not fertility of soil, but industry that enricheth them, the gold mines of Peru, or Nova Hispania may not compare with them. They have neither gold nor silver of their own, wine nor oil, or scarce any corn growing in those united provinces, little or no wood, tin, lead, iron, silk, wool, any stuff almost, or metal; and yet Hungary, Transylvania, that brag of their mines, fertile England cannot compare with them. I dare boldly say, that neither France, Tarentum, Apulia, Lombardy, or any part of Italy, Valentia in Spain, or that pleasant Andalusia, with their excellent fruits, wine and oil, two harvests, no not any part of Europe is so flourishing, so rich, so populous, so full of good ships, of well-built cities, so abounding with all things necessary for the use of man. 'Tis our Indies, an epitome of China, and all by reason of their industry, good policy, and commerce. Industry is a loadstone to draw all good things; that alone makes countries flourish, cities populous, [j]and will enforce by reason of much manure, which necessarily follows, a barren soil to be fertile and good, as sheep, saith [k]Dion, mend a bad pasture.

Tell me, politicians, why is that fruitful Palestina, noble Greece, Egypt, Asia Minor, so much decayed, and (mere carcases now) fallen from that they were? The ground is the same, but the government is altered, the people are grown slothful, idle, their good husbandry, policy, and industry is decayed. *Non fatigata aut effæta humus*, as [l]Columella well informs Sylvinus, *sed nostri fit inertiâ, &c.* May a man believe that which Aristotle in his politics, Pausanias, Stephanus, Sophianus, Gerbelius relate of old Greece? I find hereto-

[d] Angliæ, excepto Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copiâ abundet. [e] Cosmog. Lib. 3. cap. 119. Villarum non est numerus, nullus locus otiosus aut incultus. [f] Chytræus orat. edit. Francof. 1583. [g] Maginus Geog. [h] Ortelius è Vasco et Pet. de Medina. [i] [illegible] hundred families in each. [j] Populi multitudo diligente culturâ fœcundat solum. Boter. 1. 8 c. 1 [k] Orat. 35. Terra ubi oves stabulantur optima agricolis ob stercus. [l] De re rust. 1. 2. cap. 1. The soil is not tired or exhausted, but has become barren through our sloth

fore 70 cities in Epirus overthrown by Paulus Æmilius, a goodly province in times past, [m]now left desolate of good towns and almost inhabitants. 62 cities in Macedonia in Strabo's time. I find 30 in Laconia, but now scarce so many villages, saith Gerbelius. If any man from Mount Taygetus should view the country round about, and see *tot delicias, tot urbes per Peloponnesum dispersas*, so many delicate and brave built cities with such cost and exquisite cunning, so neatly set out in Peloponnesus, [n]he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. *Incredibile dictu, &c.* And as he laments, *Quis talia fando Temperet a lachrymis? Quis tam durus aut ferreus?* (so he prosecutes it.)* Who is he that can sufficiently condole and commiserate these ruins? Where are those 4000 cities of Egypt, those 100 cities in Crete? Are they now come to two? What saith Pliny and Ælian of old Italy? There were in former ages 1166 cities: Blondus and Machiavel, both grant them now nothing near so populous, and full of good towns as in the time of Augustus (for now Leander Albertus can find but 300 at most), and if we may give credit to [o]Livy, not then so strong and puissant as of old: "They mustered 70 Legions in former times, which now the known world will scarce yield. Alexander built 70 cities in a short space for his part, our Sultans and Turks demolish twice as many, and leave all desolate. Many will not believe but that our island of Great Britain is now more populous than ever it was; yet let them read Bede, Leland and others, they shall find it most flourished in the Saxton Heptarchy, and in the Conqueror's time was far better inhabited than at this present. See that Domesday Book, and show me those thousands of parishes, which are now decayed, cities ruined, villages depopulated, &c. The lesser the territory is, commonly, the richer it is. *Parvus sed bene cultus ager.* As those Athenian, Lacedæmonian, Arcadian, Aelian, Sycionian, Messenian, &c., commonwealths of Greece make ample proof, as those imperial cities and free states of Germany may witness, those Cantons of Switzers, Rheti, Grisons, Walloons, Territories of Tuscany, Luke and Senes of old, Piedmont, Mantua, Venice in Italy, Ragusa, &c.

That prince therefore, as [p]Boterus adviseth, that will have a rich country, and fair cities, let him get good trades, privileges, painful inhabitants, artificers, and suffer no rude matter unwrought, as tin, iron, wool, lead, &c., to be transported out of his country,—[q]a thing in part seriously attempted amongst us, but not effected. And because industry of men, and multitude of trade so much avails to the ornament and enriching of a kingdom; those ancient [r]Massilians would admit no man into their city that had not some trade. Selym the first Turkish emperor procured a thousand good artificers to be brought from Taurus to Constantinople. The Polanders indented with Henry Duke of Anjou, their new chosen king, to bring with him an hundred families of artificers into Poland. James the First, in Scotland (as [s]Buchanan writes), sent for the best artificers he could get in Europe, and gave them great rewards to teach his subjects their several trades. Edward the Third, our most renowned king, to his eternal memory, brought clothing first into this island, transporting some families of artificers from Gaunt hither. How many goodly cities could I reckon up, that thrive wholly by trade, where thousands of inhabitants live singular well by their fingers' ends! As Florence in Italy by making cloth of gold; great Milan by silk, and all curious works; Arras in Artois by those fair hangings; many cities in Spain, many in France, Germany, have none

[m] Hodie urbibus desolatur, et magna ex parte incolis destituitur. Gerbelius desc. Græciæ, lib. 6. [n] Videbit eas fere omnes aut eversas, aut solo æquatas, aut in rudera fœdissimè dejectas. Gerbelius.

* Not even the hardest of our foes could hear,
Nor stern Ulysses tell without a tear.

[o] Lib. 7. Septuaginta olim legiones scriptæ dicuntur; quas vires hodie, &c. [p] Polit. l. 3. c. 8. [q] For dyeing of cloths, and dressing, &c. [r] Valer. l. 2. c. 1. [s] Hist. Scot. Lib. 10. Magnis propositis præmiis, ut Scoti ab iis edocerentur.

other maintenance, especially those within the land. [t]Mecca in Arabia Petræa, stands in a most unfruitful country, that wants water, amongst the rocks (as Vertomanus describes it), and yet it is a most elegant and pleasant city, by reason of the traffic of the east and west. Ormus in Persia is a most famous mart-town, hath nought else but the opportunity of the haven to make it flourish. Corinth, a noble city (Lumen Græciæ, Tully calls it) the Eye of Greece, by reason of Cenchreas and Lecheus those excellent ports, drew all that traffic of the Ionian and Ægean seas to it; and yet the country about it was *curva et superciliosa*, as [u]Strabo terms it, rugged and harsh. We may say the same of Athens, Actium, Thebes, Sparta, and most of those towns in Greece. Nuremberg in Germany is sited in a most barren soil, yet a noble imperial city, by the sole industry of artificers, and cunning trades, they draw the riches of most countries to them, so expert in manufactures, that as Sallust long since gave out of the like, *Sedem animæ in extremis digitis habent*, their soul, or *intellectus agens*, was placed in their fingers' end; and so we may say of Basil, Spire, Cambray, Frankfort, &c. It is almost incredible to speak what some write of Mexico and the cities adjoining to it, no place in the world at their first discovery more populous, [x]Mat. Riccius, the Jesuit, and some others, relate of the industry of the Chinese most populous countries, not a beggar or an idle person to be seen, and how by that means they prosper and flourish. We have the same means, able bodies, pliant wits, matter of all sorts, wool, flax, iron, tin, lead, wood, &c., many excellent subjects to work upon, only industry is wanting. We send our best commodities beyond the seas, which they make good use of to their necessities, set themselves a work about, and severally improve, sending the same to us back at dear rates, or else make toys and baubles of the tails of them, which they sell to us again, at as great a reckoning as the whole. In most of our cities, some few excepted, like [y]Spanish loiterers, we live wholly by tippling-inns and ale-houses. Malting are their best ploughs, their greatest traffic to sell ale. [z]Meteran and some others object to us, that we are no whit so industrious as the Hollanders: "Manual trades (saith he) which are more curious or troublesome, are wholly exercised by strangers: they dwell in a sea full of fish, but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbours." Tush [a]*Mare liberum*, they fish under our noses, and sell it to us when they have done, at their own prices.

> ——— "Pudet hæc opprobria nobis
> Et dici potuisse, et non potuisse refelli."

I am ashamed to hear this objected by strangers, and know not how to answer it.

Amongst our towns, there is only [b]London that bears the face of a city, [c]*Epitome Britanniæ*, a famous *emporium*, second to none beyond seas, a noble mart: but *sola crescit, decrescentibus aliis;* and yet in my slender judgment, defective in many things. The rest ([d]some few excepted) are in mean estate, ruinous most part, poor, and full of beggars, by reason of their decayed trades, neglected or bad policy, idleness of their inhabitants, riot, which had rather beg or loiter, and be ready to starve, than work.

I cannot deny but that something may be said in defence of our cities, [e]that they are not so fair built, (for the sole magnificence of this kingdom, concern-

[t]Munst. cosm. l. 5. c. 74. Agro omnium rerum infœcundissimo, aquâ indigente, inter saxa, sed tamen elegantissima, ob Orientis negotiationes et Occidentis. [u]Lib. 8. Geogr: ob asperum situm. [x]Lib. Edit. à Nic. Tregant. Belg. A. 1616. expedit. in Sinas. [y]Ubi nobiles probi loca habent artem aliquam profiteri. Cleonard. ep. l. 1. [z]Lib. 13. Belg. Hist. non tam laboriosi ut Belgæ, sed ut Hispani otiatores vitam ut plurimum otiosam agentes; artes manuariæ quæ plurimum habent in se laboris et difficultatis, majoremq; requirunt industriam, a peregrinis et exteris exercentur; habitant in piscosissimo mari, interea tantum non piscantur quantum insulæ suffecerit, sed à vicinis emere coguntur. [a]Grot. *Liber.* [b]Urbs animis numeroque potens, et robore gentis. Scaliger. [c]Camden. [d]York, Bristol, *Norwich, Worcester, &c.* [e]M. Gainsford's Argument. Because gentlemen dwell with us in the country

ing buildings, hath been of old in those Norman castles and religious houses,) so rich, thick sited, populous, as in some other countries; besides the reasons Cardan gives, *Subtil. Lib.* 11. we want wine and oil, their two harvests, we dwell in a colder air, and for that cause must a little more liberally [f] feed of flesh, as all northern countries do: our provisions will not therefore extend to the maintenance of so many; yet notwithstanding we have matter of all sorts, an open sea for traffic, as well as the rest, goodly havens. And how can we excuse our negligence, our riot, drunkenness, &c., and such enormities that follow it? We have excellent laws enacted, you will say, severe statutes, houses of correction, &c., to small purpose it seems; it is not houses will serve, but cities of correction; [g] our trades generally ought to be reformed, wants supplied. In other countries they have the same grievances, I confess, but that doth not excuse us, [h] wants, defects, enormities, idle drones, tumults, discords, contention, law-suits, many laws made against them to repress those innumerable brawls and law-suits, excess in apparel, diet, decay of tillage, depopulations,* especially against rogues, beggars, Egyptian vagabonds (so termed at least) which have [i] swarmed all over Germany, France, Italy, Poland, as you may read in [k] Munster, Cranzius, and Aventinus; as those Tartars and Arabians at this day do in the eastern countries: yet such has been the iniquity of all ages, as it seems to small purpose. *Nemo in nostrâ civitate mendicus esto,*† saith Plato: he will have them purged from a [l] commonwealth, [m] "as a bad humour from the body," that are like so many ulcers and boils, and must be cured before the melancholy body can be eased.

What Carolus Magnus, the Chinese, the Spaniards, the Duke of Saxony, and many other states have decreed in this case, read *Arniseus, cap.* 19; *Boterus, libro* 8, *cap.* 2; *Osorius de Rebus gest. Eman.* lib. 11. When a country is overstocked with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old Romans; or by employing them at home about some public buildings, as bridges, road-ways, for which those Romans were famous in this island; as Augustus Cæsar did in Rome, the Spaniards in their Indian mines, as at Potosi in Peru, where some 30,000 men are still at work, 6000 furnaces ever boiling, &c. [n] aqueducts, bridges, havens, those stupend works of Trajan, Claudius, at [o] Ostium, Dioclesiani Therma, Fucinus Lacus, that Piræum in Athens, made by Themistocles, amphitheatrums of curious marble, as at Verona, Civitas Philippi, and Heraclea in Thrace, those Appian and Flaminian ways, prodigious works all may witness; and rather than they should be [p] idle, as those [q] Egyptian Pharaohs, Maris, and Sesostris did, to task their subjects to build unnecessary pyramids, obelisks, labyrinths, channels, lakes, gigantic works all, to divert them from rebellion, riot, drunkenness, [r] *Quo scilicet alantur, et ne vagando laborare desuescant.*

Another eye-sore is that want of conduct and navigable rivers, a great blemish as [s] Boterus, [t] Hippolitus a Collibus, and other politicians hold, if it be

villages our cities are less, is nothing to the purpose; put three hundred or four hundred villages in a shire, and every village yield a gentleman, what is four hundred families to increase one of our cities, or to contend with theirs, which stand thicker? And whereas ours usually consist of seven thousand, theirs consist of forty thousand inhabitants. [f] Maxima pars victûs in carne consistit. Polyd. Lib. 1. Hist. [g] Refrænate monopolii licentiam, pauciores alantur otio, redintegretur agricolatio, lanificium instauretur, ut sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur, frustra exercent justitiam. Mor. Utop. Lib. 1. [h] Mancipiis locuples eget æris Cappadocum rex. Hor. * Regis dignitatis non est exercere imperium in mendicos sed in opulentos. Non est regni decus, sed carceris esse custos. Idem. [i] Colluvies hominum mirabiles excocti solo, immundi vestes fœdi visu, furti imprimis acres, &c. [k] Cosmog. lib. 3. cap. 5. † "Let no one in our city be a beggar." [l] Seneca. Haud minus turpia principi multa supplicia, quàm medico multa funera. [m] Ac pituitam et bilem a corpore (11 de legg.) omnes vult exterminari. [n] See Lipsius Admiranda. [o] De quo Suet. in Claudio, et Plinius, c. 36 [p] Ut egestati simul et ignaviæ occurratur, opificia condiscantur, tenues subleventur Bodin. 1 6. c. 2. num. 6, 7. [q] Amasis Ægypti rex legem promulgavit, ut omnes subditi quotannis rationem redderent unde viverent. [r] Buscoldus discursu polit. cap. 2. "whereby they are supported, and do not become vagrants by being less accustomed to labour." [s] Lib. 1. de increm. Urb. cap. 6. [t] Cap. 5. de increm. urb Quas flumen, lacus aut mare alluit.

neglected in a commonwealth. Admirable cost and charge is bestowed in the Low-countries on this behalf, in the duchy of Milan, territory of Padua, in [a] France, Italy, China, and so likewise about corrivations of water to moisten and refresh barren grounds, to drain fens, bogs, and moors. Massinissa made many inward parts of Barbary and Numidia in Africa, before his time inculti and horrid, fruitful and bartable by this means. Great industry is generally used all over the eastern countries in this kind, especially in Egypt, about Babylon and Damascus, as Vertomannus and [x] Gotardus Arthus relate; about Barcelona, Segovia, Murcia, and many other places of Spain, Milan in Italy; by reason of which their soil is much impoverished, and infinite commodities arise to the inhabitants.

The Turks of late attempted to cut that Isthmus betwixt Africa and Asia, which [y] Sesostris and Darius, and some Pharaohs of Egypt had formerly undertaken, but with ill success, as [z] Diodorus Siculus records, and Pliny, for that Red-sea being three [a] cubits higher than Egypt, would have drowned all the country, *cœpto destiterant*, they left off; yet as the same [b] Diodorus writes, Ptolemy renewed the work many years after, and absolved it in a more opportune place.

That Isthmus of Corinth was likewise undertaken to be made navigable by Demetrius, by Julius Cæsar, Nero, Domitian, Herodes Atticus, to make a speedy [c] passage, and less dangerous, from the Ionian and Ægean seas; but because it could not be so well affected, the Peloponnesians built a wall like our Picts' wall about Schænute, where Neptune's temple stood, and in the shortest cut over the Isthmus, of which Diodorus, lib. 11. Herodotus, lib. 8. Vran. Our latter writers call it Hexamilium, which Amurath the Turk demolished, the Venetians, anno 1453, repaired in 15 days with 30,000 men. Some, saith Acosta, would have a passage cut from Panama to Nombre de Dios in America; but Thuanus and Serres the French historians speak of a famous aqueduct in France, intended in Henry the Fourth's time, from the Loire to the Seine, and from Rhodanus to the Loire. The like to which was formerly assayed by Domitian the emperor, [d] from Arar to Moselle, which Cornelius Tacitus speaks of in the 13th of his annals, after by Charles the Great and others. Much cost hath in former times been bestowed in either new making or mending channels of rivers, and their passages, (as Aurelianus did by Tiber to make it navigable to Rome, to convey corn from Egypt to the city, *vadosa alvei tumentis effodit* saith Vopiscus, *et Tiberis ripas extruxit*, he cut fords, made banks, &c.) decayed havens, which Claudius the emperor, with infinite pains and charges, attempted at Ostia, as I have said, the Venetians at this day to preserve their city; many excellent means to enrich their territories, have been fostered, invented in most provinces of Europe, as planting some Indian plants amongst us, silk-worms, [e] the very mulberry leaves in the plains of Granada yield 30,000 crowns per annum to the king of Spain's coffers, besides those many trades and artificers that are busied about them in the kingdom of Granada, Murcia, and all over Spain. In France a great benefit is raised by salt, &c., whether these things might not be as happily attempted with us, and with like success, it may be controverted, silk-worms (I mean), vines, fir trees, &c. Cardan exhorts Edward the Sixth to plant olives, and is

[x] Incredibilem commoditatem, vecturâ mercium tres fluvii navigabiles, &c. Boterus de Gallia. [y] Herodotus. [z] Ind. Orient. cap. 2. Rotam in medio flumine constituunt, cui ex pellibus animalium cocti uteres appendunt, hi dum rota movetur, aquam per canales, &c. [a] Centum pedes lata fossa, 30. alta. [a] Contrary to that of Archimedes, who holds the superficies of all waters even. [b] Lib. 1. cap. 3. [c] Dion. Pausanias, et Nic. Gerbelius. Munster. Cosm. Lib. 4. cap. 36. Ut brevior foret navigatio et minus periculosa. [d] Charles the Great went about to make a channel from the Rhine to the Danube. Bil. Pirkimerus descript. Ger. the ruins are yet seen about Wessenburg from Rednich to Altimul. Ut navigabilis inter se Occidentis et Septentrionis littora fierent. [e] Maginus Geogr. Simlerus de rep. Helvet. lib. 1. describit.

aded they would prosper in this island. With us, navigable rivers art neglected; our streams are not great, I confess, by reason of the of the island, yet they run smoothly and even, not headlong, swift, t rocks and shelves, as foaming Rhodanus and Loire in France, Mesopotamia, violent Durius in Spain, with cataracts and whirl- e Rhine, and Danubius, about Shaffausen, Lausenburgh, Linz, and to endanger navigators; or broad shallow, as Neckar in the Pala- ris in Italy; but calm and fair as Arar in France, Hebrus in Mace- otas in Laconia, they gently glide along, and might as well be any of them (I mean Wye, Trent, Ouse, Thamisis at Oxford, the hich we feel in the mean time) as the River of Lee from Ware to B. Atwater of old, or as some will Henry I., [f]made a channel from Lincoln, navigable; which now, saith Mr. Camden, is decayed, and tion is made of anchors, and such like monuments found about old ium, good ships have formerly come to Exeter, and many such places, nnels, havens, ports, are now barred and rejected. We contemn this carriage by waters, and are therefore compelled in the inner parts of l, because portage is so dear, to eat up our commodities ourselves, ke so many boars in a sty, for want of vent and utterance.

e many excellent havens, royal havens, Falmouth, Portsmouth, Mil- quivalent if not to be preferred to that Indian Havanna, old Brun- Italy, Aulis in Greece, Ambracia in Acarnia, Suda in Crete, which hips in them, little or no traffic or trade, which have scarce a village able to bear great cities, *sed viderint politici.* I could here justly tax r neglects, abuses, errors, defects among us, and in other countries, ions, riot, drunkenness, &c. and many such, *quæ nunc in aurem non libet.* But I must take heed, *ne quid gravius dicam*, that I do toot myself, *Sus Minervam*, I am forth of my element, as you perad- upose; and sometimes *veritas odium parit*, as he said, "verjuice and good for a parrot." For as Lucian said of an historian, I say of a . He that will freely speak and write, must be for ever no subject, prince or law, but lay out the matter truly as it is, not caring what will, like or dislike.

ve good laws, I deny not, to rectify such enormities, and so in all ntries, but it seems not always to good purpose. We had need of eral visitor in our age, that should reform what is amiss; a just osie-crosse men, for they will amend all matters (they say), religion, nners, with arts, sciences, &c. Another Attila, Tamerlane, Hercules, with Achelous, *Augeæ stabulum purgare*, to subdue tyrants, as [g]he edes and Busiris: to expel thieves, as he did Cacus and Lacinius: te poor captives, as he did Hesione: to pass the torrid zone, the Lybia, and purge the world of monsters and Centaurs: or another rates to reform our manners, to compose quarrels and controversies, time he did, and was therefore adored for a god in Athens. "As [h]purged the world of monsters, and subdued them, so did he fight vy, lust, anger, avarice, &c. and all those feral vices and monsters of ." It were to be wished we had some such visitor, or if wishing ve, one had such a ring or rings, as Timolaus desired in [i]Lucian, by which he should be as strong as 10,000 men, or an army of giants, le, open gates and castle doors, have what treasure he would, trans-

f Lincolnshire. Fossedike. [g] Near S. Albans, "which must not now be whispered in [g] Lisius Girald. Nat. comes. [h] Apuleius, lib. 4. Flor. Lar. familiaris inter homines ætatis t, litium omnium et jurgiorum inter propinquos arbiter et disceptator. Adversus iracundiam, ritiam, libidinem, ceteraq; animi humani vitia et monstra philosophus iste Hercules fuit. ntibus exegit omnes, &c. [i] Votis navig.

port himself in an instant to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandering Tartars in order, that infest China on the one side, Muscovy, Poland, on the other; and tame the vagabond Arabians that rob and spoil those eastern countries, that they should never use more caravans, or janizaries to conduct them. He might root out barbarism out of America, and fully discover *Terra Australis Incognita*, find out the north-east and north-west passages, drain those mighty Mæotian fens, cut down those vast Hircinian woods, irrigate those barren Arabian deserts, &c. cure us of our epidemical diseases, *scorbutum, plica, morbus Neapolitanus, &c.* end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheism, impiety, heresy, schism, and superstition, which now so crucify the world, catechise gross ignorance, purge Italy of luxury and riot, Spain of superstition and jealousy, Germany of drunkenness, all our northern country of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigal sons, enforce idle persons to work, drive drunkards off the alehouse, repress thieves, visit corrupt and tyrannizing magistrates, &c. But as L. Licinius taxed Timolaus, you may us. These are vain, absurd and ridiculous wishes not to be hoped: all must be as it is, [k]Bocchalinus may cite commonwealths to come before Apollo, and seek to reform the world itself by commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere quando esse cesinent*, so long as they can wag their beards, they will play the knaves and fools.

Because, therefore, it is a thing so difficult, impossible, and far beyond Hercules' labours to be performed; let them be rude, stupid, ignorant, inult, *lapis super lapidem sedeat*, and as the [l]apologist will, *resp. tussi, et graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them [m]tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, lawsuits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with Ulysses' companions, *stulta jubeo esse libenter*. I will yet, to satisfy and please myself, make an Utopia of mine own, a new Atlantis, a poetical commonwealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list myself. And why may I not?——* *Pictoribus atque poetis, &c.* You know what liberty poets ever had, and besides, my predecessor Democritus was a politician, a recorder of Abdera, a law maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in *Terra Australis Incognita*, there is room enough (for of my knowledge neither that hungry Spaniard,† nor Mercurius Britannicus, have yet discovered half of it) or else one of those floating islands in Mare del Zur, which like the Cyanian isles in the Euxine sea, alter their place, and are accessible only at set times, and to some few persons; or one of the Fortunate isles, for who knows yet where, or which they are? there is room enough in the inner parts of America, and northern coasts of Asia. But I will choose a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate zone, or perhaps under the equator, that ‡paradise of the world, *ubi semper virens laurus, &c.* where is a perpetual spring: the longitude for some reasons I will conceal. Yet "be it known to all men by these presents," that if any honest gentleman will send in so much money, as Cardan allows an astrologer for casting a nativity, he shall be a sharer, I will acquaint him with my project, or if any

[k] Raggnallos, part 2, cap. 2, et part 3, c. 17. [l] Velent. Andreæ Apolog. manip. 604. [m] Qui sordidus est, sordescat adhuc * Hor. † Ferdinando Quir. 1612. ‡ Vide Acosta et Laet.

worthy man will stand for any temporal or spiritual office or dignity, (for as he said of his archbishopric of Utopia, 'tis *sanctus ambitus*, and not amiss to be sought after,) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; and because we shall admit of no deputies or advowsons, if he be sufficiently qualified, and as able as willing to execute the place himself, he shall have present possession. It shall be divided into 12 or 13 provinces, and those by hills, rivers, road-ways, or some more eminent limits exactly bounded. Each province shall have a metropolis, which shall be so placed as a centre almost in a circumference, and the rest at equal distances, some 12 Italian miles asunder, or thereabout, and in them shall be sold all things necessary for the use of man; *statis horis et diebus*, no market towns, markets or fairs, for they do but beggar cities (no village shall stand above 6, 7, or 8 miles from a city) except those emporiums which are by the sea side, general staples, marts, as Antwerp, Venice, Bergen of old, London, &c. cities most part shall be situated upon navigable rivers or lakes, creeks, havens; and for their form, regular, round, square, or long square, [m] with fair, broad, and straight [n] streets, houses uniform, built of brick and stone, like Bruges, Brussels, Rhegium Lepidi, Berne in Switzerland, Milan, Mantua, Crema, Cambalu in Tartary, described by M. Polus, or that Venetian palma. I will admit very few or no suburbs, and those of baser building, walls only to keep out man and horse, except it be in some frontier towns, or by the sea side, and those to be fortified [o] after the latest manner of fortification, and situated upon convenient havens, or opportune places. In every so built city, I will have convenient churches, and separate places to bury the dead in, not in church-yards; a *citadella* (in some, not all) to command it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattle, fuel, fish, commodious courts of justice, public halls for all societies, bourses, meeting places, armouries, [p] in which shall be kept engines for quenching of fire, artillery gardens, public walks, theatres, and spacious fields allotted for all gymnastic sports, and honest recreations, hospitals of all kinds, for children, orphans, old folks, sick men, mad men, soldiers, pest houses, &c. not built *precariò*, or by gouty benefactors, who, when by fraud and rapine they have extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory alms-house, school or bridge, &c. at their last end or before perhaps, which is no otherwise than to steal a goose, and stick down a feather, rob a thousand to relieve ten; and those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours,) just so many and no more at such a rate, but for all those who stand in need, be they more or less, and that *ex publico ærario*, and so still maintained, *non nobis solùm nati sumus, &c.* I will have conduits of sweet and good water, aptly disposed in each town, common [q] granaries, as at Dresden in Misnia, Stetein in Pomerland, Noremberg, &c. Colleges of mathematicians, musicians, and actors, as of old at Labedum in Ionia, [r] alchymists, physicians, artists, and philosophers: that all arts and sciences may sooner be perfected and better learned; and public historiographers, as amongst those ancient [s] Persians, *qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the state to register all famous acts, and not by each insufficient scribbler, partial or parasitical pedant, as in our times. I will provide public schools of all kinds, singing, dancing, fencing, &c. especially of grammar and languages, not to be taught by those tedious precepts ordinarily used, but by use, example,

[m] Vide Patritium, lib. 8. tit. 10. de Instit. Reipub. [n] Sic olim Hippodamus Milesius Arist. polit. cap. 11. et Vitruvius l. 1. c. ult. [o] With walls of earth, &c. [p] De his Plin. epist. 42. lib. 2. et Tacit. Annal. 13. lib. [q] Vide Brisonium de regno Perse lib. 3. de his et Vegetium, lib. 2. cap. 3. de Annona. [r] Not to make gold, but for matters of physic. [s] Bresonius Josephus, lib. 21. antiquit. Jud. cap. 6. Herod. lib. 3.

conversation,[1] as travellers learn abroad, and nurses teach their children: as I will have all such places, so will I ordain [2]public governors, fit officers to each place, treasurers, ædiles, questors, overseers of pupils, widows' goods, and all public houses, &c. and those once a year to make strict accounts of all receipts, expenses, to avoid confusion, *et sic fiet ut non absumant* (as Pliny to Trajan,) *quod pudeat dicere.* They shall be subordinate to those higher officers and governors of each city, which shall not be poor tradesmen, and mean artificers, but noblemen and gentlemen, which shall be tied to residence in those towns they dwell next, at such set times and seasons: for I see no reason (which [3]Hippolitus complains of) "that it should be more dishonourable for noblemen to govern the city than the country, or unseemly to dwell there now, than of old." [7]I will have no bogs, fens, marshes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every man's, is no man's; the richest countries are still inclosed, as Essex, Kent, with us, &c. Spain, Italy; and where inclosures are least in quantity, they are best [8]husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens than fields. I will not have a barren acre in all my territories, not so much as the tops of mountains: where nature fails, it shall be supplied by art: [9]lakes and rivers shall not be left desolate. All common highways, bridges, banks, corrivations of waters, aqueducts, channels, public works, building, &c. out of a [b]common stock, curiously maintained and kept in repair; no depopulations, engrossings, alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amiss, how to help it, *et quid quæque ferat regio, et quid quæque recuset,* what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every village, (not one domineering house greedily to swallow up all, which is too common with us) what for lords, [c]what for tenants; and because they shall be better encouraged to improve such lands they hold, manure, plant trees, drain, fence, &c., they shall have long leases, a known rent, and known fine to free them from those intolerable exactions of tyrannizing landlords. These supervisors shall likewise appoint what quantity of land in each manor is fit for the lord's demesnes, [d]what for holding of tenants, how it ought to be husbanded, *ut* [e]*magnetis equis, Minyæ gens cognita remis,* how to be manured, tilled, rectified, [f]*hic segetes veniunt, illic fœlicia uvæ, arborei fœtus alibi, atque injussa virescunt Gramina,* and what proportion is fit for all callings, because private professors are many times idiots, ill husbands, oppressors, covetous, and know not how to improve their own, or else wholly respect their own, and not public good.

Utopian parity is a kind of government, to be wished for, [f]rather than effected, *Respub. Christianopolitana,* Campanella's city of the Sun, and that new Atlantis, witty fictions, but mere chimeras and Plato's community in many

[1]So Lod. Vives thinks best, Comminæus, and others. [2]Plato 3. de legg. Ædiles creari vult, qui fora, fontes, vias, portus, plateas, et id genus alia procurent. Vide Isaacum Pontanum de civ. Amstel. hæc omnia, &c. Gotardum et alios. [3]De Increm. urb. cap. 13. Ingenuè fateor me non intelligere cur ignobilius sit urbe bene munitas colere nunc quàm olim, aut casas rusticæ præesse quàm urbi. Idem Ubertus Folliot., de Neapol. [7]Ne tantillum quidem soli incultum relinquitur, ut verum sit ne pollicem quidem agri in his regionibus sterilem aut infœcundum reperiri. Marcus Hemingius Augustanus de regno Chinæ, 1. 1. c. 3. [8]M. Carew, in his survey of Cornwall, saith that before that country was inclosed, the husbandmen drank water, did eat little or no bread, fol. 66. lib. 1. their apparel was coarse, they went bare-legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend (fol. 23); when their fields were common, their wool was coarse, Cornish hair; but since inclosure, it is almost as good as Cotswol, and their soil much mended. Tusser, cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise; the other delighteth not me, for nothing of wealth it can raise, &c. [9]Incredibilis navigiorum copia, nihilo pauciores in aquis, quàm in continenti commorantur. M. Riccius expedit. in Sinas, 1. 1. c. 3. [b]To this purpose, Arist. polit. 2. c. 6. allows a third part of their revenues, Hippodamus half. [c]Ita lex Agraria olim Romæ. [d]Hic segetes, illic veniunt felicia uvæ, Arborei fœtus alibi, atq; injussa virescunt Gramina. Virg. 1. Georg. [e]Lucanus, 1. 6. [f]Virg. [f]Joh. Valent. Andreas, Lord Verulam.

things is impious, absurd and ridiculous, it takes away all splendour and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting younger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every barony, he that buys the land shall buy the barony, he that by riot consumes his patrimony, and ancient demesnes, shall forfeit his honours.[g] As some dignities shall be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities,) like our bishoprics, prebends, the Basso's palaces in Turkey, the [h]procurator's houses and offices in Venice, which, like the golden apple, shall be given to the worthiest, and best deserving both in war and peace, as a reward of their worth and good service, as so many goals for all to aim at, (*honos alit artes*) and encouragements to others. For I hate these severe, unnatural, harsh, German, French, and Venetian decrees, which exclude plebeians from honours, be they never so wise, rich, virtuous, valiant, and well qualified, they must not be patricians, but keep their own rank, this is *naturæ bellum inferre*, odious to God and men, I abhor it. My form of government shall be monarchical.

> [i] ——— "nunquam libertas gratior extat,
> Quam sub Rege pio," &c.

Few laws, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or privilege, by which it shall be chiefly maintained: [j]and parents shall teach their children one of three at least, bring up and instruct them in the mysteries of their own trade. In each town these several tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: fire-trades, as smiths, forge-men, brewers, bakers, metal-men, &c., shall dwell apart by themselves: dyers, tanners, felmongers, and such as use water in convenient places by themselves: noisome or fulsome for bad smells, as butchers' slaughter-houses, chandlers, curriers, in remote places, and some back lanes. Fraternities and companies, I approve of, as merchants' bourses, colleges of druggists, physicians, musicians, &c., but all trades to be rated in the sale of wares, as our clerks of the market do bakers and brewers; corn itself, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, [k]if they be necessary, commodious, and such as nearly concern man's life, as corn, wood, coal, &c., and such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewels, &c., a greater impost. I will have certain ships sent out for new discoveries every year, [l]and some discreet men appointed to travel into all neighbouring kingdoms by land, which shall observe what artificial inventions and good laws are in other countries, customs, alterations, or aught else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, *penes Episcopos*, subordinate as the other. No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c., and those rectors of benefices to be chosen out of the Universities, examined and approved, as the *literati* in China. No parish to contain above a thousand auditors. If it were possible, I would have such priests as should

[g] So is it in the kingdom of Naples and France. [h] See Contarenus and Osorius de rebus gestis Emanuelis. [i] Claudian l. 7. "Liberty never is more gratifying than under a pious king." [j] Herodotus Erato lib. 6. Cum Ægyptiis Lacedemonii in hoc congruunt, quod eorum præcones, tibicines, coqui, et reliqui artifices, in paterno artificio succedunt, et coquus à coquo gignitur, et paterno opere perseverat. Idem Marcus Polus de Quinzay. Idem Osorius de Emanuele rege Lusitano. Riccius de Sinis. [k] Hippol. à collibus de inerem. urb. c. 20. Plato idem 7. de legibus, quæ ad vitam necessaria, et quibus carere non possumus, nullum dependi vectigal, &c. [l] Plato 12 de legibus. 40 annos natos vult, ut si quid memorabile viderent apud exteros, hoc ipsum in rempub. reciplatur.

imitate Christ, charitable lawyers should love their neighbours as themselves, temperate and modest physicians, politicians contemn the world, philosophers should know themselves, noblemen live honestly, tradesmen leave lying and cozening, magistrates, corruption, &c., but this is impossible, I must get such as I may. I will therefore have [m]of lawyers, judges, advocates, physicians, chirurgeons, &c., a set number, [n]and every man, if it be possible, to plead his own cause, to tell that tale to the judge which he doth to his advocate, as at Fez in Africa, Bantam, Aleppo, Ragusa, *suam quisque causam dicere tenetur.* Those advocates, chirurgeons, and [o]physicians, which are allowed to be maintained out of the [p]common treasury, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when the [q]cause is fully ended. [r]He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit, and lose. Or else before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise, they shall determine it. All causes shall be pleaded *suppresso nomine,* the parties' names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each province, villages, cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence, and those again to sit by turns or lots, and not to continue still in the same office. No controversy to depend above a year, but without all delays and further appeals to be speedily dispatched, and finally concluded in that time allotted. These and all other inferior magistrates to be chosen [s]as the *literati* in China, or by those exact suffrages of the [t]Venetians, and such again not to be eligible, or capable of magistracies, honours, offices, except they be sufficiently [u]qualified for learning, manners, and that by the strict approbation of reputed examiners: [x]first scholars to take place, then soldiers; for I am of Vigetius his opinion, a scholar deserves better than a soldier, because *Unius ætatis sunt quæ fortiter fiunt, quæ vero pro utilitate Reipub. scribuntur, æterna:* a soldier's work lasts for an age, a scholar's for ever. If they [y]misbehave themselves, they shall be deposed, and accordingly punished, and whether their offices be annual [z]or otherwise, once a year they shall be called in question, and give an account; for men are partial and passionate, merciless, covetous, corrupt, subject to love, hate, fear, favour, &c., *omne sub regno graviore regnum:* like Solon's Areopagites, or those Roman Censors, some shall visit others, and [a]be visited *invicem* themselves, [b]they shall oversee that no prowling officer, under colour of authority, shall insult over his inferiors, as so many wild beasts, oppress, domineer, flea, grind, or trample on, be partial or corrupt, but that there be *æquabile jus,* justice equally done, live as friends and brethren together; and which [c]Sesellius would have and so much desires in his kingdom of France, "a diapason and sweet harmony of kings,

[m] Simlerus in Helvetia. [n] Utopienses causidicos excludunt, qui causas callide et vafre tractant et disputent. Iniquissimum censent hominem ullis obligari legibus, quæ aut numerosiores sunt, quàm ut perlegi queant, aut obscuriores quàm ut à quovis possint intelligi. Volunt ut suam quisque causam agat, eamque referat Judici quam narraturus fuerat patrono; sic minus erit ambagum, et veritas facilius elicietur. Ex Utop. l. 2. [o] Medici ex publico victum sumunt. Boter. l. 1. c. 5. de Ægyptiis. [p] De his leges Fach. l. 3. tit. 8. de relp. Instit. [q] Nihil à clientibus patroni accipiant, priusquam lis finita est. Barcl. Argen. lib. 3. [r] It is so in most free cities in Germany. [s] Mat. Riccius exped. in Sinas, l. 1. c. 5. de examinatione electionum copiosè agit, &c. [t] Contar. de repub. Venet. l. 1. [u] Osor. l. 11. de reb. gest. Eman. Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assignatur, postremi ordinis mechanicis, doctorum hominum judiciis in altiorem locum quisque præfertur, et qui a plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud nos. [x] Coelestia arma togæ. [y] As in Berne, Lucerne, Friburge in Switzerland, a vicious liver is uncapable of any office; if a Senator, instantly deposed. Simlerus. [z] Not above three years, Arist. polit. 5. c. 8. [a] Sed quis custodiet ipsos custodes? [b] Cytreus in Greisgeia. Qui non ex sublimi despiciant inferiores, ne in bestias conculcent sibi subditos, auctoritatis nomini confisi, &c. [c] Sesellius de rep. Galliorum, lib. 1 & 2.

princes, nobles, and plebeians so mutually tied and involved in love, as well as laws and authority, as that they never disagree, insult or encroach one upon another." If any man deserve well in his office he shall be rewarded.

——— "quis enim virtutem amplectitur ipsam,
Prœmia si tollas?" ——— *

He that invents anything for public good in any art or science, writes a treatise, [d] or performs any noble exploit, at home or abroad, [e] shall be accordingly enriched, [f] honoured, and preferred. I say with Hannibal in Ennius, *Hostem qui feriet erit mihi Carthaginiensis,* let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in Philonius, out of a charitable mind no doubt, wished all his books were gold and silver, jewels and precious stones, † to redeem captives, set free prisoners, and relieve all poor distressed souls that wanted means; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had Crœsus' wealth to bestow, there would be as many more. Wherefore I will suffer no [g] beggars, rogues, vagabonds, or idle persons at all, that cannot give an account of their lives how they [h] maintain themselves. If they be impotent, lame, blind, and single, they shall be sufficiently maintained in several hospitals, built for that purpose; if married and infirm, past work, or by inevitable loss, or some such like misfortune cast behind, by distribution of [i] corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to work. "[k] For I see no reason (as [l] he said) why an epicure or idle drone, a rich glutton, a usurer, should live at ease and do nothing, live in honour, in all manner of pleasures, and oppress others, when as in the meantime a poor labourer, a smith, a carpenter, an husbandman that hath spent his time in continual labour, as an ass to carry burdens to do the commonwealth good, and without whom we cannot live, shall be left in his old age to beg or starve, and lead a miserable life worse than a jument." As [m] all conditions shall be tied to their task, so none shall be overtired, but have their set times of recreations and holidays, *indulgere genio,* feasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not all at once) or do whatsoever he shall please; like [n] that *Saccarum festum* amongst the Persians, those *Saturnals* in Rome, as well as his master. [o] If any be drunk, he shall drink no more wine or strong drink in a twelvemonth after. A bankrupt shall be [p] *Catademiatus in Amphitheatro,* publicly shamed, and he that cannot pay his debts, if by riot or negligence, he have been impoverished, shall be for a twelvemonth imprisoned, if in that space his creditors be not satisfied, [q] he shall be hanged. He [r] that

* "For who would cultivate virtue itself, if you were to take away the reward?" [d] Si quis egregium aut bello aut pace perfecerit. Sesel. l. 1. [e] Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratia magistratuum aut regis indigent, omnia explorata cujusq; scientia et virtute pendent. Riccius lib. 1. cap. 5. [f] In defuncti locum eum jussit subrogari, qui inter majores virtute reliquis præiret; non fuit apud mortales ullum excellentius certamen, aut cujus victoria magis esset expetenda, non enim inter celeres celerrimo, non inter robustos robustissimo, &c. † Nullum videres vel in hac vel in vicinis regionibus pauperem, nullum obæratum, &c. [g] Nullus mendicus apud Sinas, nemini sano, quamvis oculis turbatus sit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitiis gaudent, qui ad labores sunt inepti. Osor. l. 11. de reb. gest. Eman. Heming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr. [h] Alex. ab Alex. 3. c. 12. [i] Sic olim Romæ Isaac. Pontan. de his optime. Amstel. l. 2. c. 9. [k] Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium et divitum in voluptatibus et deliciis. [l] Quæ hæc injustitia ut nobilis quispiam, aut fœnerator qui nihil agat, lautam et splendidam vitam agat, otio et deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam jumentorum sit ejus conditio? Iniqua resp. quæ dat parasitis, adulatoribus, insanium voluptatum artificibus generosis et otiosis tanta munera prodigit, at contrà agricolis, carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis, fame penset et ærumnis, Mor. Utop. l. 2. [m] In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum quærat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Genevæ otiosus, ne septennis puer. Paulus Heuzner Itiner. [n] Athenæus, l. 12. [o] Simlerus de repub. Helvet. [p] Spartian. olim Romæ sic. [q] He that provides not for his family, is worse than a thief. Paul. [r] Alfredi lex: utraq; manus et lingua præcidatur, nisi eam capite redemerit.

commits sacrilege shall lose his hands; he that bears false witness, or is of perjury convicted, shall have his tongue cut out, except he redeem it with his head. Murder, [a] adultery, shall be punished by death, [t] but not theft, except it be some more grievous offence, or notorious offenders: otherwise they shall be condemned to the galleys, mines, be his slaves whom they have offended, during their lives. I hate all hereditary slaves, and that *duram Persarum legem* as [u] Brisonius calls it; or as [x] *Ammianus, impendio formidatas et abominandas leges, per quas ob noxam unius, omnis propinquitas perit*, hard law that wife and children, friends and allies, should suffer for the father's offence.

No man shall marry until he [y] be 25, no woman till she be 20, [z] *nisi aliter dispensatum fuerit.* If one [a] die, the other party shall not marry till six months after; and because many families are compelled to live niggardly, exhaust and undone by great dowers, [b] none shall be given at all, or very little, and that by supervisors rated, they that are foul shall have a greater portion; if fair, none at all, or very little: [c] howsoever not to exceed such a rate as those supervisors shall think fit. And when once they come to those years, poverty shall hinder no man from marriage, or any other respect, [d] but all shall be rather enforced than hindered, [e] except they be [f] dismembered, or grievously deformed, infirm, or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulct, [g] man or woman shall not marry, other order shall be taken for them to their content. If people overabound, they shall be eased by [h] colonies.

[i] No man shall wear weapons in any city. The same attire shall be kept, and that proper to several callings, by which they shall be distinguished. [k] *Luxus funerum* shall be taken away, that intempestive expense moderated, and many others. Brokers, takers of pawns, biting usurers, I will not admit, yet because *hic cum hominibus non cum diis agitur*, we converse here with men, not with gods, and for the hardness of men's hearts, I will tolerate some kind of usury.[l] If we were honest, I confess, *si probi essemus*, we should have no use of it, but being as it is, we must necessarily admit it. Howsoever most divines contradict it, *dicimus inficias, sed vox ea sola reperta est*, it must be winked at by politicians. And yet some great doctors approve of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand lawyers, decrees of emperors, princes' statutes, customs of commonwealths, churches' approbation, it is permitted, &c. I will therefore allow it. But to no private persons, nor to every man that will, to orphans only, maids, widows, or such as by reason of their age, sex, education, ignorance of trading, know not otherwise how to employ it; and those so approved, not to let it out apart, but to bring their money to a [m] common bank which shall be allowed in every city, as in Genoa, Geneva, Nuremberg, Venice, at [n] 5, 6, 7, not above 8 per centum, as the

[a] Si quis nuptam stuprârit, virga virilis ei præcidatur; si mulier, nasus et auricula præcidantur. Alfred. lex. Ex leges ipsi Veneri Martiq; timendas. [t] Pauperes non peccant, quum extremâ necessitate coacti, rem alienam capiunt. Maldonat. summula quæst. 8 art. 3. Ego cum illis sentio qui licere furari a divite clam accipere, qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess. [u] Lib. 3. de reg. Persarum. [x] Lib. 24. [y] Aliter Aristoteles, a man at 25, a woman at 20. pol. [z] Lex. olim Licurgi, hodie Chinensium; vide Plutarchum, Riccium, Hemmingium, Arniseum, Nevisanum, et alios de hac quæstione. [a] Alfredus. [b] Apud Lacones olim virgines sine dote nubebant. Boter. l. 3. c. 3. [c] Lege cautum non ita pridem apud Venetos, ne quis Patritius dotem excedat 1500 coron. [d] Bux. Synag. Jud. Sic Judæi. Leo Afer Africæ descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Cæsar. orat. ad cælibes Romanos olim edocuit. [e] Morbo laborantes, qui in prolem facile diffunditur, ne genus humanum fœda contagione lædatur, juventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hector Boethius hist. lib. 1. de vet. Scotorum moribus. [f] Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus. [g] The Saxons exclude dumb, blind, leprous, and such like persons from all inheritance, as we do fools. [h] Ut olim Romani, Hispani hodie, &c. [i] Riccius lib. 11. cap. 5. de Sinarum expedit. sic Hispani cogunt Maures arma deponere. So it is in most Italian cities. [k] Idem Plato 12. de legibus, it hath ever been immoderate, vide Guil. Stuckium antiq. convival. lib. 1. cap. 26. [l] Plato 9. de legibus. [m] As those Lombards beyond Seas, though with some reformation, mons pietatis, or bank of charity, as Malines hath it, cap. 33. Lex mercat. part 2. that lend money upon easy pawns, or take money upon adventure for men's lives. [n] That proportion will make merchandise increase, land dearer, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parliament anno 1621.

supervisors, or *ærarii præfecti* shall think fit. [o]And as it shall not be lawful for each man to be an usurer that will, so shall it not be lawful for all to take up money at use, not to prodigals and spendthrifts, but to merchants, young tradesmen, such as stand in need, or know honestly how to employ it, whose necessity, cause and condition the said supervisors shall approve of.

I will have no private monopolies, to enrich one man, and beggar a multitude, [p]multiplicity of offices, of supplying by deputies, weights and measures, the same throughout, and those rectified by the *Primum mobile*, and sun's motion, threescore miles to a degree according to observation, 1000 geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. and from measures known it is an easy matter to rectify weights, &c. to cast up all, and resolve bodies by algebra, stereometry. I hate wars if they be not *ad populi salutem*, upon urgent occasion, "[*]*odimus accipitrem, quia semper vivit in armis*," [q]offensive wars, except the cause be very just, I will not allow of. For I do highly magnify that saying of Hannibal to Scipio, in [r]Livy, "It had been a blessed thing for you and us, if God had given that mind to our predecessors, that you had been content with Italy, we with Africa. For neither Sicily nor Sardinia are worth such cost and pains, so many fleets and armies, or so many famous Captains' lives." *Omnia prius tentanda*, fair means shall first be tried. [s]*Peragit tranquilla potestas, Quod violenta nequit.* I will have them proceed with all moderation: but hear you, Fabius my general, not Minutius, *nam* † *qui Consilio nititur plus hostibus nocet, quàm qui sine animi ratione, viribus:* And in such wars to abstain as much as is possible from [t]depopulations, burning of towns, massacring of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared navy, soldiers *in procinctu, et quam* ‡ *Bonfinius apud Hungaros suos vult, virgam ferream*, and money, which is *nervus belli*, still in a readiness, and a sufficient revenue, a third part as in old [u]Rome and Egypt, reserved for the commonwealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other public defalcations, expenses, fees, pensions, reparations, chaste sports, feasts, donaries, rewards, and entertainments. All things in this nature especially I will have maturely done, and with great [x]deliberation: *ne quid* [y]*temerè, ne quid remissè ac timide fiat; Sed quò feror hospes!* To prosecute the rest would require a volume. *Manum de tabella*, I have been over tedious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.

From commonwealths and cities, I will descend to families, which have as many corsives and molestations, as frequent discontents as the rest. Great affinity there is betwixt a political and economical body; they differ only in magnitude and proportion of business (so Scaliger [z]writes) as they have both likely the same period, as [a]Bodin and [b]Peucer hold, out of Plato, six or seven hundred years, so many times they have the same means of their vexation and overthrows; as namely, riot, a common ruin of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kind soever, it produceth the same effects. A [c]corographer of ours speaking *obiter* of ancient families,

[o] Hoc fere Zanchius com. in 4 cap. ad Ephes. æquissimam vocat usuram, et charitati Christianæ consentaneam, modo non exigant, &c. nec omnes dent ad fœnus, sed ii qui in pecuniis bona habent, et ob ætatem, sexum, artis alicujus ignorantiam, non possunt uti. Nec omnibus sed mercatoribus et iis qui honeste impendent, &c. [p] Idem apud Persas olim, lege Brisonium. [*] "We hate the hawk, because he always lives in battle." [q] Idem Plato de legibus. [r] Lib. 30. Optimum quidem fuerat eam patribus nostris mentem a diis datam esse, ut vos Italiæ, nos Africæ imperio contenti essemus. Neque enim Sicilia aut Sardinia satis digna precio sunt pro tot classibus, &c. [s] Claudian. † Thucidides. [t] A depopulatione, agrorum incendiis, et ejusmodi factis immanibus. Plato. ‡ Hungar. dec. 1. lib. 9. [u] Sesellius, lib. 2 de repub. Gal. valde enim est indecorum, ubi quod præter opinionem accidit, dicere, Non putaram, presertim si res præcaveri potuerit. Livius, lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2.——— [x] Peragit tranquilla potestas, Quod violenta nequit.———Claudian. [y] Bellum nec timendum nec provocandum. Plin. Panegyr. Trajano. [z] Lib. 3. poet cap. 19. [a] Lib. 4. de repub. cap. 2. [b] Peucer. lib. 1. de divinat. [c] Camden in Cheshire.

why they are so frequent in the north, continue so long, are so soon guished in the south, and so few, gives no other reason but this, *luxu dissipavit*, riot hath consumed all, fine clothes and curious buildings can this island, as he notes in his annals, not so many years since; *non si pendio hospitalitatis*, to the decay of hospitality. Howbeit many time word is mistaken, and under the name of bounty and hospitality, is sh riot and prodigality, and that which is commendable in itself well use been mistaken heretofore, is become by his abuse, the bane and utter many a noble family. For some men live like the rich glutton, con themselves and their substance by continual feasting and invitation [d] Axilon in Homer, keep open house for all comers, giving entertain such as visit them, [e]keeping a table beyond their means, and a comp idle servants (though not so frequent as of old) are blown up on a sudde as Actæon was by his hounds, devoured by their kinsmen, friends, and tude of followers. [f]It is a wonder that Paulus Jovius relates of our n countries, what an infinite deal of meat we consume on our tables; that truly say, 'tis not bounty, not hospitality, as it is often abused, but r excess, gluttony and prodigality; a mere vice; it brings in debt, wa beggary, hereditary diseases, consumes their fortunes, and overthrows t temperature of their bodies. To this I might here well add their in expense in building, those fantastical houses, turrets, walks, parks, &c. excess of pleasure, and that prodigious riot in apparel, by which men are compelled to break up house, and creep into holes. Sesellius in monwealth of [g]France, gives three reasons why the French nobility frequently bankrupts: "First, because they had so many law-suits tentions one upon another, which were tedious and costly; by which came to pass, that commonly lawyers bought them out of their posses second cause was their riot, they lived beyond their means, and were swallowed up by merchants." (La Nove, a French writer, yields fiv of his countrymen's poverty, to the same effect almost, and thinks ver gentry of France were divided into ten parts, eight of them would much impaired, by sales, mortgages, and debts, or wholly sunk estates.) "The last was immoderate excess in apparel, which consu revenues." How this concerns and agrees with our present state, But of this elsewhere. As it is in a man's body, if either head, heart, liver, spleen, or any one part be misaffected, all the rest suffer with it with this economical body. If the head be naught, a spendthrift, ard, a whoremaster, a gamester, how shall the family live at ease? *cupiat salus servare prorsus, non potest, hanc familiam*, as Demea s comedy, Safety herself cannot save it. A good, honest, painful times hath a shrew to his wife, a sickly, dishonest, slothful, foolis woman to his mate, a proud, peevish flirt, a liquorish, prodigal que that means all goes to ruin: or if they differ in nature, he is thrifty, all, he wise, she sottish and soft; what agreement can there be? w ship? Like that of the thrush and swallow in Æsop, instead of m kind compellations, whore and thief is heard, they fling stools at on heads. [i]*Quæ intemperies vexat hanc familiam?* All enforced commonly produce such effects, or if on their behalfs it be well, as agree lovingly together, they may have disobedient and unruly chi

[d] Iliad. 6. lib. [e] Vide Puteani Comum, Goclenium de portentosis cœnis nostrorum. [f] Mirabile dictu est, quantum opsoniorum una domus singulis diebus absumat, sternuntur m pene horas, calentibus semper edulibus. Descrip. Britan. [g] Lib. 1. de rep. Gallorum; et causæ forenses, aliæ ferantur ex aliis, in immensum producantur, et magnos sumptus req ut juris administri plerumque nobilium possessiones adquirant, tum quod sumptuosè vivant, bus absorbentur et splendidissimè vestiantur, &c. [h] Ter. [i] Amphit. Plaut.

ourses to disquiet them, [k] "their son is a thief, a spendthrift, their a whore;" a step [l] mother, or a daughter-in-law, distempers all;[m] r want of means, many torturers arise, debts, dues, fees, dowries, legacies to be paid, annuities issuing out, by means of which, they wherewithal to maintain themselves in that pomp as their predeces- done, bring up or bestow their children to their callings, to their quality, [n] and will not descend to their present fortunes. Often- , to aggravate the rest, concur many other inconveniences, unthank- s, decayed friends, bad neighbours, negligent servants, [o] *servi furaces, , callidi, occlusa sibi mille clavibus reserant, furtimque; raptant, t, liguriunt;* casualties, taxes, mulcts, chargeable offices, vain ex- tertainments, loss of stock, enmities, emulations, frequent invitations, etyship, sickness, death of friends, and that which is the gulf of vidence, ill husbandry, disorder and confusion, by which means renched on a sudden in their estates, and at unawares precipitated into an inextricable labyrinth of debts, cares, woes, want, grief, t and melancholy itself.

done with families, and will now briefly run over some few sorts and s of men. The most secure, happy, jovial, and merry in the world's e princes and great men, free from melancholy: but for their cares, suspicions, jealousies, discontents, folly and madness, I refer you to 's Tyrannus, where king Hieron discourseth at large with Simonides of this subject. Of all others they are most troubled with per- rs, anxieties, insomuch that, as he said in [p] Valerius, if thou knewest t cares and miseries this robe were stuffed, thou wouldst not stoop up. Or put case they be secure and free from fears and discon- they are void [q] of reason too oft, and precipitate in their actions, ir histories, *quos de stultis prodidere stulti,* Iliades, Æneides, Annales, is the subject?

> "Stultorum regum, et populorum continet æstus."
>
> The giddy tumults and the foolish rage
> Of kings and people.

they are, how furious, and upon small occasions, rash and incon- their proceedings, how they doat, every page almost will witness,

> ——— "delirant reges, plectuntur Achivi."
>
> When doating monarchs urge
> Unsound resolves, their subjects feel the scourge.

place, next in miseries and discontents, in all manner of hair-brain e great men, *procul à Jove, procul à fulmine,* the nearer the worse. e in court, they are up and down, ebb and flow with their princes' *ngenium vultu statque caditque suo,* now aloft, to-morrow down, as describes them, "like so many casting counters, now of gold, to- silver, that vary in worth as the computant will; now they stand for norrow for thousands; now before all, and anon behind." Beside, ent one another with mutual factions, emulations: one is ambitious, amoured, a third in debt, a prodigal, overruns his fortunes, a fourth with cares, gets nothing, &c. But for these men's discontents, I refer you to Lucian's Tract, *de mercede conductis,* [s] *Æneas Sylvius et stultitiæ servos,* he calls them), Agrippa, and many others.

lius aut fur. [l] Catus cum mure, duo galli simul in æde, Et glotes binæ nunquam vivunt [m] Res angusta domi. [n] When pride and beggary meet in a family, they roar and howl, many flashes of discontents, as fire and water, when they concur, make thunder-claps in the Plautus Aulular. [p] Lib. 7. cap. 6. [q] Pellitur in bellis sapientia, vi geritur res. Vetus ut regem aut fatuum nasci oportere. [s] Lib. 1. hist. Rom. Similes tot bacculorum calculis, mputantis arbitrium, modò ærei sunt, modò aurei; ad nutum regis nunc beati sunt nunc Ærumnosique Solones in Sa. 3. De miser. curialium.

Of philosophers and scholars *priscæ sapientiæ dictatores*, I have al
spoken in general terms, those superintendents of wit and learning, men
men, those refined men, minions of the muses,

——— "[t] mentemque habere quēis bonam
Et esse [u] corculis datum est." ———

[s] These acute and subtle sophisters, so much honoured, have as much n
hellebore as others. ——[y] *O medici mediam pertundite venam.*
Lucian's Piscator, and tell how he esteemed them; Agrippa's Tract
vanity of Sciences; nay, read their own works, their absurd tenets, prod
paradoxes, *et risum teneatis amici?* You shall find that of Aristotl
nullum magnum ingenium sine mixtura dementiæ, they have a worm
as others; you shall find a fantastical strain, a fustian, a bombast, a
glorious humour, an affected style, &c., like a prominent thread in an
woven cloth, run parallel throughout their works. And they that teach w
patience, meekness, are the veriest dizzards, hairbrains, and most disco
"[z] In the multitude of wisdom is grief, and he that increaseth wisdo
creaseth sorrow." I need not quote mine author; they that laugh and co
others, condemn the world of folly, deserve to be mocked, are as
headed, and lie as open as any other. [a] Democritus, that common flo
folly, was ridiculous himself, barking Menippus, scoffing Lucian, sa
Lucilius, Petronius, Varro, Persius, &c., may be censured with the rest,
pedem rectus derideat, Æthiopem albus. Bale, Erasmus, Hospinian,
Kemnisius, explode as a vast ocean of obs and sols, school divinity. [b] A
rinth of intricable questions, unprofitable contentions, *incredibilem delirat*
one calls it. If school divinity be so censured, *subtilis* [c] *Scotus lima ve*
Occam irrefragabilis, cujus ingenium vetera omnia ingenia subverti
Baconthrope, Dr. Resolutus, and *Corculum Theologiæ*, Thomas himself, I
[d] Seraphicus, *cui dictavit Angelus, &c.* What shall become of humanity
stulta, what can she plead? What can her followers say for themselves?
learning, [e] *cere-diminuit-brum*, hath cracked their sconce, and taken such
that *tribus Anticyris caput insanabile*, hellebore itself can do no go
that renowned [f] lanthorn of Epictetus, by which if any man studied, he
be as wise as he was. But all will not serve; rhetoricians, *in osten*
loquacitatis multa agitant, out of their volubility of tongue, will talk
no purpose, orators can persuade other men what they will, *quo vol*
volunt, move, pacify, &c., but cannot settle their own brains, w
Tully? *Malo indesertam prudentiam, quàm loquacem stultitiam;* and
seconds him, a wise man's oration should not be polite or solicitous
esteems no better of most of them, either in speech, action, gestu
men beside themselves, *insanos declamatores;* so doth Gregory, *Non*
qui sermone, sed qui factis sapit. Make the best of him, a good
turncoat, an evil man, *bonus orator pessimus vir*, his tongue is set
is a mere voice, as [i] he said of a nightingale, *dat sine mente sonum*,
perbolical liar, a flatterer, a parasite, and as [k] Ammianus Marcellinus
corrupting cozener, one that doth more mischief by his fair speeches,
that bribes by money; for a man may with more facility avoid him that
cumvents by money, than him that deceives with glozing terms; which

[t] F. Dousæ Epid. lib. 1. c. 13. [u] Hoc cognomento cohonestati Romæ, qui cæteros mortales
præstarent, testis Plin. lib. 7. cap. 34. [x] Insanire parant certa ratione modoque,
book they, &c. [y] Juvenal. "O Physicians! open the middle vein." [z] Solomon.
munis irrisor stultitiæ. [b] Wit whither wilt? [c] Scaliger exercitat. 324. [d] Vit. ejus.
[f] Lucian. Ter mille drachmis olim empta; studens inde sapientiam adipiscetur.
Non oportet orationem sapientis esse politam aut solicitam. [h] Lib. 3. cap. 13. multo anhelitu
furentes pectus, frontem cædentes, &c. [i] Lipsius, voces sunt, præterea nihil.
mali facere videtur qui oratione quàm qui prætio quemvis corrumpit: nam, &c.

s so much abhor and explode them. [m]Fracastorius, a famous poet, rants all poets to be mad; so doth [n]Scaliger; and who doth not? *mit homo, aut versus facit* (He's mad or making verses), Hor. Sat. vii. *anire lubet, i. e. versus componere.* Virg. 3 Ecl.; So Servius interprets it, are mad, a company of bitter satirists, detractors, or else parasitical ers: and what is poetry itself, but as Austin holds, *Vinum erroris ab ctoribus propinatum?* You may give that censure of them in general, ir Thomas More once did of Germanus Brixius' poems in particular.

——————"vehuntur
In rate stultitiæ, sylvam habitant Furiæ.[o]"

us, in an epistle of his to Lupsetus, will have civil law to be the tower m; another honours physic, the quintessence of nature; a third tum- n both down, and sets up the flag of his own peculiar science. Your ous critics, grammatical triflers, note-makers, curious antiquaries, find e ruins of wit, *ineptiarum delicias*, amongst the rubbish of old writers; *ltis habent nisi aliquid sufficiant invenire, quod in aliorum scriptis itio*, all fools with them that cannot find fault; they correct others, hot in a cold cause, puzzle themselves to find out how many streets in ouses, gates, towers, Homer's country, Æneas's mother, Niobe's s, *an Sappho publica fuerit? ovum* [q]*prius extiterit an gallina! &c. æ dediscenda essent scire, si scires*, as [r]Seneca holds. What clothes tors did wear in Rome, what shoes, how they sat, where they went to stool, how many dishes in a mess, what sauce, which for the present storian to relate, [s]according to Lodovic. Vives, is very ridiculous, is most precious elaborate stuff, they admired for it, and as proud, as nt in the meantime for this discovery, as if they had won a city, or d a province; as rich as if they had found a mine of gold ore. *Quos- res absurdis commentis suis percacant et stercorant*, one saith, they nd daub a company of books and good authors, with their absurd s, *correctorum sterquilinia* [t]Scaliger calls them, and show their wit in others, a company of foolish note-makers, humble-bees, dors, or *nter stercora ut plurimum versantur*, they rake over all those rubbish hills, and prefer a manuscript many times before the Gospel itself, *m criticum*, before any treasure, and with their *deleatur*, *alii legunt codex sic habet*, with their *postremæ editiones*, annotations, casti- &c., make books dear, themselves ridiculous, and do nobody good, man dare oppose or contradict, they are mad, up in arms on a sudden, y sheets are written in defence, how bitter invectives, what apologies? *edes hæ sunt ut meræ nugæ.* But I dare say no more of, for, with, t them, because I am liable to their lash as well as others. Of these est of our artists and philosophers, I will generally conclude they are madmen, as [y]Seneca esteems of them, to make doubts and scruples, ad them truly, to mend old authors, but will not mend their own lives, us *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus retinere*, to keep our wits in order, or rectify our manners. *Numquid us videtur, si istis operam impenderit?* Is not he mad that draws lines himedes, whilst his house is ransacked, and his city besieged, when world is in combustion, or we whilst our souls are in danger, (*mors vita fugit*) to spend our time in toys, idle questions, and things of ?

latonis. [m] In naugerio. [n] Si furor sit Lyæus, &c. quoties furit, furit, furit. s, et Poeta, &c. [o] "They are borne in the bark of folly, and dwell in the grove of [p] Morus Utop. lib. 11. [q] Macrob. Satur. 7. 16. [r] Epist. 16. [s] Lib. de causis m. [t] Lib. 2. in Ausonium, cap. 19 et 32. [u] Edit. 7. volum. Jano Gutero. [x] Aristo- [y] Lib. de beneficiis.

That [a]lovers are mad, I think no man will deny, *Amare simul et s ipsi Jovi non datur,* Jupiter himself cannot intend both at once.

> "[a] Non benè conveniunt, nec in unâ sede morantur
> Majestas et amor."

Tully, when he was invited to a second marriage, replied, he could not *amare et sapere,* be wise and love both together. [b]*Est orcus ille, v immedicabilis, est rabies insana,* love is madness, a hell, an incurable ease; *impotentem et insanam libidinem* [c]Seneca calls it, an impotent raging lust. I shall dilate this subject apart; in the meantime let sigh out the rest.

[d]Nevisanus the lawyer holds it for an axiom, "most women are f [e]*consilium fœminis invalidum;* Seneca, men, be they young or old; doubts it, youth is mad as Elius in Tully, *Stulti adolescentuli,* old age better, *deliri senes, &c.* Theophrastus, in the 107th year of his age, [f]sa then began to be wise, *tum sapere cœpit,* and therefore lamented his depa If wisdom come so late, where shall we find a wise man? Our old ones at threescore-and-ten. I would cite more proofs, and a better author, b the present, let one fool point at another. [g]Nevisanus hath as hard an op of [h]rich men, "wealth and wisdom cannot dwell together," *stultitiam pati opes,* [i]and they do commonly [k]*infatuare cor hominis,* besot men; and see it, "fools have fortune:" [l]*Sapientia non invenitur in terra suaviter tium.* For beside a natural contempt of learning, which accompanies such of men, innate idleness (for they will take no pains), and which [m]Ari observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi perexigua,* great wealth and little wit go commonly together: they ha much brains some of them in their heads as in their heels; besides this in neglect of liberal sciences, and all arts, which should *excolere mentem,* p the mind, they have most part some gullish humour or other, by which are led; one is an Epicure, an Atheist, a second a gamester, a third a w master (fit subjects all for a satirist to work upon);

> "[n] Hic nuptarum insanit amoribus, hic puerorum."
> One burns to madness for the wedded dame;
> Unnatural lusts another's heart inflame.

[o]one is mad of hawking, hunting, cocking; another of carousing, horse-ri spending; a fourth of building, fighting, &c., *Insanit veteres statuas D sippus emendo,* Damasippus hath an humour of his own, to be talked [p]Heliodorus the Carthaginian, another. In a word, as Scaliger conclud them all, they are *Statuæ erectæ stultitiæ,* the very statues or pillars of f Choose out of all stories him that hath been most admired, you shall find, *multa ad laudem, multa ad vituperationem magnifica,* as [q]Berosu Semiramis; *omnes mortales militiâ, triumphis, divitiis, &c., tum et luxu, cæterisque vitiis antecessit,* as she had some good, so had she many bad pa

Alexander, a worthy man, but furious in his anger, overtaken in dr Cæsar and Scipio valiant and wise, but vain-glorious, ambitious: Vesp a worthy prince, but covetous: [r]Hannibal, as he had mighty virtues, so he many vices; *unam virtutem mille vitia comitantur,* as Machiavel of C

[a] Delirus et amens dicatur amans. Hor. Seneca. [b] Ovid. Met. [c] Majesty and Love do not well, nor dwell together." [d] Plutarch. Amatorio est amor insanus. [e] Epist. 39. nuptialis, l. 1, num. 11. Omnes mulieres ut plurimum stultæ. [f] Aristotle. [g] Dolere se dix tum vita egrederetur. [h] Lib. 1. num. 11. sapientia et divitiæ vix simul possideri possunt. their wisdom by eating pie-crust some. [i] χρήματα τοῖς θνητοῖς γίνεται αφροσυνη. Opes quidem mor sunt amentia. Theognis. [k] Fortuna nimium quem fovet, stultum facit. [l] Joh. 28. moral. lib. 2. et lib. 1. sat. 4. [m] Hor. lib. 1. sat. 4. [n] Insana gula, insanæ obstructiones, lu venandi studium discordia demens. Virg. Æn. [o] Heliodorus Carthaginiensis. ad extremum cri cophago testamento me hic jussi condier, et ut viderem an quis insanior ad me visendum usque ad lu *penetraret.* Ortelius in Gad. [q] If it be his work, which Gasper Veretus suspects. [r] Livy, lib. *virtutes, ingentia vitia.*

de Medici, he had two distinct persons in him. I will determine of them all, they are like these double or turning pictures; stand before which you see a fair maid, on the one side an ape, on the other an owl; look upon them at the first sight, all is well, but further examine, you shall find them wise on the one side, and fools on the other; in some few things praiseworthy, in the rest incomparably faulty. I will say nothing of their diseases, emulations, discontents, wants, and such miseries: let poverty plead the rest in Aristophanes' Plutus.

Covetous men, amongst others, are most mad, [s]They have all the symptoms of melancholy, fear, sadness, suspicion, &c., as shall be proved in its proper place.

"Danda est Hellebori multo pars maxima avaris."

Misers make Anticyra their own;
Its hellebore reserv'd for them alone.

And yet methinks prodigals are much madder than they, be of what condition they will, that bear a public or private purse; as [t]Dutch writer censured Richard the rich duke of Cornwall, suing to be emperor, for his profuse spending, *qui effudit pecuniam ante pedes principium Electorum sicut aquam*, that scattered money like water; I do censure them, *Stulta Anglia* (saith he) *quæ tot denariis sponte est privata, stulti principes Alemaniæ, qui nobile jus suum pro pecuniâ vendiderunt;* spendthrifts, bribers, and bribe-takers are fools, and so are [u]all they that cannot keep, disburse, or spend their moneys well.

I might say the like of angry, peevish, envious, ambitious; [x]*Anticyras melior sorbere meracas;* Epicures, Atheists, Schismatics, Heretics; *hi omnes habent imaginationem læsam* (saith Nymannus) "and their madness shall be evident." 2 Tim. iii. 9. [y]Fabatus, an Italian, holds seafaring men all mad; "the ship is mad, for it never stands still; the mariners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the winds are as mad as the rest, they know not whence they come, whither they would go: and those men are maddest of all that go to sea; for one fool at home, they find forty abroad." He was a madman that said it, and thou peradventure as mad to read it. [z]Fælix Platerus is of opinion all alchemists are mad, out of their wits; [a]Atheneus saith as much of fiddlers, *et musarum luscinias,* [b]Musicians, *omnes tibicines insaniunt; ubi semel efflant, avolat illico mens,* in comes music at one ear, out goes wit at another. Proud and vain-glorious persons are certainly mad; and so are [c]lascivious; I can feel their pulses beat hither; horn-mad some of them, to let others lie with their wives, and wink at it.

To insist [d]in all particulars, were an Herculean task, to [e]reckon up [f]*insanas substructiones, insanos labores, insanum luxum,* mad labours, mad books, endeavours, carriages, gross ignorance, ridiculous actions, absurd gestures; *insanam gulam, insaniam villarum, insana jurgia,* as Tully terms them, madness of villages, stupend structures; as those Ægyptian Pyramids, Labyrinths and Sphinxes, which a company of crowned asses, *ad ostentationem opum,* vainly built, when neither the architect nor king that made them, or to what use and purpose, are yet known: to insist in their hypocrisy, inconstancy, blindness, rashness, *dementem temeritatem,* fraud, cozenage, malice, anger, impudence,

[s]Hor. Quisquis ambitione malâ aut argenti pallet amore, Quisquis luxuriâ, tristique superstitione. Pers. [t]Cronica Slavonica ad annum 1257. de cujus pecunia jam incredibilia dixerunt. [u]A fool and his money are soon parted. [x]Orat. de imag. ambitiosus et audax naviget Anticyras. [y]Navis stulta, quæ continuo movetur; nautæ stulti qui se periculis exponunt; aqua insana quæ sic fremit &c.; aër jactatur, &c.; qui mari se committit stolidum unum terrâ fugiens, 40 mari invenit. Gaspar Ens. Moros. [z]Cap. de alien. mentis. [a]Dipnosophist. lib. 8. [b]Tibicines mente Capti. Erasm. Chi. 14. cer. 7. [c]Prov. 30. Insana libido, Hic rogo non furor est, non est hæc mentula demens. Mart. ep. 74 1. 3. [d]Mille puellarum et puerorum mille jurores. [e]Uter est insanior horum? Hor. Ovid. Virg. Plin [f]Plin. lib. 36.

ingratitude, ambition, gross superstition, [g] *tempora infecta et adulatione sordida*, as in Tiberius' times, such base flattery, stupend, parasitical fawning and colloguing, &c., brawls, conflicts, desires, contentions, it would ask an expert Vesalius to anatomise every member. Shall I say? Jupiter himself, Apollo, Mars, &c., doated; and monster-conquering Hercules that subdued the world, and helped others, could not relieve himself in this, but mad he was at last. And where shall a man walk, converse with whom, in what province, city, and not meet with Signior Deliro, or Hercules Furens, Mænades, and Corybantes? Their speeches say no less. [h] *E fungis nati homines*, or else they fetched their pedigree from those that were struck by Samson with the jaw-bone of an ass. Or from Deucalion and Pyrrha's stones, for *durum genus sumus*, [i] *marmoris sumus*, we are stony-hearted, and savour too much of the stock, as if they had all heard that enchanted horn of Astolpho, that English duke in Ariosto, which never sounded but all his auditors were mad, and for fear ready to make away with themselves;[k] or landed in the mad haven in the Euxine sea of *Daphne insana*, which had a secret quality to dementate; they are a company of giddy-heads, afternoon men, it is Midsummer moon still, and the dog-days last all the year long, they are all mad. Whom shall I then except? Ulricus Hutenus [l] *nemo, nam nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo est ex omni parte beatus, &c.** and therefore Nicholas Nemo, or Monsieur No-body, shall go free, *Quid valeat nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur;* [m] no better way to avoid folly and madness, than by taciturnity. Whom in a third? all senators, magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune pessimos esse* (some say) we must not speak of them, neither is it fit; *per me sint omnia protinus alba*, I will not think amiss of them. Whom next? Stoics? *Sapiens Stoicus*, and he alone is subject to no perturbations, as [n] Plutarch scoffs at him, "he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blind, toothless, and deformed; yet he is most beautiful, and like a god, a king in conceit, though not worth a groat." "He never doats, never mad, never sad, drunk, because virtue cannot be taken away," as [o] Zeno holds, "by reason of strong apprehension," but he was mad to say so. [p] *Anticyras cui huic est opus aut dolabrâ*, he had need to be bored, and so had all his fellows, as wise as they would seem to be. Chrysippus himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtutem ait per ebrietatem, aut atribilarium morbum*, it may be lost by drunkenness or melancholy, he may be sometimes crazed as well as the rest: [q] *ad summum sapiens nisi quum pituita molesta.* I should here except some Cynics, Menippus, Diogenes, that Theban Crates; or to descend to these times, that omniscious, only wise fraternity [r] of the Rosicrucians, those great theologues, politicians, philosophers, physicians, philologers, artists, &c. of whom S. Bridget,

[g] Tacitus 3. Annal. [h] Ovid. 7. met. E fungis nati homines ut olim Corinthi primævi illius loci accolæ, quia stolidi et fatui fungis nati dicebantur, idem et alibi dicas. [i] Famian. Strada de bajulis, de marmore semisculpti. [k] Arianus periplo maris Euxini portus ejus memorat, et Gilius, l. 3. de Bosphor. Thracio et laurus insana quæ allata in convivium convivas omnes insania affecit. Gullel. Stucchius comment., &c. [l] Lepidum poema sic inscriptum. * "No one is wise at all hours,—no one born without faults,—no one free from crime,—no one content with his lot,—no one in love wise,—no good, or wise man perfectly happy." [m] Stultitiam simulare non potes nisi taciturnitate. [n] Extortus non cruciatur, ambustus non læditur, prostratus in lucta, non vincitur; non fit captivus ab hoste venundatus. Etsi rugosus, senex edentulus, luscus, deformis, formosus tamen, et deo similis, felix, dives, res nulla egens, etsi denario non sit dignus. [o] Illum contendunt non injuriâ affici, non insaniâ, non furore, quia virtus non eripitur ob constantes comprehensiones. Lips. phys. Stoic. lib. 3. diff. 18. [p] Tacitus Hebus epig. 102. l. 8. [q] Hor. [r] Fratres sanct. Roseæ crucis.

Albas Joacchimus, Leicenbergius, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (Hen. [a] Neuhusius makes a doubt of it, [b] Valentinus Andreas and others) or an Elias artifex their Theophrastian master; whom though Libavius and many deride and carp at, yet some will have to be "the "renewer of all arts and sciences," reformer of the world, and now living, for so Johannes Montanus Strigoniensis, that great patron of Paracelsus, contends, and certainly avers [x] "a most divine man," and the quintessence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all [y] "betrothed to wisdom," if we may believe their disciples and followers. I must needs except Lipsius and the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of Dousa,

> "A Sole exoriente Mæotidas usque paludes,
> Nemo est qui justo se æquiparare queat." [e]

Lipsius saith of himself, that he was [z] *humani generis quidem pædagogus voce et stylo*, a grand signior, a master, a tutor of us all, and for thirteen years he brags how he sowed wisdom in the Low Countries, as Ammonius the philosopher sometimes did in Alexandria, [a] *cum humanitate literas et sapientiam cum prudentia: antistes sapientiæ*, he shall be *Sapientum Octavus.* The Pope is more than a man, as [b] his parats often make him, a demi-god, and besides his holiness cannot err, *in Cathedrâ* belike: and yet some of them have been magicians, Heretics, Atheists, children, and as Platina saith of John 22. *Etsi vir literatus, multa stoliditatem et lævitatem præ se ferentia egit, stolidi et socordis vir ingenii*, a scholar sufficient, yet many things he did foolishly, lightly. I can say no more than in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and as Ariosto feigns L. 34. kept in jars above the moon.

> "Some lose their wits with love, some with ambition,
> Some following [c] Lords and men of high condition.
> Some in fair jewels rich and costly set,
> Others in Poetry their wits forget,
> Another thinks to be an Alchemist,
> Till all be spent, and that his number's mist."

Convicted fools they are, madmen upon record; and I am afraid past cure many of them, [e] *crepunt inguina*, the symptoms are manifest, they are all of Gotam parish:

> "[d] Quum furor haud dubius, quum sit manifesta phrenesis,"
> (Since madness is indisputable, since frenzy is obvious.)

what remains then [e] but to send for Lorarios, those officers to carry them all together for company to Bedlam, and set Rabelais to be their physician.

If any man shall ask in the meantime, who I am that so boldly censure others, *tu nullane habes vitia?* have I no faults? [f] Yes, more than thou hast, whatsoever thou art. *Nos numerus sumus*, I confess it again, I am as foolish, as mad as any one.

> "[g] Insanus vobis videor, non deprecor ipse,
> Quo minus insanus,"————

I do not deny it, *demens de populo dematur.* My comfort is, I have more fellows, and those of excellent note. And though I be not so right or so discreet as I should be, yet not so mad, so bad neither, as thou perhaps takest me to be.

[a] An sint, quales sint, unde nomen illud asciverint. [b] Turri Babel. [c] Omnium artium et scientiarum instaurator. [x] Divinus ille vir auctor notarum in epist. Rog. Bacon, ed. Hambur. 1608. [y] Sapientiæ desponsati. [e] "From the Rising Sun to the Mæotid Lake, there was not one that could fairly be put in comparison with them." [z] Solus hic est sapiens alii volitant velut umbræ. [a] In ep. ad Balthas. Moretum. [b] Rejectiunculæ ad Patavum. Felinus cum reliquis. [c] Magnum virum sequi est sapere, some think; others desipere. Catul. [e] Plaut. Menec. [d] In Sat. 14. [e] Or to send for a cook to the Anticyræ to make hellebore pottage, settle-brain pottage. [f] Aliquantulum tamen inde me solabor, quod unà cum multis et sapientibus et celeberrimis viris ipse insipiens sim, quod se Menippus Luciani in Necyomantia. [g] Petronius in Catalect.

To conclude, this being granted, that all the world is melancholy, or mad, doats, and every member of it, I have ended my task, and sufficiently illustrated that which I took upon me to demonstrate at first. At this present I have no more to say; *His sanam mentem Democritus,* I can but wish myself and them a good physician, and all of us a better mind.

And although for the abovenamed reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seek to reform what is amiss; yet I have a more serious intent at this time; and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebrain, &c., mad, frantic, foolish, heteroclites, which no new [h] hospital can hold, no physic help; my purpose and endeavour is, in the following discourse to anatomize this humour of melancholy, through all its parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to show the causes, symptoms, and several cures of it, that it may be the better avoided. Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as [i] Mercurialis observes, "in these our days; so often happening," saith [k] Laurentius, "in our miserable times," as few there are that feel not the smart of it. Of the same mind is Ælian Montalius, [l] Melancthon, and others; [m] Julius Cæsar Claudinus calls it the "fountain of all other diseases, and so common in this crazed age of ours, that scarce one of a thousand is free from it;" and that splenetic hypochondriacal wind especially, which proceeds from the spleen and short ribs. Being then a disease so grievous, so common, I know not wherein to do a more general service, and spend my time better, than to prescribe means how to prevent and cure so universal a malady, an epidemical disease, that so often, so much crucifies the body and mind.

If I have overshot myself in this which hath been hitherto said, or that it is which I am sure some will object, too fantastical, "too light and comical for a Divine, too satirical for one of my profession," I will presume to answer with [n] Erasmus, in like case, 'tis not I, but Democritus, Democritus *dixit:* you must consider what it is to speak in one's own or another's person, an assumed habit and name; a difference betwixt him that affects or acts a prince's, a philosopher's, a magistrate's, a fool's part, and him that is so indeed; and what liberty those old satirists have had; it is a cento collected from others, not I, but they that say it.

> [o] "Dixero si quid forte jocosius, hoc mihi juris
> Cum veniâ dabis."————
>
> Yet some indulgence I may justly claim,
> If too familiar with another's fame.

Take heed, you mistake me not. If I do a little forget myself, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it?

> "Licuit, semperque licebit,
> Parcere personis, dicere de vitiis."
>
> It lawful was of old, and still will be,
> To speak of vice, but let the name go free.

I hate their vices, not their persons. If any be displeased, or take aught to

[h] That I mean of Andr. Vale. Apolog. manip. 1. 1 et 26, Apol. [i] Hæc affectio nostris temporibus frequentissima. [k] Cap. 15. de Mel. [l] De animo nostro hoc sæculo morbus frequentissimus. [m] Consult. 98. adeo nostris temporibus frequenter ingruit ut nullus fere ab ejus labe immunis superest, omnium fere morborum occasio existat. [n] Mor. Encom. si quis calumnietur levius esse quam decet Theologum, aut mordacius quam deceat Christianum. [o] Hor. Sat. 4. l. 1.

nself, let him not expostulate or cavil with him that said it (so did [p]Erasmus cuse himself to Dorpius, *si parva licet componere magnis*) and so do I; "but him be angry with himself, that so betrayed and opened his own faults applying it to himself:" [q]if he be guilty and deserve it, let him amend, oever he is and not be angry. "He that hateth correction is a fool," Prov . 1. If he be not guilty, it concerns him not; it is not my freeness of speech, t a guilty conscience, a galled back of his own that makes him wince.

"Suspicione si quis errabit suâ,
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam." *

leny not this which I have said savours a little of Democritus; [r]*Quamvis lentem dicere verum quid vetat;* one may speak in jest, and yet speak truth. is somewhat tart, I grant it; *acriora orexim excitant embammata*, as he d, sharp sauces increase appetite, [s]*nec cibus ipse juvat morsu fraudatus ti.* Object then and cavil what thou wilt, I ward all with [t]Democritus's ckler, his medicine shall salve it; strike where thou wilt, and when: *Demotus dixit*, Democritus will answer it. It was written by an idle fellow, at e times, about our Saturnalian or Dyonisian feasts, when as he said, *nullum ertati periculum est*, servants in old Rome had liberty to say and do what em list. When our countrymen sacrificed to their goddess [u]Vacuna, and t tippling by their Vacunal fires, I writ this, and published this οὔτις ἔλεγεν, is *neminis nihil.* The time, place, persons, and all circumstances apologise r me, and why may I not then be idle with others? speak my mind freely? f you deny me this liberty, upon these presumptions I will take it: I say gain, I will take it.

"[x] Si quis est qui dictum in se inclementius
Existimavit esse, sic existimet."

f any man take exceptions, let him turn the buckle of his girdle, I care not. owe thee nothing (Reader), I look for no favour at thy hands, I am indendent, I fear not.

No, I recant, I will not, I care, I fear, I confess my fault, acknowledge a at offence,

"——motos præstat componere fluctus."
(——let's first assuage the troubled waves.)

ave overshot myself, I have spoken foolishly, rashly, unadvisedly, absurdly, ave anatomized mine own folly. And now methinks upon a sudden I am aked as it were out of a dream; I have had a raving fit, a fantastical fit, ged up and down, in and out, I have insulted over the most kind of men, sed some, offended others, wronged myself; and now being recovered, and ceiving mine error, cry with [y]Orlando, *Solvite me*, pardon (*o boni*) that ich is past, and I will make you amends in that which is to come; I promise a more sober discourse in my following treatise.

f through weakness, folly, passion, [z]discontent, ignorance, I have said ss, let it be forgotten and forgiven. I acknowledge that of [a]Tacitus to be e, *Asperæ facetiæ ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, itter jest leaves a sting behind it: and as an honourable man observes, hey fear a satirist's wit, he their memories." I may justly suspect the

[p] Epi. ad Dorpium de Moria. si quispiam offendatur et sibi vindicet, non habet quod expostulet cum eo qui dixit, ipse si volet, secum agat injuriam, utpote sui proditor, qui declaravit hoc ad se proprie pertinere. [q] Qui se læsum clamabit, aut conscientiam prodit suam, aut certe metum. Phædr. lib. 3. Æsop. Fab. [r] Any one shall err through his own suspicion, and shall apply to himself what is common to all, he will foolishly betray a consciousness of guilt. [s] Hor. [t] Mart. 1. 7. 22. [u] Ut lubet feriat, abstergant [illegible]tus Democriti pharmacos. [x] Rusticorum dea precsse vacantibus et otiosis putabatur, cui post [illegible] agricola sacrificabat. Plin. 1. 3. c. 12. Ovid. 1. 6. Fast. Jam quoque cum fiunt antiquæ sacra Vacunæ, [illegible] Vacunales stantque sedentque focos. Rosinus. [y] Ter. prol. Eunuch. [z] Ariost. 1. 39. Staf. 58. [illegible]rum ex studiis gaudium, sic studia ex hilaritate proveniunt. Plinius Maximo suo, ep. lib. 8. [a] Annal.

[b] Sir Francis Bacon in his Essays, now Viscount St. Albans.

worst; and though I hope I have wronged no man, yet in Medea's
will crave pardon.

" ——Illud jam voce extrema peto, Ne si qua noster dubius effudit dolor, Maneant in animo verba, sed melior tibi Memoria nostri subeat, hæc iræ data Obliterentur——"	And in my last words this I do desir That what in passion I have said, or May be forgotten, and a better mind Be had of us, hereafter as you find.

I earnestly request every private man, as Scaliger did Cardan not
offence. I will conclude in his lines, *Si me cognitum haberes, no*
donares nobis has facetias nostras, sed etiam indignum duceres, tam hu
animum, lene ingenium, vel minimam suspicionem deprecari oportere.
knewest my * modesty and simplicity, thou wouldst easily pardon
give what is here amiss, or by thee misconceived. If hereafter anat
this surly humour, my hand slip, as an unskilful 'prentice I lance t
and cut through skin and all at unawares, make it smart, or cut awry,
a rude hand, an unskilful knife, 'tis a most difficult thing to keep an ev
a perpetual tenor, and not sometimes to lash out; *difficile est Satyr*
scribere, there be so many objects to divert, inward perturbations to
and the very best may sometimes err; *aliquando bonus dormitat H*
(sometimes that excellent Homer takes a nap), it is impossible not in
to overshoot; ——*opere in longo fas est obrepere somnum.* But wh
all this? I hope there will no such cause of offence be given; if t
" [d] *Nemo aliquid recognoscat, nos mentimur omnia.* I'll deny all (
refuge), recant all, renounce all I have said, if any man except, and
much facility excuse, as he can accuse; but I presume of thy good
and gracious acceptance (gentle reader). Out of an assured hope an
dence thereof, I will begin.

* Quod Probus Persii βιογραφος virginali verecundiâ Persium fuisse dicit, ego, &c. "
incuria fudit, aut humana parum cavit natura. Hor. [d] Prol. quer. Plaut. " Let not any
these things to himself, they are all but fictions."

LECTORI MALÈ FERIATO.

ro cavesis edico quisquis es, ne temere sugilles Auctorem hujusce operis, avillator irrideas. Imo ne vel ex aliorum censura tacite obloquaris (vis verbo) ne quid nasutulus inepte improbes, aut falso fingas. Nam si talis sit, qualem præ se fert *Junior Democritus*, seniori *Democrito* saltem , aut ejus Genium vel tantillum sapiat; actum de te, censorem æque ac rem [a]aget e contra (*petulanti splene cum sit*), sufflabit te in jocos, commin sales, addo etiam, *et deo risui* te sacrificabit.

rum moneo, ne quid cavillere, nedum *Democritum Juniorem* conviciis es, aut ignominiose vituperes, de te non male sentientem: tu idem audias mico cordato, quod olim vulgus *Abderitanum* ab [b] *Hippocrate*, concivem meritum et popularem suum *Democritum*, pro insano habens. *Ne tu crite sapis, stulti autem et insani Abderitæ.*

[a] "Abderitanæ pectora plebis habes."

te paucis admonitum volo (malè feriate Lector), abi.

TO THE READER AT LEISURE.

EVER you may be, I caution you against rashly defaming the author of work, or cavilling in jest against him. Nay, do not silently reproach him nsequence of others' censure, nor employ your wit in foolish disapproval, lse accusation. For, should Democritus Junior prove to be what he sses, even a kinsman of his elder namesake, or be ever so little of the kidney, it is all over with you: he will become both accuser and judge u in your spleen, will dissipate you in jests, pulverise you into salt, and fice you, I can promise you, to the god of Mirth.

further advise you, not to asperse, or calumniate, or slander, Democritus r, who possibly does not think ill of you, lest you may hear from some et friend, the same remark the people of Abdera did from Hippocrates, eir meritorious and popular fellow-citizen, whom they had looked on as a nan; "It is not that you, Democritus, that art wise, but that the people of era are fools and madmen." "You have yourself an Abderitian soul;" and g just given you, gentle reader, these few words of admonition, farewell.

me commôrit, mellus non tangere clamo. Hor. [b] Hippoc. epist. Damageto. Accersitus sum ut ritum tanquam insanum curarem, sed postquam convenl, non per Jovem desipientiæ negotium, sed omnium receptaculum deprehendi, ejusque ingenium demiratus sum. Abderitanos vero tanquam non accuravi, veratri potione ipsos potius eguisse dicens. [a] Mart.

HERACLITE fleas, misero sic convenit ævo,
  Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumque lubet, Democrite ride,
  Non nisi vana vides, non nisi stulta vides.
Is fletu, hic risu modò gaudeat, unus utrique
  Sit licet usque labor, sit licet usque dolor.
Nunc opus est (nam totus eheu jam desipit orbis)
  Mille Heraclitis, milleque Democritis.
Nunc opus est (tanta est insania) transeat omnis
  Mundus in Anticyras, gramen in Helleborum.

Weep, O Heraclitus, it suits the age,
  Unless you see nothing base, nothing sad.
Laugh, O Democritus, as much as you please,
  Unless you see nothing either vain or foolish.
Let one rejoice in smiles, the other in tears;
  Let the same labour or pain be the office of both.
Now (for alas! how foolish the world has become),
  A thousand Heraclitus', a thousand Democritus' are requi
Now (so much does madness prevail), all the world must be
  Sent to Anticyra, to graze on Hellebore.

THE

SYNOPSIS OF THE FIRST PARTITION.

- liseases, sider t. 1. mb. 1.
  - Their Causes. *Subs.* 1.
    - Impulsive;
      - Sin, concupiscence, &c.
    - Instrumental;
      - Intemperance, all second causes, &c.
  - Or
  - Definition, Member, Division. *Subs.* 2.
    - Of the body 300, which are
      - Epidemical, as Plague, Plica, &c.
      - or
      - Particular, as Gout, Dropsy, &c.
    - Or
    - Of the head or mind. *Subs.* 3.
      - In disposition; as all perturbations, evil affection, &c.
      - Or
      - Habits, as *Subs.* 4.
        - Dotage.
        - Frenzy.
        - Madness.
        - Ecstasy.
        - Lycanthropia.
        - Choreus sancti Viti.
        - Hydrophobia.
        - Possession or obsession of Devils.
        - Melancholy. See ♈.

- ♈ lancholy: which sider
  - Its Equivocations, in Disposition, Improper, &c. *Subsect.* 5.
  - *Memb.* 2. To its explication, a digression of anatomy, in which observe parts of *Subs.* 1.
    - Body hath parts *Subs.* 2.
      - contained as
        - Humours, 4. Blood, Phlegm, &c.
        - Spirits; vital, natural, animal.
      - or
      - containing
        - Similar; spermatical, or flesh, bones, nerves, &c. *Subs.* 3.
        - Dissimilar; brain, heart, liver, &c. *Subs.* 4.
    - Soul and its faculties, as
      - Vegetal. *Subs.* 5.
      - Sensible. *Subs.* 6, 7, 8.
      - Rational. *Subsect.* 9, 10, 11.
  - *Memb.* 3.
  - Its definition, name, difference, *Subs.* 1.
  - The part and parties affected, affectation, &c. *Subs.* 2.
  - The matter of melancholy, natural, unnatural, &c. *Subs.* 4.
  - Species, or kinds, which are
    - Proper to parts, as
      - Of the head alone, Hypochondriacal, or windy melancholy. Of the whole body.
        - with their several causes, symptoms, prognostics, cures,
    - Or
    - Indefinite; as Love-melancholy, the subject of the third Partition.
  - Its Causes in general. *Sect.* 2. A.
  - Its Symptoms or signs. *Sect.* 3. B.
  - Its Prognostics or indications. *Sect.* 4. 4.
  - Its cures; the subject of the second Partition.

- **A. *Sect.* 2. Causes of Melancholy are either**
  - **General, as *Memb.* 1.**
    - **Supernatural.**
      - As from God immediately, or by second causes
      - Or from the devil immediately, with a digress nature of spirits and devils. *Subs.* 2.
      - Or mediately, by magicians, witches. *Subs.* 3
    - **Or**
    - **Natural**
      - Primary, as stars, proved by aphorisms, signs siognomy, metoposcopy, chiromancy. *Subs*
      - Or
        - Secondary, as
          - Congenite, inward from
            - Old age, temperament, *Subs*
            - Parents, it being an heredita *Subs.* 6.
          - Or
          - Outward or adventitious, which are
            - Evident, outward, remote, adventitious, as,
              - Not necessary, as *M.* 4. *S.* 2
                - Necessary, see
                - Nurses, S
                - Education
                - Terrors, a *Subs.* 3
                - Scoffs, ca bitter je
                - Loss of li vitude, ment, &
                - Poverty a *Subs.* 6.
                - A heap o cidents, friends, *Subs.* 7.
            - Or
            - Contingent, inward, antecedent, nearest. *Memb.* 5. *Sect.* 2.
              - In which the b on the mind malady is precedent di agues, pox, temperature *Subs.* 1.
              - Or by particu distempered, heart, splee mesentery, stomach, &c.
  - **Particular to the three species.** See II.

- **II. Particular causes. *Sect.* 2. *Memb.* 5.**
  - **Of head Melancholy are, *Subs.* 3.**
    - Inward
      - Innate humour, or from distemperatur
      - A hot brain, corrupted blood in the br
      - Excess of venery, or defect.
      - Agues, or some precedent disease.
      - Fumes arising from the stomach, &c.
    - or
    - Outward
      - Heat of the sun immoderate.
      - A blow on the head.
      - Overmuch use of hot wines, spices, garli hot baths, overmuch waking, &c.
      - Idleness, solitariness, or overmuch sta ment labour, &c.
      - Passions, perturbations, &c.
  - **Of hypochondriacal, or windy Melancholy are,**
    - Inward
      - Default of spleen, belly, bowels, stomach tery, miseraic veins, liver, &c.
    - or
      - Months or hemorrhoids stopped, or a ordinary evacuation.
    - Outward
      - Those six non-natural things abused.
  - **Over all the body are, *Subs.* 5.**
    - Inward
      - Liver distempered, stopped, over-hot, a gender melancholy, temperature inn
    - or
    - Outward.
      - Bad diet, suppression of hemorrhoids, such evacuations, passions, cares, & six non-natural things abused.

- Diet offending in *Subs.* 3.
  - Substance
    - Bread; coarse and black, &c.
    - Drink; thick, thin, sour, &c.
    - Water unclean, milk, oil, vinegar, wine, spices, &c.
    - Flesh
      - Parts; heads, feet, entrails, fat, bacon, blood, &c.
      - Kinds, Beef, pork, venison, hares, goats, pigeons, peacocks, fen-fowl, &c.
    - Herbs, Fish, &c.
      - Of fish; all shell-fish, hard and slimy fish, &c.
      - Of herbs; pulse, cabbage, melons, garlick, onions, &c.
      - All roots, raw fruits, hard and windy meats.
  - Quality, as in
    - Preparing, dressing, sharp sauces, salt meats, indurate, soused, fried, broiled, or made dishes, &c.
  - Quantity
    - Disorder in eating, immoderate eating, or at unseasonable times, &c., *Subs.* 2.
    - Custom; delight, appetite, altered, &c., *Subs.* 3.
- Retention and evacuation, *Subs.* 4.
  - Costiveness, hot baths, sweating, issues stopped, Venus in excess, or in defect, phlebotomy, purging, &c.
- Air; hot, cold, tempestuous, dark, thick, foggy, moorish, &c., *Subs.* 5.
- Exercise, *Subs.* 6.
  - Unseasonable, excessive, or defective, of body or mind, solitariness, idleness, a life out of action, &c.
- Sleep and waking, unseasonable, inordinate, overmuch, overlittle, &c., *Subs.* 7.
- *Memb.* 3. *Sect.* 2. Passions and perturbations of the mind. *Subs.* 2. With a digression of the force of imagination. *Subs.* 2., and division of passions into, *Subs.* 3.
  - Irascible
    - Sorrow, cause and symptom, *Subs.* 4. Fear, cause and symptom, *Subs.* 5. Shame, repulse, disgrace, &c., *Subs.* 6. Envy and malice, *Subs.* 7. Emulation, hatred, faction, desire of revenge, *Subs.* 8. Anger a cause, *Subs.* 9. Discontents, cares, miseries, &c., *Subs.* 10.
  - or concupiscible.
    - Vehement desires, ambition, *Subs.* 11. Covetousness, φιλαργυρίαν, *Subs.* 12. Love of pleasures, gaming in excess, &c., *Subs.* 13. Desire of praise, pride, vainglory, &c., *Subs.* 14. Love of learning, study in excess, with a digression of the misery of scholars, and why the muses are melancholy, *Subs.* 15.

- General, as of *Memb.* 1.
  - Body, as ill digestion, crudity, wind, dry brains, hard belly, thick blood, much waking, heaviness and palpitation of heart, leaping in many places, &c., *Subs.* 1.
  - Mind
    - Common to all or most.
      - Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitariness, irksomeness, continual cogitations, restless thoughts, vain imaginations, &c., *Subs.* 2.
    - or Or, Particular to private persons, according to *Subs.* 3 4.
      - Celestial influences, as ♄ ♃ ♂, &c., parts of the body, heart, brain, liver, spleen, stomach, &c.
      - Humours
        - Sanguine are merry still, laughing, pleasant, meditating on plays, women, music, &c.
        - Phlegmatic, slothful, dull, heavy, &c.
        - Choleric, furious, impatient, subject to hear and see strange apparitions, &c.
        - Black, solitary, sad; they think they are bewitched, dead, &c.
      - Or mixed of these four humours adust, or not adust, infinitely varied, &c.
      - Their several customs, conditions, inclinations, discipline, &c.
        - Ambitious, thinks himself a king, a lord; covetous, runs on his money; lascivious, on his mistress; religious, hath revelations, visions, is a prophet, or troubled in mind; a scholar, on his book, &c.
      - Continuance of time as the humour is intended or remitted, &c.
        - Pleasant at first, hardly discerned; afterwards harsh and intolerable, if inveterate.
        - Hence some make three degrees.
          1. *Falsa cogitatio.*
          2. *Cogitata loqui.*
          3. *Exequi loquutum.*
        - By fits, or continuate, as the object varies, pleasing, or displeasing.
  - Simple, or as it is mixed with other diseases, apoplexies gout, *caninus appetitus*, &c., so the symptoms are various.

- **B. Particular symptoms to the three distinct species.** *Sect.* 3. *Memb.* 2.
  - **Head melancholy.** *Subs.* 1.
    - **In body** — **Headach, binding and heaviness, vertigo, singing of the ears, much waking, fi high colour, red eyes, hard belly, dry great sign of melancholy in the other**
    - **or**
    - **In mind.** — **Continual fear, sorrow, suspicion, disco perfluous cares, solicitude, anxiety, cogitation of such toys they are posse thoughts like dreams, &c.**
  - **Hypochondriacal, or windy melancholy.** *Subs.* 2.
    - **In body** — **Wind, rumbling in the guts, belly-ach the bowels, convulsions, crudities, al sour and sharp belchings, cold swea the left side, suffocation, palpitation, of the heart, singing in the ears, mu and moist, &c.**
    - **or**
    - **In mind.** — **Fearful, sad, suspicious, discontent, an Lascivious by reason of much wind, tr dreams, affected by fits, &c.**
  - **Over all the body.** *Subs.* 3.
    - **In body** — **Black, most part lean, broad veins, gr blood, their hemorrhoids commonly st**
    - **or**
    - **In mind.** — **Fearful, sad, solitary, hate light, averse f pany, fearful dreams, &c.**
  - **Symptoms of nuns', maids', and widows' melancholy, in body and**
  - **A reason of these symptoms.** *Memb.* 3.
    - **Why they are so fearful, sad, suspicious without a c solitary, why melancholy men are witty, why the they hear and see strange voices, visions, apparit**
    - **Why they prophesy, and speak strange languages comes their crudity, rumbling, convulsions, col heaviness of heart, palpitation, cardiaca, fearful much waking, prodigious fantasies.**
- **C. Prognostics of melancholy.** *Sect.* 4.
  - **Tending to good, as**
    - **Morphew, scabs, itch, breaking out, &c.**
    - **Black jaundice.**
    - **If the hemorrhoids voluntarily open.**
    - **If varices appear.**
  - **Tending to evil, as**
    - **Leanness, dryness, hollow-eyed, &c.**
    - **Inveterate melancholy is incurable.**
    - **If cold, it degenerates often into epileps plexy, dotage, or into blindness.**
    - **If hot, into madness, despair, and violent**
  - **Corollaries and questions.**
    - **The grievousness of this above all other di**
    - **The diseases of the mind are more grievo those of the body.**
    - **Whether it be lawful, in this case of mel for a man to offer violence to himself.**
    - **How a melancholy or mad man offering to himself, is to be censured.**

THE FIRST PARTITION.

THE FIRST SECTION, MEMBER, SUBSECTION.

Man's Excellency, Fall, Miseries, Infirmities; The causes of them.

Man's Excellency.] MAN, the most excellent and noble creature of the orld, "the principal and mighty work of God, wonder of nature," as Zoroter calls him; *audacis naturæ miraculum*, "the [a] marvel of marvels," as lato; "the [b] abridgment and epitome of the world," as Pliny; Microcosmus, little world, a model of the world, [c] sovereign lord of the earth, viceroy of the orld, sole commander and governor of all the creatures in it; to whose empire hey are subject in particular, and yield obedience; far surpassing all the rest, ot in body only, but in soul; [d] *Imaginis Imago*, [e] created to God's own [f] image, o that immortal and incorporeal substance, with all the faculties and powers elonging unto it; was at first pure, divine, perfect, happy, "[g] created after od in true holiness and righteousness;" *Deo congruens*, free from all manner infirmities, and put in Paradise to know God, to praise and glorify him, to his will, *Ut diis consimiles parturiat deos* (as an old poet saith) to propagate e church.

Man's Fall and Misery.] But this most noble creature, *Heu tristis, et lacrymosa commutatio* ([h] one exclaims) O pitiful change! is fallen from that he as, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a tiff, one of the most miserable creatures of the world, if he be considered in own nature, an unregenerate man, and so much obscured by his fall that ne few reliques excepted) he is inferior to a beast, "[i] Man in honour that understandeth not, is like unto beasts that perish," so David esteems him: a ister by stupend metamorphosis, [k] a fox, a dog, a hog, what not? *Quantum atus ab illo!* How much altered from that he was; before blessed and py, now miserable and accursed; "[l] He must eat his meat in sorrow," ject to death and all manner of infirmities, all kind of calamities.

A Description of Melancholy.] "[m] Great travail is created for all men, and heavy yoke on the sons of Adam, from the day that they go out of their ther's womb, unto that day they return to the mother of all things. Namely, ir thoughts, and fear of their hearts, and their imagination of things they t for, and the day of death. From him that sitteth in the glorious throne,

[a] Magnum miraculum. [b] Mundi epitome, naturæ delicia. [c] Finis rerum omnium, cui sublunaria unt. Scalig. exercit. 365. sec. 3. Vales. de sacr. Phil. c. 5. [d] Ut in numismate Cæsaris imago, sic in ne Dei. [e] Gen. 1. [f] Imago mundi in corpore, Dei in anima. Exemplumque dei quisque est in ine parva. [g] Eph. iv. 24. [h] Panaterius. [i] Psal. xlix. 20. [k] Lasciviâ superat equum, impuitia canem, astu vulpem, furore leonem. Chrys. 23. Gen. [l] Gen. iii. 13. [m] Ecclus. iv. 1, 2, 3, 4, 5, 8.

to him that sitteth beneath in the earth and ashes; from him that is c
blue silk and weareth a crown, to him that is clothed in simple linen.
envy, trouble, and unquietness, and fear of death, and rigour, and st
such things come to both man and beast, but sevenfold to the ungo
this befalls him in this life, and peradventure eternal misery in the life

Impulsive Cause of Man's Misery and Infirmities.] The impulsive
these miseries in Man, this privation of destruction of God's image,
of death and diseases, of all temporal and eternal punishments, was
our first parent Adam, [n] in eating of the forbidden fruit, by the dev
gation and allurement. His disobedience, pride, ambition, intemperan
dulity, curiosity; from whence proceeded original sin, and that genera
tion of mankind, as from a fountain flowed all bad inclinations a
transgressions which cause our several calamities inflicted upon us for
And this belike is that which our fabulous poets have shadowed unto
tale of [o] Pandora's box, which being opened through her curiosity,
world full of all manner of diseases. It is not curiosity alone, but th
crying sins of ours, which pull these several plagues and miseries
heads. For *Ubi peccatum, ibi procella*, as [p] Chrysostom well observes.
by reason of their transgression, and because of their iniquities, are
[r] Fear cometh like sudden desolation, and destruction like a whirlwin
tion and anguish," because they did not fear God, "[s] Are you shak
wars?" as Cyprian well urgeth to Demetrius, "are you molested wit
and famine? is your health crushed with raging diseases? is mankin
rally tormented with epidemical maladies? 'tis all for your sins," H
10; Amos i.; Jer. vii. God is angry, punisheth and threateneth, be
their obstinacy and stubbornness, they will not turn unto him. "[t] If th
be barren then for want of rain, if dry and squalid, it yield no fruit,
fountains be dried up, your wine, corn, and oil blasted, if the air be co
and men troubled with diseases, 'tis by reason of their sins:" which
blood of Abel cry loud to heaven for vengeance, Lam. v. 15. "That
sinned, therefore our hearts are heavy," Isa. lix. 11, 12. "We r
bears, and mourn like doves, and want health, &c. for our sins and tre
But this we cannot endure to hear or to take notice of, Jer. ii. 30. "
smitten in vain and receive no correction;" and cap. v. 3. "Th
stricken them, but they have not sorrowed; they have refused to rec
rection; they have not returned. Pestilence he hath sent, but they
turned to him," Amos iv. [u] Herod could not abide John Baptist, nor [x] D
endure Apollonius to tell the causes of the plague at Ephesus, his i
incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours as a conc
cause and principal agent, is God's just judgment in bringing these c
upon us, to chastise us, I say, for our sins, and to satisfy God's wrath.
law requires obedience or punishment, as you may read at large, Deu
15. "If they will not obey the Lord, and keep his commandments
nances, then all these curses shall come upon them. [y] Cursed in the t
in the field, &c. [z] Cursed in the fruit of the body, &c. [a] The Lord s
thee trouble and shame, because of thy wickedness." And a litt
"[b] The Lord shall smite thee with the botch of Egypt, and with em

[n] Gen. iii. 17. [o] Illa cadens tegmen manibus decussit, et una perniciem immisit miser
atram. Hesiod. 1. oper. [p] Hom. 5. ad pop. Antioch. [q] Psal. cvii. 17. [r] Pro i. 27.
autem crebrius bella concutiant, quòd sterilitas et fames sollicitudinem cumulent, quòd saeviat
valetudo frangitur, quòd humanum genus luis populatione vastatur; ob peccatum omnia. Cyp
desuper pluvia descendat, si terra situ pulveris squalleat, si vix jejunas et pallidas herbas
producat, si turbo vineam debilitet, &c. Cypr. [s] Mat. xiv. 3. [t] Philostratus, lib. 8. v
Injustitiam ejus, et sceleratas nuptias, et cætera quæ præter rationem fecerat, morborum causa
[u] 18. [x] 20. [y] Verse 27.

h, and thou canst not be healed. [c]With madness, blindness, and of heart." This Paul seconds, Rom. ii. 9, "Tribulation and he soul of every man that doth evil." Or else these chastise-licted upon us for our humiliation, to exercise and try our patience fe, to bring us home, to make us to know God ourselves, to inform wisdom. "[d]Therefore is my people gone into captivity, because nowledge; therefore is the wrath of the Lord kindled against his e hath stretched out his hand upon them." He is desirous of . [e]*Nostræ salutis avidus*, saith Lemnius, and for that cause pulls many times, to put us in mind of our duties: "That they which have understanding, (as Isaiah speaks xxix. 24) and so to be I am afflicted, and at the point of death," so David confesseth of m lxxxviii. v. 15, v. 9. "Mine eyes are sorrowful through mine d that made him turn unto God. Great Alexander in the midst sperity, by a company of parasites deified, and now made a god, one of his wounds bleed, remembered that he was but a man, and is pride. *In morbo recolligit se animus*,* as [f]Pliny well perceived; the mind reflects upon itself, with judgment surveys itself, and mer courses;" insomuch that he concludes to his friend Marius, e the period of all philosophy, if we could so continue, sound, or part of that which we promised to do, being sick." Whoso is wise nsider these things, as David did (Psal. cxliv., verse last); and ortune befall him, make use of it. If he be in sorrow, need, sick-ther adversity, seriously to recount with himself, why this or that ry, this or that incurable disease is inflicted upon him; it may be [h]*sic expedit*, as Peter said of his daughter's ague. Bodily sick-s soul's health, *periisset nisi periisset*, had he not been visited, he perished; for "[i]the Lord correcteth him whom he loveth, even as his child in whom he delighteth." If he be safe and sound on e, and free from all manner of infirmity; [k] *et cui*

, valetudo contingat abundè ictus, non deficiente crumenâ."	"And that he have grace, beauty, favour, health, A cleanly diet, and abound in wealth."

midst of his prosperity, let him remember that caveat of Moses, at he do not forget the Lord his God;" that he be not puffed up, edge them to be his good gifts and benefits, and "†the more he nore thankful," (as Agapetianus adviseth) and use them aright.

tal Causes of our Infirmities.] Now the instrumental causes of afirmities, are as diverse as the infirmities themselves; stars, nents, &c. And all those creatures which God hath made, are st sinners. They were indeed once good in themselves, and that many of them pernicious unto us, is not in their nature, but our which hath caused it. For from the fall of our first parent Adam, een changed, the earth accursed, the influence of stars altered, the s, beasts, birds, plants, are now ready to offend us. "The prin-for the use of man, are water, fire, iron, salt, meal, wheat, honey, ne, clothing, good to the godly, to the sinners turned to evil," x. 26. "Fire, and hail, and famine, and dearth, all these are created

s diligit, castigat. [d] Isa. v. 13. verse 15. [e] Nostræ salutis avidus continenter aures itate subinde nos exercet. Levinus Lemn. 1. 2. c. 29. de occult. nat. mir. * Vexatio dat . xxviii. 19. In sickness the mind recollects itself. [f] Lib. 7. Cum judicio, mores cit et se intuetur Dum fero languorem, fero religionis amorem. Expers languoris non s amoris. [g] Summum esse totius philosophiæ, ut tales esse perseveremus, quales nos ni profitemur. [h] Petrarch. [i] Prov. iii. 12. [k] Hor. Epis. lib. 1. 4. [l] Deut. viii. 11. e cadat. † Quanto majoribus beneficiis a Deo cumulatur, tanto obligatiorem se

for vengeance," Ecclus. xxxix. 29. The heavens threaten us with the stars, planets, with their great conjunctions, eclipses, oppositions, and such unfriendl aspects. The air with his meteors, thunder and intemperate heat d cold, mighty winds, tempests, unseasonable from which proceed dearth, famine, plague, and all sorts of epidemica consuming infinite yriads of men. At Cairo in Egypt, every thir it is related by [m] L rus, and others) 300,000 die of the plague; an in Constantinople, ry fifth or seventh at the utmost. How doth terrify and oppress s with terrible earthquakes, which are most fr [n] China, Japan, and hose eastern climes, swallowing up sometimes at once? How doth the water rage with his inundations, irruption down towns, cities, villages, bridges, &c., besides shipwrecks; who are sometimes suddenly overwhelmed with all their inhabitants in Holland, and many parts of the continent drowned, as the [p] lake Er land? [q] *Nihilque præter arcium cadavera patenti cernimus freto.* fens of Friesland 1230, by reason of tempests, [r] the sea drowned *m num millia, et jumenta sine numero,* all the country almost, men and it. How doth the fire rage, that merciless element, consuming in a whole cities? What town of any antiquity or note hath not been o and again, by the fury of this merciless element, defaced, ruinated desolate? In a word,

"[s] Ignis pepercit, unda mergit, aëris Vis pestilentis æquori ereptum necat, Bello superstes, tabidus morbo perit."	"Whom fire spares, sea doth drown; w Pestilent air doth send to clay; Whom war 'scapes, sickness takes aw

To descend to more particulars, how many creatures are at deadly f men? Lions, wolves, bears, &c. Some with hoofs, horns, tusks, teet How many noxious serpents and venomous creatures, ready to offend stings, breath, sight, or quite kill us? How many pernicious fishes gums, fruits, seeds, flowers, &c., could I reckon up on a sudden, which very smell many of them, touch, taste, cause some grievous malad death itself? Some make mention of a thousand several poisons: b are but trifles in respect. The greatest enemy to man, is man, wh devil's instigation is still ready to do mischief, his own executioner, a devil to himself, and others.* We are all brethren in Christ, o should be, members of one body, servants of one Lord, and yet no f so torment, insult over, tyrannize, vex, as one man doth another. not fall therefore (saith David, when wars, plague, famine were offe the hands of men, merciless and wicked men:

† ——— "Vix sunt homines hoc nomine digni,
Quinque lupi, sevæ plus feritatis habent."

We can most part foresee these epidemical diseases, and likely avoi Dearths, tempests, plagues, our astrologers foretel us; Earthquakes, tions, ruins of houses, consuming fires, come by little and little, or ma noise beforehand; but the knaveries, impostures, injuries and villanie no art can avoid. We can keep our professed enemies from our c gates, walls, and towers, defend ourselves from thieves and robbers by w ness and weapons; but this malice of men, and their pernicious end no caution can divert, no vigilancy foresee, we have so many secret p devices to mischief one another.

Sometimes by the devil's help as magicians, [t] witches: sometimes by

[m] Boterus de Inst. urbium. [n] Lege hist. relationem Lod. Frois de rebus Japonicis ad a
[o] Guicciard. descript. Belg. anno 1421. [p] Giraldus Cambrens. [q] Janus Dousa, ep. lib. 1. c
we perceive nothing, except the dead bodies of cities in the open sea. [r] Munster. l. 3. Co
[s] Buchanan. Baptist. * Homo homini lupus, homo homini dæmon. † Ovid. de Trist. l.
[t] Miscent aconita novercæ

xtures, poisons, stratagems, single combats, wars, we hack and hew, were *ad internecionem nati*, like Cadmus' soldiers born to consume one 'Tis an ordinary thing to read of a hundred and two hundred thou- n slain in a battle. Besides all manner of tortures, brazen bulls, ıeels, strapadoes, guns, engines, &c. [u]*Ad unum corpus humanum plura, quam membra:* We have invented more torturing instruments, re be several members in a man's body, as Cyprian well observes. To rer yet, our own parents by their offences, indiscretion and intem- are our mortal enemies. "[v] The fathers have eaten sour grapes, and lren's teeth are set on edge." They cause our grief many times, upon us hereditary diseases, inevitable infirmities: they torment us, re ready to injure our posterity;

mox daturi progeniem vitiosiorem."	"And yet with crimes to us unknown, Our sons shall mark the coming age their own."

atter end of the world, as [x]Paul foretold, is still like to be the worst. hus bad by nature, bad by kind, but far worse by art, every man the enemy unto himself. We study many times to undo ourselves, abus- good gifts which God hath bestowed upon us, health, wealth, wit, learning, art, memory to our own destruction, [y]*Perditio tua ex* Judas Maccabeus killed Apollonius with his own weapons, we arm to our own overthrows; and use reason, art, judgment, all that elp us, as so many instruments to undo us. Hector gave Ajax a hich so long as he fought against enemies, served for his help and but after he began to hurt harmless creatures with it, turned to his less bowels. Those excellent means God hath bestowed on us, well , cannot but much avail us; but if otherwise perverted, they ruin and us: and so by reason of our indiscretion and weakness they com- , we have too many instances. This St. Austin acknowledgeth of his humble confessions, "promptness of wit, memory, eloquence, God's good gifts, but he did not use them to his glory." If you cularly know how, and by what means, consult physicians, and they ou, that it is in offending in some of those six non-natural things, of hall [a]dilate more at large; they are the causes of our infirmities, our , and drunkenness, our immoderate insatiable lust, and prodigious *ures crapula, quam gladius*, is a true saying, the board consumes n the sword. Our intemperance it is, that pulls so many several diseases upon our heads, that hastens [b]old age, perverts our temper- l brings upon us sudden death. And last of all, that which crucifies s our own folly, madness, (*quos Jupiter perdit, dementat;* by sub- f his assisting grace God permits it) weakness, want of government, y and proneness in yielding to several lusts, in giving way to every nd perturbation of the mind: by which means we metamorphose our- l degenerate into beasts. All which that prince of [c]poets observed mnon, that when he was well pleased, and could moderate his passion, *os oculosque Jovi par:* like Jupiter in feature, Mars in valour, Pallas n, another god; but when he became angry, he was a lion, a tiger, a there appeared no sign or likeness of Jupiter in him; so we, as long ruled by reason, correct our inordinate appetite, and conform our- God's word, are as so many saints: but if we give reins to lust, bition, pride, and follow our own ways, we degenerate into beasts,

ist. 2. ad Donatum. [x]Ezech. xviii. 2. [y]Hor. l. 3. Od. 6. [z]2 Tim. iii. 2.
31. Thy destruction is from thyself. [a]2l Macc. iii. 12. [b]Part l. Sec. 2. Memb. 2.
quæ te non sinet esse senem. [c]Homer. Iliad.

transform ourselves, overthrow our constitutions, [d] provoke God to an heap upon us this of melancholy, and all kinds of incurable diseases, and deserved punishment of our sins.

SUBSECT. II.—*The Definition, Number, Division of Diseases.*

WHAT a disease is, almost every physician defines. [e] Fernelius calls "Affection of the body contrary to nature." [f] Fuschius and Crato, "derance, hurt, or alteration of any action of the body, or part of it." losanus, "a dissolution of that league which is between body and soul perturbation of it; as health the perfection, and makes to the prese of it." [h] Labeo in Agellius, "an ill habit of the body, opposite to hindering the use of it." Others otherwise, all to this effect.

Number of Diseases.] How many diseases there are, is a question determined; [i] Pliny reckons up 300 from the crown of the head to the the foot: elsewhere he saith, *morborum infinita multitudo*, their nu infinite. Howsoever it was in those times, it boots not; in our day sure the number is much augmented:

> [*] ——"macies, et nova febrium
> Terris incubat cohors."

For besides many epidemical diseases unheard of, and altogether unkn Galen and Hippocrates, as scorbutum, small-pox, plica, sweating si morbus Gallicus, &c., we have many proper and peculiar almost to ever

No man free from some Disease or other.] No man amongst us so so so good a constitution, that hath not some impediment of body or *Quisque suos patimur manes*, we have all our infirmities, first or last, m less. There will be peradventure in an age, or one of a thousand, like philus the musician in [k] Pliny, that may happily live 105 years witho manner of impediment; a Pollio Romulus, that can preserve himself " wine and oil;" a man as fortunate as Q. Metellus, of whom Valerius so brags; a man as healthy as Otto Herwardus, a senator of Augsburg i many, whom [n] Leovitius the astrologer brings in for an example and inst certainty in his art; who because he had the significators in his g fortunate, and free from the hostile aspects of Saturn and Mars, being cold man, "[o] could not remember that ever he was sick." [p] Paracels brag that he could make a man live 400 years or more, if he might bri up from his infancy, and diet him as he list; and some physicians hol there is no certain period of man's life; but it may still by temperan physic be prolonged. We find in the meantime, by common experien no man can escape, but that of [r] Hesiod is true:

"Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα, Νοῦσοιδ' ἄνθρωποι ἐν ἐφ' ἡμέρῃ, ἠδ' ἐπὶ νυκτὶ Ἀυτόματοι φοιτῶσι."——	"Th' earth's full of maladies, and full th Which set upon us both by night and

Division of Diseases.] If you require a more exact division of these o diseases which are incident to men, I refer you to physicians; [s] they you of acute and chronic, first and secondary, lethales, salutares, erran simple, compound, connexed, or consequent, belonging to parts or the w

[d] Intemperantia, luxus, ingluvies, et infinita hujusmodi flagitia, quæ divinas pœnas merentu [e] Fern. Path. l. 1. c. 1. Morbus est affectus contra naturam corpori insidens. [f] Fusch. I Sect. 1. c. 3. à quo primum vitiatur actio. [g] Dissolutio fœderis in corpore, ut sanitas est com [h] Lib. 4. cap. 2. Morbus est habitus contra naturam, qui usum ejus, &c. [i] Cap. 11. lib. 7. lib. 1. ode 3. "Emaciation, and a new cohort of fevers broods over the earth." [k] Cap. 50. lib. 7 et quinque vixit annos sine ullo incommodo. [m] Intus mulso, foras oleo. [n] Exemplis genita Ephemer. cap. de infirmitat. [o] Qui, quoad pueritiæ ultimam memoriam recordari potest non ægrotum decubuisse. [p] Lib. de vita longa. Oper. et Dies. [s] See Fernelius Path. lib. 10, 11, 12. Fuschius instit. 1. 3. sect. 1. c. 7. Wecker. Synt.

or in disposition, &c. My division at this time (as most befitting my se) shall be into those of the body and mind. For them of the body, a catalogue of which Fuschius hath made, Institut. lib. 3, sect. 1, cap. 11. r you to the voluminous tomes of Galen, Areteus, Rhasis, Avicenna, nder, Paulus Ætius, Gordonerius: and those exact Neoterics, Savana- Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, rius Faventinus, Wecker, Piso, &c., that have methodically and elabo- written of them all. Those of the mind and head I will briefly handle, part.

SUBSECT. III.—*Division of the Diseases of the Head.*

SE diseases of the mind, forasmuch as they have their chief seat and in the head, which are commonly repeated amongst the diseases of the hich are divers, and vary much according to their site. For in the head, e be several parts, so there be divers grievances, which according to that n of [t]Heurnius, (which he takes out of Arculanus,) are inward or outward it all others which pertain to eyes and ears, nostrils, gums, teeth, mouth, tongue, wesel, chops, face, &c.) belonging properly to the brain, as ss, falling of hair, furfaire, lice, &c. [u]Inward belonging to the skins o the brain, called *dura* and *pia mater*, as all head-aches, &c., or to the les, caules, kels, tunicles, creeks, and parts of it, and their passions, as ertigo, incubus, apoplexy, falling sickness. The diseases of the nerves, s, stupor, convulsion, tremor, palsy: or belonging to the excrements of ain, catarrhs, sneezing, rheums, distillations: or else those that pertain substance of the brain itself, in which are conceived frenzy, lethargy, holy, madness, weak memory, sopor, or *Coma Vigilia et vigil Coma.* these again I will single such as properly belong to the phantasy, or ation, or reason itself, which [x]Laurentius calls the diseases of the mind; ildesheim, *morbos imaginationis, aut rationis læsæ,* (diseases of the ation, or of injured reason,) which are three or four in number, phrensy, ss, melancholy, dotage, and their kinds: as hydrophobia, lycanthropia, *sancti viti, morbi dæmoniaci,* (St. Vitus's dance, possession of devils,) I will briefly touch and point at, insisting especially in this of melancholy, e eminent than the rest, and that through all his kinds, causes, symp- prognostics, cures: as Lonicerus hath done *de apoplexiâ,* and many other h particular diseases. Not that I find fault with those which have n of this subject before, as Jason Pratensis, Laurentius, Montaltus, T. t, &c., they have done very well in their several kinds and methods; yet which one omits, another may haply see; that which one contracts, r may enlarge. To conclude with [y]Scribanius, "that which they had ted, or profunctorily handled, we may more thoroughly examine; that is obscurely delivered in them, may be perspicuously dilated and amplifi- us:" and so made more familiar and easy for every man's capacity, and mmon good, which is the chief end of my discourse.

SECT. IV.—*Dotage, Phrensy, Madness, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.*

rium, Dotage.] DOTAGE, fatuity, or folly, is a common name to all the ng species, as some will have it. [z]Laurentius and [a]Altomarus compre- l madness, melancholy, and the rest under this name, and call it the

t. de morbis capitis. In capite ut variæ habitant partes, ita variæ querelæ ibi eveniunt. [u]Of ad Heurnius, Montaltus, Hildesheim, Quercetan, Jason Pratensis, &c. [x]Cap. 2. de melancholi. de Phisiologia sagarum; Quod alii minus recte fortasse dixerint, nos examinare, melius dijudicare, studeamus. [z]Cap. 4. de mel. [a]Art. Med. 7.

summum genus of them all. If it be distinguished from them, it is natural or ingenite, which comes by some defect of the organs, and over-much brain, as we see in our common fools; and is for the most part intended or remitted in particular men, and thereupon some are wiser than others: or else it is acquisite, an appendix or symptom of some other disease, which comes or goes; or if it continue, a sign of melancholy itself.

Phrensy.] *Phrenitis*, which the Greeks derive from the word φρὴν, is a disease of the mind, with a continual madness or dotage, which hath an acute fever annexed, or else an inflammation of the brain, or the membranes or kels of it, with an acute fever, which causeth madness and dotage. It differs from melancholy and madness, because their dotage is without an ague: this continual, with waking, or memory decayed, &c. Melancholy is most part silent, this clamorous; and many such like differences are assigned by physicians.

Madness.] Madness, phrensy, and melancholy are confounded by Celsus and many writers; others leave out phrensy, and make madness and melancholy but one disease, which [b] Jason Pratensis especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso et remisso gradu*, saith [c] Gordonius, as the humour is intended or remitted. Of the same mind is [d] Areteus, Alexander Tertullianus, Guianerius, Savanarola, Hermnius; and Galen himself writes promiscuously of them both by reason of their affinity: but most of our neoterics do handle them apart, whom I will follow in this treatise. Madness is therefore defined to be a vehement dotage; or raving without a fever, far more violent than melancholy, full of anger and clamour, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and mind, without all fear and sorrow, with such impetuous force and boldness, that sometimes three or four men cannot hold them. Differing only in this from phrensy, that it is without a fever, and their memory is most part better. It hath the same causes as the other, as choler adust, and blood incensed, brains inflamed, &c. [e] Fracastorius adds, "a due time, and full age to this definition, to distinguish it from children, and will have it confirmed impotency, to separate it from such as accidentally come and go again, as by taking henbane, nightshade, wine," &c. Of this fury there be divers kinds; [f] ecstasy, which is familiar with some persons, as Cardan saith of himself, he could be in one when he list; in which the Indian priests deliver their oracles, and the witches in Lapland, as Olaus Magnus writeth, l. 3, cap. 18. *Extasi omnia prædicere*, answer all questions in an extasis you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are enthusiasms, revelations, and visions, so often mentioned by Gregory and Beda in their works; obsession or possession of devils, sibylline prophets, and poetical furies; such as come by eating noxious herbs, tarantulas stinging, &c., which some reduce to this. The most known are these, lycanthropia, hydrophobia, chorus sancti viti.

Lycanthropia.] Lycanthropia, which Avicenna calls Cucubuth, others Lupinam insaniam, or Wolf-madness, when men run howling about graves and fields in the night, and will not be persuaded but that they are wolves, or some such beasts. [g] Ætius and [h] Paulus call it a kind of melancholy; but I should rather refer it to madness, as most do. Some make a doubt of it

[b] Plerique medici uno complexu perstringunt hos duos morbos, quod ex eadem causa oriantur, [illegible] magnitudine et modo solùm distent, et alter gradus ad alterum existat. Jason Pratens. [c] Lib. Med. [d] Pars maniæ mihi videtur. [e] Insanus est, qui ætate debitâ, et tempore debito per se, non memorandum et fugacem, ut vini, solani, Hyoscyami, sed confirmatam habet impotentiam bene operandi circa intellectum. lib. 2. de intellectione. [f] Of which read Fœlix Plater, cap. 3. de mentis alienatione. [g] Lib. 6. cap. [illegible] [h] Lib. 3. cap. 16.

her there be any such disease. [l]Donat ab Altomari saith, that he saw of them in his time: [k]Wierus tells a story of such a one at Padua 1541, would not believe to the contrary, but that he was a wolf. He hath er instance of a Spaniard, who thought himself a bear; [l]Forrestus ms as much by many examples; one amongst the rest of which he was e-witness, at Alcmaer in Holland, a poor husbandman that still hunted graves, and kept in churchyards, of a pale, black, ugly, and fearful look. belike, or little better, were King Prætus' [m]daughters, that thought elves kine. And Nebuchadnezzar in Daniel, as some interpreters hold, ly troubled with this kind of madness. This disease perhaps gave occa- that bold assertion of [n]Pliny, "some men were turned into wolves in ne, and from wolves to men again:" and to that fable of Pausanias, of that was ten years a wolf, and afterwards turned to his former shape: id's tale of Lycaon, &c. He that is desirous to hear of this disease, or xamples, let him read Austin in his 18th book *de Civitate Dei, cap.* 5. *tzus, cent.* 5. 77. *Sckenkius, lib.* 1. *Hildesheim, spicel.* 2. *de Mania. tzus, lib.* 10. *de morbis cerebri. Olaus Magnus, Vincentius' Bellavicensis, et. lib.* 31. *c.* 122. Pierius, Bodine, Zuinger, Zeilger, Peucer, Wierus, ger, &c. This malady, saith Avicenna, troubleth men most in February, now-a-days frequent in Bohemia and Hungary, according to [p]Heurnius. itzius will have it common in Livonia. They lie hid most part all day, abroad in the night, barking, howling, at graves and deserts; "[o]they sually hollow eyes, scabbed legs and thighs, very dry and pale," [q]saith arus; he gives a reason there of all the symptoms, and sets down a ure of them.

Hydrophobia is a kind of madness, well known in every village, which comes biting of a mad dog, or scratching, saith [r]Aurelianus; touching, or g alone sometimes as [s]Sckenkius proves, and is incident to many other es as well as men: so called because the parties affected cannot endure ht of water, or any liquor, supposing still they see a mad dog in it. which is more wonderful; though they be very dry, (as in this malady re) they will rather die than drink: [t]Cælius Aurelianus, an ancient makes a doubt whether this Hydrophobia be a passion of the body or nd. The part affected is the brain: the cause, poison that comes from d dog, which is so hot and dry, that it consumes all the moisture in the [u]Hildesheim relates of some that died so mad; and being cut up, had ter, scarce blood, or any moisture left in them. To such as are so d, the fear of water begins at fourteen days after they are bitten, to some not till forty or sixty days after: commonly saith Heurnius, they begin e, fly water and glasses, to look red, and swell in the face, about twenty after (if some remedy be not taken in the meantime) to lie awake, to be e, sad, to see strange visions, to bark and howl, to fall into a swoon, ftentimes fits of the falling sickness. [x]Some say, little things like s will be seen in their urine. If any of these signs appear, they are ecovery. Many times these symptoms will not appear till six or seven s after, saith [y]Codronchus; Cardanus; twelve as Albertus; six or eight months after, as Galen holds. s the great lawyer died of it: an Augustine friar, and a woman in that were [z]Forrestus' patients, were miserably consumed with it. The

2. Art. med. [k]De præstig. Dæmonum. l. 3. cap. 21. [l]Observat. lib. 10. de morbis cerebri, [m]Hippocrates, lib. de insania. [n]Lib. 8. cap. 22. homines interdum lupos fieri; et contra. b. 1. [o]Cap. de Man. [p]Ulcerata crura, sitis ipsis adest immodica, pallidi, lingua sicca. art. Hydrophobia. [r]Lib. 3. cap. 9. [s]Lib. 7. de Venenis. [t]Lib. 3. Cap. 13. de morbis [u]Spicel. 2. [x]Sckenkius, 7 lib. de Venenis [y]Lib. de Hydrophobia. [z]Observat. 25.

common cure in the country (for such at least as dwell near the s is to duck them over head and ears in sea water; some use charms good wife can prescribe medicines. But the best cure to be had cases, is from the most approved physicians; they that will read of the consult with Dioscorides, lib. 6. c. 37, Heurnius, Hildesheim, Capi Forrestus, Sckenkius, and before all others Codronchus an Italian, wh lately written two exquisite books on the subject.

Chorus sancti Viti, or *S. Vitus'* dance; the lascivious dance, [a]Pa calls it, because they that are taken from it, can do nothing but da they be dead or cured. It is so called, for that the parties so trouble wont to go to S. Vitus for help, and after they had danced there awhi were [b]certainly freed. 'Tis strange to hear how long they will dance, what manner, over stools, forms, tables; even great bellied women som (and yet never hurt their children) will dance so long that they c neither hand nor foot, but seem to be quite dead. One in red cloth cannot abide. Music above all things they love, and therefore magistr Germany will hire musicians to play to them, and some lusty sturd panions to dance with them. This disease hath been very common in Ge as appears by those relations of [c]Sckenkius, and Paracelsus in his b madness, who brags how many several persons he hath cured of it. *Platerus de mentis alienat. cap.* 3. reports of a woman in Basil whom that danced a whole month together. The Arabians call it a kind of Bodine in his 5th book *de Repub.* cap. 1, speaks of this infirmity; Mo in his last epistle to Scoltizius, and in another to Dudithus, where yo read more of it.

The last kind of madness or melancholy, is that demoniacal (if I call it) obsession or possession of devils, which Platerus and others have to be preternatural: stupend things are said of them, their action tures, contortions, fasting, prophesying, speaking languages they were taught, &c. Many strange stories are related of them, which becaus will not allow, (for Deacon and Darrel have written large volumes o subject *pro* and *con.*) I voluntarily omit.

[d]Fuschius, *institut. lib.* 3. *sec.* 1. *cap.* 11, Felix Plater, [e]Laurentiu to these another fury that proceeds from love, and another from study, a divine or religious fury; but these more properly belong to melancholy which I will speak *apart, intending to write a whole book of them.

Subsect. V.—*Melancholy in Disposition, improperly so called, Equivo*

Melancholy, the subject of our present discourse, is either in dispos habit. In disposition, is that transitory melancholy which goes and upon every small occasion of sorrow, need, sickness, trouble, fear, passion, or perturbation of the mind, any manner of care, discont thought, which causeth anguish, dulness, heaviness and vexation of spi ways opposite to pleasure, mirth, joy, delight, causing frowardness in dislike. In which equivocal and improper sense, we call him melancho is dull, sad, sour, lumpish, ill-disposed, solitary, any way moved, or dis And from these melancholy dispositions, [f]no man living is free, n none so wise, none so happy, none so patient, so generous, so godly, so that can vindicate himself; so well composed, but more or less, some

[a] Lascivam Choream. To. 4. de morbis amentium. Tract. 1. [b] Eventu ut plurimum rem ipsa bante. [c] Lib. 1. cap. de Mania. [d] Cap. 3. de mentis alienat. [e] Cap. 4. de mel. [f] De quo homine securitas, de quo certum gaudium? quocunque se convertit, in terrenis rebus an animi inveniet. Aug. in Psal. viii. 5.

he feels the smart of it. Melancholy in this sense is the character of ality. "[a] Man that is born of a woman, is of short continuance, and full uble." Zeno, Cato, Socrates himself, whom [c]Ælian so highly commends moderate temper, that "nothing could disturb him, but going out, and ng in, still Socrates kept the same serenity of countenance, what misery r befel him," (if we may believe Plato his disciple) was much tormented it. Q. Metellus, in whom [d]Valerius gives instance of all happiness, "the fortunate man then living, born in that most flourishing city of Rome, of parentage, a proper man of person, well qualified, healthful, rich, honour- senator, a consul, happy in his wife, happy in his children," &c., yet an was not void of melancholy, he had his share of sorrow. [1]Polycrates s, that flung his ring into the sea, because he would participate of tent with others, and had it miraculously restored to him again shortly by a fish taken as he angled, was not free from melancholy dispositions. an can cure himself; the very gods had bitter pangs, and frequent ns, as their own [h]poets put upon them. In general, "[i]as the heaven, our life, sometimes fair, sometimes overcast, tempestuous, and serene; a rose, flowers and prickles; in the year itself, a temperate summer imes, a hard winter, a drought, and then again pleasant showers: so is fe intermixed with joys, hopes, fears, sorrows, calumnies:" *Invicem t dolor et voluptas*, there is a succession of pleasure and pain.

[m] —— "medio de fonte leporum,
Surgit amari aliquid in ipsis floribus angat."

n in the midst of laughing there is sorrow" (as [n]Solomon holds): even midst of all our feasting and jollity, as, [o]Austin infers in his Com. on the Psalm, there is grief and discontent. *Inter delicias semper aliquid sævi rangulat*, for a pint of honey thou shalt here likely find a gallon of gall, dram of pleasure a pound of pain, for an inch of mirth an ell of moan; doth an oak, these miseries encompass our life. And it is most absurd idiculous for any mortal man to look for a perpetual tenure of happiness s life. Nothing so prosperous and pleasant, but it hath [p]some bitterness some complaining, some grudging; it is all γλυκύπικρον, a mixed passion, ike a chequer table, black and white men, families, cities, have their falls vanes; now trines, sextiles, then quartiles and oppositions. We are not as those angels, celestial powers and bodies, sun and moon, to finish our e without all offence, with such constancy, to continue for so many ages: ubject to infirmities, miseries, interrupted, tossed and tumbled up and , carried about with every small blast, often molested and disquieted each slender occasion, [q]uncertain, brittle, and so is all that we trust "[r]And he that knows not this is not armed to endure it, is not fit to n this world (as one condoles our time), he knows not the condition of it, e with a reciprocalty, pleasure and pain are still united, and succeed one ner in a ring." *Exi è mundo*, get thee gone hence if thou canst not

[1] l. 14. [c] Omni tempore Socratem eodem vultu videri, sive domum rediret, sive domo egrederetur. [d] l. cap. 1. Natus in florentissima totius urbis civitate, nobilissimis parentibus, corporis vires habuit et ximas animi dotes, uxorem conspicuam, pudicam, fœlices liberos, consulare decus, sequentes triumphos, [e] Ælian. [h] Homer. Iliad. [i] Lipsius, cent. 3. ep. 45. ut cœlum, sic nos homines sumus: illud ex allio nubibus obducitur et obscuratur. In rosario flores spinis intermixti. Vita similis aeri, udum sudum, tempestas, serenitas: ita vices rerum sunt, præmia gaudiis, et sequaces curæ. [m] Lucretius, l. 24. [n] Prov. xiv. 13. Extremum gaudii luctus occupat. [o] Natalitia inquit celebrantur, nuptiæ at; at ibi quid celebratur quod non dolet, quod non transit? [p] Apuleius 4. florid. Nihil quicquid l tam prosperum divinitus datum, quin ei admixtum sit aliquid difficultatis, ut etiam amplissima s lætitiâ, subsit quæpiam vel parva querimonia, conjugatione quâdam mellis et fellis. [q] Caduca m et fragilia, et puerilibus consentanea crepundiis, sunt ista quæ vires et opes humanæ vocantur, t subitò, repente delabuntur, nullo in loco, nulla in persona, stabilibus nixa radicibus consistunt, sed in- ino flatu fortunæ quos in sublime extulerunt, improviso recursu destitutos in profundo miseriarum valle abiliter immergunt. Valerius, lib. 6. cap. 11. [r] Huic seculo parum aptus es, aut potius omnium nostro- onditionem ignoras, quibus reciproco quodam nexu, &c. Lorchanus Gollobelgicus, lib. 3. ad annum 1598.

brook it; there is no way to avoid it, but to arm thyself with patience, [illegible] magnanimity, to [s] oppose thyself unto it, to suffer affliction as a good so[illegible] of Christ; as [t] Paul adviseth constantly to bear it. But forasmuch as s[illegible] can embrace this good counsel of his, or use it aright, but rather as so [illegible] brute beasts give a way to their passion, voluntary subject and preci[illegible] themselves into a labyrinth of cares, woes, miseries, and suffer their so[illegible] be overcome by them, cannot arm themselves with that patience a[illegible] ought to do, it falleth out oftentimes that these dispositions become [illegible] and "many affects contemned (as [u] Seneca notes) make a disease. E[illegible] one distillation, not yet grown to custom, makes a cough; but contin[illegible] inveterate causeth a consumption of the lungs;" so do these our mel[illegible] provocations: and according as the humour itself is intended, or rem[illegible] men, as their temperature of body, or rational soul is better able [illegible] resistance; so are they more or less affected. For that which is bu[illegible] biting to one, causeth insufferable torment to another; and which o[illegible] singular moderation, and well-composed carriage can happily over[illegible] second is no whit able to sustain, but upon every small occasion of [illegible] ceived abuse, injury, grief, disgrace, loss, cross, humour, &c. (if so[illegible] idle) yields so far to passion, that his complexion is altered, his [illegible] hindered, his sleep gone, his spirits obscured, and his heart h[illegible] hypochondries misaffected; wind, crudity, on a sudden overtake hi[illegible] himself overcome with melancholy. As it is with a man imprisone[illegible] if once in the gaol, every creditor will bring his action against him, [illegible] likely hold him. If any discontent seize upon a patient, in an [illegible] other perturbations (for—*quâ data porta ruunt*) will set upon him, [illegible] like a lame dog or broken-winged goose he droops and pines away, [illegible] brought at last to that ill habit or malady of melancholy itself. So that [illegible] the philosophers make [x] eight degrees of heat and cold, we may make eighty-eight of melancholy, as the parts affected are diversely seized with it, or have been plunged more or less into this infernal gulph, or waded deeper into it. But all these melancholy fits, howsoever pleasing at first, or displeasing, violent and tyrannizing over those whom they seize on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This melancholy of which we are to treat, is a habit, *morbus sonticus*, or *chronicus*, a chronic or continuate disease, a settled humour, as [y] Aurelianus and [z] others call it, not errant, but fixed; and as it was long increasing, so now being (pleasant, or painful) grown to an habit, it will hardly be removed.

SECT. I. MEMB. II.

Subsect. I.—*Digression of Anatomy.*

Before I proceed to define the disease of melancholy, what it is, or to discourse farther of it, I hold it not impertinent to make a brief digression of the anatomy of the body and faculties of the soul, for the better understanding of that which is to follow; because many hard words will often occur, as myrache, hypochondries, emrods, &c., imagination, reason, humours, spirits, vital, natural, animal, nerves, veins, arteries, chylus, pituita; which by the

[s] Horsum omnia studia dirigi debent, ut humana fortiter feramus. [t] 2 Tim. ii. 3. [u] Epist. 96. lib. [illegible] affectus frequentes contemptique morbum faciunt. Distillatio una nec adhuc in morem adducta, tussim facit, assidua et violenta phthisim. [x] Calidum ad octo: frigidum ad octo. Una hirundo non [illegible] æstatem. [y] Lib. 1. c. 6. [z] Fuschius. l. 3. sec. 1. cap. 7. Hildesheim, fol. 130.

vill not so easily be perceived, what they are, how cited, and to what y serve. And besides, it may peradventure give occasion to some examine more accurately, search further into this most excellent and thereupon with that royal * prophet to praise God, ("for a man ully and wonderfully made, and curiously wrought") that have time ure enough, and are sufficiently informed in all other worldly businesses, ake a good bargain, buy and sell, to keep and make choice of a fair ound, horse, &c. But for such matters as concern the knowledge of ves, they are wholly ignorant and careless; they know not what this d soul are, how combined, of what parts and faculties they consist, or an differs from a dog. And what can be more ignominious and s [a]Melancthon well inveighs) "than for a man not to know the struc- composition of his own body, especially since the knowledge of it much to the preservation of his health, and information of his man- To stir them up therefore to this study, to peruse those elaborate [b]Galen, Bauhines, Plater, Vesalius, Falopius, Laurentius, Remelinus, ch have written copiously in Latin; or that which some of our in- s countrymen have done in our mother tongue, not long since, as that on of [c]Columbus and [d]Microcosmographia, in thirteen books, I have is brief digression. Also because [e]Wecker, [f]Melancthon, [g]Fernelius, us, and those tedious Tracts *de Animâ* (which have more com- sly handled and written of this matter) are not at all times ready to be give them some small taste, or notice of the rest, let this epitome

Subsect. II.—*Division of the Body, Humours, Spirits.*

e parts of the body there may be many divisions: the most approved of [i]Laurentius, out of Hippocrates: which is, into parts contained, or ing. Contained, are either humours or spirits.

ours.] A humour is a liquid or fluent part of the body, comprehended r the preservation of it; and is either innate or born with us, or ad- us and acquisite. The radical or innate, is daily supplied by nourish- which some call cambium, and make those secondary humours of ros ten to maintain it: or acquisite, to maintain these four first primary s, coming and proceeding from the first concoction in the liver, by neans chylus is excluded. Some divide them into profitable and ex- itious. But [k]Crato out of Hippocrates will have all four to be juice, excrements, without which no living creature can be sustained: which ough they be comprehended in the mass of blood, yet they have their affections, by which they are distinguished from one another, and from lventitious, peccant, or [l]diseased humours, as Melancthon calls them.

.] Blood is a hot, sweet, temperate, red humour, prepared in the e veins, and made of the most temperate parts of the chylus in the hose office is to nourish the whole body, to give it strength and colour, ispersed by the veins through every part of it. And from it spirits begotten in the heart, which afterwards by the arteries are com- ted to the other parts.

ta, or phlegm, is a cold and moist humour, begotten of the colder part hylus (or white juice coming out of the meat digested in the stomach), iver; his office is to nourish and moisten the members of the body, s the tongue are moved, that they be not over dry.

xxix. 13. [a] De anima. Turpe enim est homini ignorare sui corporis (ut ita dicam) ædificium, cum ad valetudinem et mores hæc cognitio plurimum conducat. [b] De usu part. [c] History [d] D. Crooke. [e] In Syntaxi. [f] De Anima. [g] Instit. lib. 1. [h] Physiol. 1. 1, 2. . c. 18. [k] In Micro. succos, sine quibus animal sustentari non potest. [l] Morbosos humores.

Choler is hot and dry, bitter, begotten of the hotter parts of the chyle, and gathered to the gall: it helps the natural heat and senses, and serves to the expelling of excrements.

Melancholy.] Melancholy, cold and dry, thick, black, and sour, begotten of the more feculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, blood and choler, preserving them in the blood, and nourishing the bones. These four humours have some analogy with the four elements, and to the four ages in man.

Serum, Sweat, Tears.] To these humours you may add serum, which is the matter of urine, and those excrementitious humours of the third concoction, sweat and tears.

Spirits.] Spirit is a most subtile vapour, which is expressed from the blood, and the instrument of the soul, to perform all his actions; a common tie or medium between the body and the soul, as some will have it; or as [m] Paracelsus, a fourth soul of itself. Melancthon holds the fountain of these spirits to be the heart, begotten there; and afterward conveyed to the brain, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, brain, heart, liver; natural, vital, animal. The natural are begotten in the liver, and thence dispersed through the veins, to perform those natural actions. The vital spirits are made in the heart of the natural, which by the arteries are transported to all the other parts: if the spirits cease, then life ceaseth, as in a syncope or swooning. The animal spirits formed of the vital, brought up to the brain, and diffused by the nerves, to the subordinate members, give sense and motion to them all.

Subsect. III.—*Similar Parts.*

Similar Parts.] Containing parts, by reason of their more solid substance are either homogeneal or heterogeneal, similar or dissimilar; so Aristotle divides them, lib. 1, cap. 1, *de Hist. Animal.; Laurentius*, cap. 20, lib. 1. Similar, or homogeneal, are such as, if they be divided, are still severed into parts of the same nature, as water into water. Of these some be spermatical, some fleshy or carnal. [n] Spermatical are such as are immediately begotten of the seed, which are bones, gristles, ligaments, membranes, nerves, arteries, veins, skins, fibres or strings, fat.

Bones.] The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustain other parts: some say there be 304, some 307, or 313 in man's body. They have no nerves in them, and are therefore without sense.

A gristle is a substance softer than bone, and harder than the rest, flexible, and serves to maintain the parts of motion.

Ligaments are they that tie the bones together, and other parts to the bones, with their subserving tendons: membranes' office is to cover the rest.

Nerves, or sinews, are membranes without, and full of marrow within; they proceed from the brain, and carry the animal spirits for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven pair of them. The first be the optic nerves, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the palate; the fifth belong to the ears; the sixth pair most ample, and runs almost over all the bowels; the seventh pair moves the tongue. The harder sinews serve for the motion of the inner parts, proceeding from the marrow in the back, of whom there be thirty combinations, seven of the neck, twelve of the breast, &c.

[m] Spiritalis anima. [n] Laurentius, cap. 20. lib. 1. Anat.

Arteries.] Arteries are long and hollow, with a double skin to convey the vital spirits; to discern which the better, they say that Vesalius the anatomist was wont to cut up men alive. [o] They arise in the left side of the heart, and are principally two, from which the rest are derived, aorta and venosa: aorta is the root of all the other, which serve the whole body; the other goes to the lungs, to fetch air to refrigerate the heart.

Veins.] Veins are hollow and round, like pipes, arising from the liver, carrying blood and natural spirits; they feed all the parts. Of these there be two chief, *Vena porta* and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a vein coming from the concave of the liver, and receiving those meseraical veins, by whom he takes the chylus from the stomach and guts, and conveys it to the liver. The other derives blood from the liver to nourish all the other dispersed members. The branches of that *Vena porta* are the meseraical and hæmorrhoides. The branches of the *Cava* are inward or outward. Inward, seminal or emulgent. Outward, in the head, arms, feet, &c., and have several names.

Fibræ, Fat, Flesh.] Fibræ are strings, white and solid, dispersed through the whole member, and right, oblique, transverse, all which have their several uses. Fat is a similar part, moist, without blood, composed of the most thick and unctuous matter of the blood. The [p] skin covers the rest, and hath *Cuticulum*, or a little skin under it. Flesh is soft and ruddy, composed of the congealing of blood, &c.

Subsect. IV.—*Dissimilar Parts.*

Dissimilar parts are those which we call organical, or instrumental, and they be inward or outward. The chiefest outward parts are situate forward or backward:—forward, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c., neck, breast, chest, upper and lower part of the belly, hypochondries, navel, groin, flank, &c.; backward, the hinder part of the head, back, shoulders, sides, loins, hipbones, *os sacrum*, buttocks, &c. Or joints, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which, because they are obvious and well known, I have carelessly repeated, *eaque præcipua et grandiora tantùm; quod reliquum ex libris de animâ qui volet, accipiat.*

Inward organical parts, which cannot be seen, are divers in number, and have several names, functions, and divisions; but that of [q] Laurentius is most notable, into noble or ignoble parts. Of the noble there be three principal parts, to which all the rest belong, and whom they serve—brain, heart, liver; according to whose site, three regions, or a threefold division, is made of the whole body. As first of the head, in which the animal organs are contained, and brain itself, which by his nerves give sense and motion to the rest, and is, as it were, a privy counsellor and chancellor to the heart. The second region is the chest, or middle belly, in which the heart as king keeps his court, and by his arteries communicates life to the whole body. The third region is the lower belly, in which the liver resides as a *Legat à latere*, with the rest of those natural organs, serving for concoction, nourishment, expelling of excrements. This lower region is distinguished from the upper by the midriff, or diaphragma, and is subdivided again by [r] some into three concavities or regions, upper, middle, and lower. The upper of the hypochondries, in whose right side is the liver, the left the spleen; from which is denominated hypochondriacal melancholy. The second of the navel and flanks, divided from the first by the rim.

[o] In these they observe the beating of the pulse. [p] Cujus est pars simularis a vi cutifica ut interiora muniat. Capivac. Anat. pag. 252. [q] Anat. lib. 1. c. 19. Celebris est et pervulgata partium divisio in principes et ignobiles partes. [r] D. Crook out of Galen and others.

The last of the water course, which is again subdivided into three other parts. The Arabians make two parts of this region, *Epigastrium* and *Hypogastrium*, upper or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these several regions I will treat in brief apart; and first of the third region, in which the natural organs are contained.

De Animâ.—The Lower Region, Natural Organs.] But you that are readers in the meantime, "Suppose you were now brought into some sacred temple, or majestical palace (as [a]Melancthon saith), to behold not the matter only, but the singular art, workmanship, and counsel of this our great Creator. And it is a pleasant and profitable speculation, if it be considered aright." The parts of this region, which present themselves to your consideration and view, are such as serve to nutrition or generation. Those of nutrition serve to the first or second concoction; as the œsophagus or gullet, which brings meat and drink into the stomach. The ventricle or stomach, which is seated in the midst of that part of the belly beneath the midriff, the kitchen, as it were, of the first concoction, and which turns our meat into chylus. It hath two mouths, one above, another beneath. The upper is sometimes taken for the stomach itself; the lower and nether door (as Wecker calls it) is named Pylorus. This stomach is sustained by a large kell or kaull, called omentum; which some will have the same with peritoneum, or rim of the belly. From the stomach to the very fundament are produced the guts, or intestina, which serve a little to alter and distribute the chylus, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is duodenum, or whole gut, which is next to the stomach, some twelve inches long, saith [b]Fuschius. Jejunum, or empty gut, continuate to the other, which hath many meseraic veins annexed to it, which take part of the chylus to the liver from it. Ilion the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the chylus from the stomach. The thick guts are three, the blind gut, colon, and right gut. The blind is a thick and short gut, having one mouth, in which the ilion and colon meet: it receives the excrements, and conveys them to the colon. This colon hath many windings, that the excrements pass not away too fast: the right gut is strait, and conveys the excrements to the fundament, whose lower part is bound up with certain muscles called sphincters, that the excrements may be the better contained, until such time as a man be willing to go to the stool. In the midst of these guts is situated the mesenterium or midriff, composed of many veins, arteries, and much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is bused either in retaining the good nourishment or expelling the bad, is chiefly belonging the liver, like in colour to congealed blood, the shop of blood, situate in the right hypercondry, in figure like to a half-moon—*Generosum membrum* Melancthon styles it, a generous part; it serves to turn the chylus to blood, for the nourishment of the body. Its excrements of it are either choleric or watery, which the other subordinate parts convey. The gall placed in the concave of the liver, extracts choler to it: the spleen, melancholy; which is situate on the left side, over against the liver, a spongy matter that draws this black choler to it by a secret virtue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two kidneys expurgate by those emulgent veins and ureters. The emulgent draws this superfluous moisture from the blood; the two ureters convey it to the

[a] Vos vero veluti in templum ac sacrarium quoddam vos dari putetis, &c. Suavis et utilis cognitio.
[b] Lib. 1. cap. 12. Sect. 5.

er, which by reason of his site in the lower belly, is apt to receive it, g two parts, neck and bottom: the bottom holds the water, the neck is inged with a muscle, which, as a porter, keeps the water from running gainst our will.

mbers of generation are common to both sexes, or peculiar to one; which, se they are impertinent to my purpose, I do voluntarily omit.

ddle Region.] Next in order is the middle region, or chest, which comnds the vital faculties and parts; which (as I have said) is separated the lower belly by the diaphragma or midriff, which is a skin consisting ny nerves, membranes; and amongst other uses it hath, is the instruof laughing. There is also a certain thin membrane, full of sinews, covereth the whole chest within, and is called pleura, the seat of the e called pleurisy, when it is inflamed; some add a third skin, which is d Mediastinus, which divides the chest into two parts, right and left; of egion the principal part is the heart, which is the seat and fountain of f heat, of spirits, of pulse and respiration—the sun of our body, the king ole commander of it—the seat and organ of all passions and affections. *um vivens, ultimum moriens*, it lives first, and dies last in all creatures. yramidical form, and not much unlike to a pine-apple; a part worthy of ration, that can yield such variety of affections, by whose motion it is l or contracted, to stir and command the humours in the body. As in , melancholy; in anger, choler; in joy, to send the blood outwardly; in , to call it in; moving the humours, as horses do a chariot. This heart, h it be one sole member, yet it may be divided into two creeks right and left. ght is like the moon increasing, bigger than the other part, and receives from *Vena cava* distributing some of it to the lungs to nourish them; the the left side, to engender spirits. The left creek hath the form of a and is the seat of life, which, as a torch doth oil, draws blood unto it, ing of it spirits and fire; and as fire in a torch, so are spirits in the and by that great artery called aorta, it sends vital spirits over the and takes air from the lungs by that artery which is called venosa; so oth creeks have their vessels, the right two veins, the left two arteries, s those two common anfractuous ears, which serve them both; the one d blood, the other air, for several uses. The lungs is a thin spongy part, n ox hoof (saith [y]Fernelius), the town-clerk or crier ([z]one terms it), the ment of voice, as an orator to a king; annexed to the heart, to express thoughts by voice. That it is the instrument of voice, is manifest, in o creature can speak, or utter any voice, which wanteth these lights. It ides the instrument of respiration, or breathing; and its office is to cool eart, by sending air unto it, by the venosal artery, which vein comes to ngs by that *aspera arteria*, which consists of many gristles, membranes, s, taking in air at the nose and mouth, and by it likewise exhales the s of the heart.

the upper region serving the animal faculties, the chief organ is the brain, h is a soft, marrowish, and white substance, engendered of the purest of seed and spirits, included by many skins, and seated within the skull ain pan; and it is the most noble organ under heaven, the dwelling- and seat of the soul, the habitation of wisdom, memory, judgment, n, and in which man is most like unto God; and therefore nature hath red it with a skull of hard bone, and two skins or membranes, whereof the s called *dura mater*, or meninx, the other *pia mater*. The dura mater is

c res est præcipuè digna admiratione, quod tantâ affectuum varietate cietur cor, quod omnes res et lætæ statim corda feriunt et movent. [y] Physio. l. 1. c. 8. [z] Ut orator regi: sic pulmo vocis nentum annectitur cordi, &c. Melancth.

next to the skull, above the other, which includes and protects th When this is taken away, the pia mater is to be seen, a thin membra next and immediate cover of the brain, and not covering only, but e into it. The brain itself is divided into two parts, the fore and hind the fore part is much bigger than the other, which is called the little b respect of it. This fore part hath many concavities distinguished by ventricles, which are the receptacles of the spirits, brought hither by th ries from the heart, and are there refined to a more heavenly nature, to p the actions of the soul. Of these ventricles there are three—right, le middle. The right and left answer to their sight, and beget animal spi they be any way hurt, sense and motion ceaseth. These ventricles, mo are held to be the seat of the common sense. The middle ventricle is mon concourse and concavity of them both, and hath two passages—the receive pituita, and the other extends itself to the fourth creek; in th place imagination and cogitation, and so the three ventricles of the fore the brain are used. The fourth creek behind the head is common cerebel or little brain, and marrow of the back-bone, the last and most all the rest, which receives the animal spirits from the other ventricl conveys them to the marrow in the back, and is the place where they memory is seated.

Subsect. V.—*Of the Soul and her Faculties.*

According to [y]Aristotle, the soul is defined to be ἐντελέχεια, *perfe actus primus corporis organici, vitam habentis in potentia:* the perfecti first act of an organical body, having power of life, which most [z]philoso approve. But many doubts arise about the essence, subject, seat, distin and subordinate faculties of it. For the essence and particular knowled all other things it is most hard (be it of man or beast) to discern, as [a]Ari himself, [b]Tully, [c]Picus Mirandula, [d]Tolet, and other Neoteric philoso confess:—[e] "We can understand all things by her, but what she is we c apprehend." Some therefore make one soul, divided into three pri faculties; others, three distinct souls. Which question of late hath been controverted by Picolomineus and Zabarel. [f]Paracelsus will have four adding to the three grand faculties a spiritual soul: which opinion of his panella, in his book *de sensu rerum*,* much labours to demonstrate and because carcasses bleed at the sight of the murderer; with many such ments: And [g]some again, one soul of all creatures whatsoever, differing in organs; and that beasts have reason as well as men, though, for defect of organs, not in such measure. Others make a doubt whether it in all, and all in every part; which is amply discussed in Zabarel amon rest. The [h]common division of the soul is into three principal facu vegetal, sensitive, and rational, which make three distinct kinds of creatures—vegetal plants, sensible beasts, rational men. How these principal faculties are distinguished and connected, *Humano ingenio inac videtur*, is beyond human capacity, as [i]Taurellus, Philip, Flavius, and suppose. The inferior may be alone, but the superior cannot subsist w the other; so sensible includes vegetal, rational both; which are conta it (saith Aristotle) *ut trigonus in tetragono*, as a triangle in a quadran

[y] De anim. c. 1. [z] Scalig. exerc. 3, 7. Tolet. in lib. de anima. cap. 1. &c. * 1. De anim [a] Tuscul. quæst. [b] Lib. 6. Doct. Va. Gentil. c. 13. pag. 1216. [d] Aristot. [e] Animâ quæ gimus, et tamen quæ sit ipsa intelligere non valemus. [f] Spiritualem animam a reliquis discine etiam in cadavere inhærentem post mortem per aliquot menses. [g] Lib. 3. cap. 31. [h] Cœlius, li Plutarch. in Grillo Lips. Cen. 1. ep. 50. Jossius de Risu et Fletu, Averroes, Campanella, &c. de Anima. ca. 1. Cœlius 20. antiq. cap. 3. Plutarch. de placit. philos. [i] De vit. et mort. p prop. 1. de vit. et mort. 2. c. 22.

etal Soul.] Vegetal, the first of the three distinct faculties, is defined "a substantial act of an organical body, by which it is nourished, aug-d, and begets another like unto itself." In which definition, three several tions are specified—altrix, auctrix, procreatrix; the first is [k] nutrition, object is nourishment, meat, drink, and the like; his organ the liver sible creatures; in plants, the root or sap. His office is to turn the ment into the substance of the body nourished, which he performs by al heat. This nutritive operation hath four other subordinate functions wers belonging to it—attraction, retention, digestion, expulsion.

traction.] [l] Attraction is a ministering faculty, which, as a loadstone iron, draws meat into the stomach, or as a lamp doth oil; and this ctive power is very necessary in plants, which suck up moisture by the as another mouth, into the sap, as a like stomach.

tention.] Retention keeps it, being attracted into the stomach, until time it be concocted; for if it should pass away straight, the body could e nourished.

gestion.] Digestion is performed by natural heat; for as the flame of a consumes oil, wax, tallow, so doth it alter and digest the nutritive mat- Indigestion is opposite unto it, for want of natural heat. Of this di- n there be three differences—maturation, elixation, assation.

turation.] Maturation is especially observed in the fruits of trees; which en said to be ripe, when the seeds are fit to be sown again. Crudity is ed to it, which gluttons, epicures, and idle persons are most subject that use no exercise to stir natural heat, or else choke it, as too much puts out a fire.

cation.] Elixation is the seething of meat in the stomach, by the said l heat, as meat is boiled in a pot; to which corruption or putrefaction osite.

ation.] Assation is a concoction of the inward moisture by heat; his te is a semiustulation.

er of Concoction four-fold.] Besides these three several operations of ion, there is a four-fold order of concoction:—mastication, or chewing mouth; chilification of this so chewed meat in the stomach; the third he liver, to turn this chylus into blood, called sanguification; the last mulation, which is in every part.

pulsion.] Expulsion is a power of nutrition, by which it expels all luous excrements, and reliques of meat and drink, by the guts, bladder, ; as by purging, vomiting, spitting, sweating, urine, hairs, nails, &c.

gmentation.] As this nutritive faculty serves to nourish the body, so the augmenting faculty (the second operation or power of the vegetal y) to the increasing of it in quantity, according to all dimensions, long, , thick, and to make it grow till it come to his due proportion and per- shape; which hath his period of augmentation, as of consumption; and most certain, as the poet observes:—

t sua cuique dies, breve et irreparabile tempus mibus est vitæ."———	"A term of life is set to every man, Which is but short, and pass it no one can."

neration.] The last of these vegetal faculties is generation, which begets her by means of seed, like unto itself, to the perpetual preservation of the es. To this faculty they ascribe three subordinate operations:—the first rn nourishment into seed, &c.

fe and Death concomitants of the Vegetal Faculties.] Necessary concomi- or affections of this vegetal faculty are life and his privation, death. To

[k] tritio est alimenti transmutatio, viro naturalis. Scal. exerc. 101. sec. 17. [l] See more of Attraction exer. 343.

the preservation of life the natural heat is most requisite, though sic humidity, and those first qualities, be not excluded. This heat is lik plants, as appears by their increasing, fructifying, &c., though not s perceived. In all bodies it must have radical [l]moisture to preserve it, be not consumed; to which preservation our clime, country, temperatu the good or bad use of those six non-natural things avail much. For natural heat and moisture decays, so doth our life itself; and if not pre before by some violent accident, or interrupted through our own defau the end dried up by old age, and extinguished by death for want of n as a lamp for defect of oil to maintain it.

Subsect. VI.—*Of the sensible Soul.*

Next in order is the sensible faculty, which is as far beyond the ot dignity as a beast is preferred to a plant, having those vegetal powers inc in it. 'Tis defined an "Act of an organical body by which it lives, hath appetite, judgment, breath, and motion." His object in general is a se or passible quality, because the sense is affected with it. The general is the brain, from which principally the sensible operations are derived. sensible soul is divided into two parts, apprehending or moving. By th prehensive power we perceive the species of sensible things present, or ab and retain them as wax doth the print of a seal. By the moving, the bo outwardly carried from one place to another; or inwardly moved by spirit pulse. The apprehensive faculty is subdivided into two parts, inward or ward. Outward, as the five senses, of touching, hearing, seeing, smel tasting, to which you may add Scaliger's sixth sense of titillation, if you pl or that of speech, which is the sixth external sense, according to La Inward are three—common sense, phantasy, memory. Those five out senses have their object in outward things only and such as are present, a eye sees no colour except it be at hand, the ear sound. Three of these s are of commodity, hearing, sight, and smell; two of necessity, touch taste, without which we cannot live. Besides, the sensitive power is a or passive. Active in sight, the eye sees the colour; passive when it is by his object, as the eye by the sun-beams. According to that axiom, *Vi forte destruit sensum.*[m] Or if the object be not pleasing, as a bad sound t ear, a stinking smell to the nose, &c.

Sight.] Of these five senses, sight is held to be most precious, and the and that by reason of his object, it sees the whole body at once. By learn, and discern all things, a sense most excellent for use: to the sight t things are required; the object, the organ, and the medium. The obje general is visible, or that which is to be seen, as colours, and all shining bo The medium is the illumination of the air, which comes from [n]light, com called diaphanum; for in dark we cannot see. The organ is the eye chiefly the apple of it, which by those optic nerves, concurring both in conveys the sight to the common sense. Between the organ and object a distance is required, that it be not too near, nor too far off. Many exc questions appertain to this sense, discussed by philosophers: as whether sight be caused *intra mittendo, vel extra mittendo, &c.*, by receiving i visible species, or sending of them out, which [o]Plato, [p]Plutarch, [q]Macr [r]Lactantius, and others dispute. And besides it is the subject of the pe tives, of which Alhazen the Arabian, Vitellio, Roger Bacon, Baptista P Guidus Ubaldus, Aquilonius, &c., have written whole volumes.

[l] Vita consistit in calido et humido. [m] "Too bright an object destroys the organ." [n] Lu actus perspicui. Lumen à luce provenit, lux est in corpore lucido. [o] Satur. 7. c. 14. [p] In Pl [q] *De pract. Philos.* 4. [r] Lac. cap. 8. de opif. Dei, 1.

BIBLIOTHECA BODLEIANA

] Hearing, a most excellent outward sense, "by which we learn ›wledge." His object is sound, or that which is heard; the medium, the ear. To the sound, which is a collision of the air, three things d; a body to strike, as the hand of a musician; the body struck, be solid and able to resist; as a bell, lute-string, not wool, or sponge; ı, the air; which is inward, or outward; the outward being struck by a solid body, still strikes the next air, until it come to that ural air, which as an exquisite organ is contained in a little skin a drum-head, and struck upon by certain small instruments like s, conveys the sound by a pair of nerves, appropriated to that use, mon sense, as to a judge of sounds. There is great variety and ht in them; for the knowledge of which, consult with Boethius nusicians.

] Smelling is an "outward sense, which apprehends by the wing in air;" and of all the rest it is the weakest sense in men. in the nose, or two small hollow pieces of flesh a little above it: ı the air to men, as water to fish: the object, smell, arising from a resolved, which, whether it be a quality, fume, vapour, or exhalation, ıow dispute, or of their differences, and how they are caused. This organ of health, as sight and hearing, saith [a]Agellius, are of disci- that by avoiding bad smells, as by choosing good, which do as and affect the body many times, as diet itself.

Taste, a necessary sense, "which perceives all savours by the palate, and that by means of a thin spittle, or watery juice." His e tongue with his tasting nerves; the medium, a watery juice; the e, or savour, which is a quality in the juice, arising from the mix- ıgs tasted. Some make eight species or kinds of savour, bitter, p, salt, &c., all which sick men (as in an ague) cannot discern, by ıeir organs misaffected.

.] Touch, the last of the senses, and most ignoble, yet of as great the other, and of as much pleasure. This sense is exquisite in his nerves dispersed all over the body, perceives any tactile quality. the nerves; his object those first qualities, hot, dry, moist, cold; that follow them, hard, soft, thick, thin, &c. Many delightsome re moved by philosophers about these five senses; their organs, liums, which for brevity I omit.

Subsect. VII.—*Of the Inward Senses.*

Sense.] Inner senses are three in number, so called, because they he brain-pan, as common sense, phantasy, memory. Their objects y things present, but they perceive the sensible species of things to absent, such as were before in the sense. This common sense is or moderator of the rest, by whom we discern all differences of by mine eye I do not know that I see, or by mine ear that I hear, ›ommon sense, who judgeth of sounds and colours: they are but the ›ring the species to be censured; so that all their objects are his, ir offices are his. The forepart of the brain is his organ or seat.

y.] Phantasy, or imagination, which some call estimative, or confirmed, saith [b]Fernelius, by frequent meditation), is an inner ı doth more fully examine the species perceived by common sense, ›resent or absent, and keeps them longer, recalling them to mind ıaking new of his own. In time of sleep this faculty is free, and

[a] Lib. 19. cap. 2. [b] Phis. 1. 5. c. 8.

many times conceives strange, stupend, absurd shapes, as in sick men [illegible] [illegible]. His organ is the middle cell of the brain; his object [illegible] [illegible] by the common sense, by comparison of w[illegible] [illegible] [illegible] himself. In melancholy men this faculty [illegible] powerful and strong, and often hurts, producing many monstrous and [illegible] things, especially if it be stirred up by some terrible object, pr[illegible] [illegible] from common sense or memory. In poets and painters imaginatio[illegible] [illegible] works, as appears by their several fictions, antics, images: as Ovid's [illegible] of sleep, Psyche's palace in Apuleius, &c. In men it is subject and go[illegible] by reason, or at least should be; but in brutes it hath no superior, [illegible] [illegible], all the reason they have.

Memory.] Memory lays up all the species which the senses have b[illegible] in, and records them as a good register, that they may be forthcoming [illegible] they are called for by phantasy and reason. His object is the sam[illegible] phantasy, his seat and organ, the back part of the brain.

Affections of the Senses, sleep and waking.] The affections of these [illegible] are sleep and waking, common to all sensible creatures. "Sleep is a [illegible] binding of the outward senses, and of the common sense, for the preser[illegible] of body and soul" (as [a]Scaliger defines it); for when the common [illegible] resteth, the outward senses rest also. The phantasy alone is free, [illegible] commander reason: as appears by those imaginary dreams, which are of [illegible] kinds, natural, divine, demoniacal, &c., which vary according to humours, [illegible] actions, objects, &c., of which Artemidorus, Cardanus, and Sambucus, [illegible] their several interpretators, have written great volumes. This ligati[illegible] senses proceeds from an inhibition of spirits, the way being stopped by [illegible] they should come; this stopping is caused of vapours arising out [illegible] stomach, filling the nerves, by which the spirits should be conveyed. [illegible] these vapours are spent, the passage is open, and the spirits perform [illegible] accustomed duties: so that "waking is the action and motion of the [illegible] which the spirits dispersed over all parts cause."

Subsect. VIII.—*Of the Moving Faculty.*

Appetite.] This moving faculty is the other power of the sensitive [illegible] which causeth all those inward and outward animal motions in the body, [illegible] divided into two faculties, the power of appetite, and of moving from pl[illegible] place. This of appetite is threefold, so some will have it; natural, as it [illegible] fies any such inclination, as of a stone to fall downward, and such acti[illegible] retention, expulsion, which depend not on sense, but are vegetal, as the ap[illegible] of meat and drink; hunger and thirst. Sensitive is common to men and [illegible] Voluntary, the third, or intellective, which commands the other two in [illegible] and is a curb unto them, or at least should be, but for the most part is [illegible] vated and overruled by them; and men are led like beasts by sense, [illegible] reins to their concupiscence and several lusts. For by this appetite the [illegible] led or inclined to follow that good which the senses shall approve, or avoi[illegible] which they hold evil: his object being good or evil, the one he embrace[illegible] other he rejecteth; according to that aphorism, *Omnia appetunt bonu[illegible]* things seek their own good, or at least seeming good. This power is [illegible] parable from sense, for where sense is, there are likewise pleasure and [illegible] His organ is the same with the common sense, and is divided into two p[illegible] or inclinations, concupiscible or irascible: or (as [x]one translates it) co[illegible] anger invading, or impugning. Concupiscible covets always pleasa[illegible] delightsome things, and abhors that which is distasteful, harsh, and unpl[illegible]

[a] Exercit. 280. [x] T. W. Jesuite, in his Passions of the Minds.

quasi aversans per iram et odium, as avoiding it with anger and . All affections and perturbations arise out of these two foun-ı, although the Stoics make light of, we hold natural, and not to be The good affections are caused by some object of the same nature; ent, they procure joy, which dilates the heart, and preserves the sent, they cause hope, love, desire, and concupiscence. The bad ›r mixed: simple for some bad object present, as sorrow, which ıe heart, macerates the soul, subverts the good estate of the body, ll the operations of it, causing melancholy, and many times death ture, as fear. Out of these two arise those mixed affections and anger, which is a desire of revenge; hatred, which is inveterate l, which is offended with him who hurts that he loves; and a compound affection of joy and hate, when we rejoice at other ıief, and are grieved at their prosperity; pride, self-love, emulation, e, &c., of which elsewhere.

rom place to place, is a faculty necessarily following the other. For e it otherwise to desire and to abhor, if we had not likewise power e or eschew, by moving the body from place to place: by this efore we locally move the body, or any part of it, and go from one ther. To the better performance of which, three things are requi-which moves; by what it moves; that which is moved. That es, is either the efficient cause, or end. The end is the object, sired or eschewed; as in a dog to catch a hare, &c. The efficient ın is reason, or his subordinate phantasy, which apprehends good cts: in brutes imagination alone, which moves the appetite, the is faculty, which, by an admirable league of nature, and by me-ıe spirit, commands the organ by which it moves; and that consists muscles, cords, dispersed through the whole body, contracted and the spirits will, which move the muscles, or * nerves in the midst nd draw the cord, and so *per consequens*, the joint, to the place That which is moved, is the body or some member apt to move. ı of the body is divers, as going, running, leaping, dancing, sitting, ke, referred to the predicament of *situs*. Worms creep, birds fly, ; and so of parts, the chief of which is respiration or breathing, s performed. The outward air is drawn in by the vocal artery, mediation of the midriff to the lungs, which, dilating themselves bellows, reciprocally fetch it in, and send it out to the heart to l from thence now being hot, convey it again, still taking in fresh. motion is that of the pulse, of which, because many have written s, I will say nothing.

Subsect. IX.—*Of the Rational Soul.*

recedent subsections I have anatomized those inferior faculties of he rational remaineth, "a pleasant but a doubtful subject" (as it), and with the like brevity to be discussed. Many erroneous e about the essence and original of it; whether it be fire, as Zeno ony, as Aristoxenus; number, as Xenocrates; whether it be organi-ganical; seated in the brain, heart or blood; mortal or immortal; es into the body. Some hold that it is *ex traduce, as Phil.* 1. *de rtullian, Lactantius de opific. Dei, cap.* 19. *Hugo, lib. de Spiritu Vincentius Bellavic. spec. natural. lib.* 23. *cap.* 2. *et* 11. Hippo-

* Nervi à spiritu moventur, spiritus ab anima, Melanct. * Velcurio. Jucundum et m.

crates, Avicenna, and many [b] late writers; that one man begets body and soul; or as a candle from a candle, to be produced from otherwise, say they, a man begets but half a man, and is worse tha that begets both matter and form; and besides the three faculties of must be together infused, which is most absurd as they hold, because they are begot, the two inferior I mean, and may not be well sepa men. [c] Galen supposeth the soul *crasin esse*, to be the temperatu Trismegistus, Musæus, Orpheus, Homer, Pindarus, Phærecides Syr tetus, with the Chaldees and Ægyptians, affirmed the soul to be i as did those British * Druids of old. The [d] Pythagoreans defend M chosis; and Palingenesia, that souls go from one body to another, *ep Lethes undâ*, as men into wolves, bears, dogs, hogs, as they were inc their lives, or participated in conditions.

——" † inque ferinas
Possumus ire domus, pecudumque in corpora condi."

* Lucian's cock was first Euphorbus a captain:

"Ille ego (nam memini) Trojani tempore belli
Pantholdes Euphorbus eram."

A horse, a man, a sponge. [f] Julian the Apostate thought Alexan was descended into his body: Plato in Timæo, and in his Phædon (s I can perceive), differs not much from this opinion, that it was fron first, and knew all, but being inclosed in the body, it forgets, and lea which he calls *reminiscentia*, or recalling, and that it was put into for a punishment; and thence it goes into a beast's, or man's, as ap his pleasant fiction *de sortitione animarum, lib.* 10. *de rep.* and a thousand years is to return into the former body again.

——" * post varios annos, per mille figuras,
Rursus ad humanæ fertur primordia vitæ."

Others deny the immortality of it, which Pomponatus of Padua de of Aristotle not long since, *Plinius Avunculus, cap.* 1. *lib.* 2. *et lib.* 7 *Seneca, lib.* 7. *epist. ad Lucilium epist.* 55; *Dicearchus in Tull. Tus rus, Aratus, Hippocrates, Galen, Lucretius, lib.* 1.

"(Prætereà gigni pariter cum corpore, et unà
Crescere sentimus, pariterque senescere mentem.)" †

Averroes, and I know not how many Neoterics. "‡ This quest immortality of the soul, is diversely and wonderfully impugned and especially among the Italians of late," saith *Jab. Colerus, lib.* 0 *animæ, cap.* 1. The popes themselves have doubted of it: Le that Epicurean pope, as § some record of him, caused this question cussed *pro* and *con* before him, and concluded at last, as a pro atheistical moderator, with that verse of Cornelius Gallus, *Et redit quod fuit ante nihil.* It began of nothing, and in nothing it ends. his Stoics, as || Austin quotes him, supposed the soul so long to co the body was fully putrefied, and resolved into *materia prima:* but *in fumos evanescere*, to be extinguished and vanished; and in the whilst the body was consuming, it wandered all abroad, *et è longi annunciare*, and (as that Clazomenian Hermotimus averred) saw pre and suffered I know not what. ¶ *Errant exangues sine corpor*

[b] Goclenius in ψυχολ. pag. 302. Bright in Phys. Scrib. 1. 1. David Crusius, Melancthon, Hi Levinus Lemnius, &c. [c] Lib. an mores sequantur, &c. * Cæsar. 6. com. [d] Read dial. of the immortality of the Soul. † Ovid. Met. 15. "We, who may take up our abode or be lodged in the breasts of cattle." [e] In Gallo. Idem. [f] Nicephorus, hist. lib. 10. cap. * Claudian, lib. 1. de rap. Proserp. † "Besides, we observe that the mind is born with t with it, and decays with it." ‡ Hæc quæstio multos per annos variè, ac mirabiliter § Colerus, ibid. || De eccles. dog. cap. 16. ¶ Ovid. 4. Met. "The bloodless shades body or bones wander."

. Others grant the immortality thereof, but they make many fabulous
; in the meantime of it, after the departure from the body: like Plato's
a fields, and that Turkey paradise. The souls of good men they deified;
d (saith [h] Austin) became devils, as they supposed; with many such
tenets, which he hath confuted. Hierome, Austin, and other Fathers
church, hold that the soul is immortal, created of nothing, and so
into the child or embryo in his mother's womb, six months after the
ation; not as those of brutes, which are *ex traduce*, and dying with
anish into nothing. To whose divine treatises, and to the Scriptures
lves, I rejourn all such atheistical spirits, as Tully did Atticus, doubting
point, to Plato's Phædon. Or if they desire philosophical proofs and
strations, I refer them to Niphus, Nic. Faventinus' tracts of this subject.
n. and John Picus in digress: sup. 3. de Animâ, Tholosanus, Eugu-
to Soto, Canas, Thomas, Peresius, Dandinus, Colerus, to that elabo-
act in Zanchius, to Tolet's Sixty Reasons, and Lessius' Twenty-two
ents, to prove the immortality of the soul. *Campanella lib. de Sensu*
is large in the same discourse, Albertinus the Schoolman, Jacob.
atus, tom. 2. op. handleth it in four questions, Antony Brunus, Aonius
ius, Marinus Marcennus, with many others. This reasonable soul, which
calls a spiritual substance moving itself, is defined by philosophers to
e first substantial act of a natural, humane, organical body, by which a
ves, perceives, and understands, freely doing all things, and with elec-
Out of which definition we may gather, that this rational soul includes
wers, and performs the duties of the two other, which are contained in
all three faculties make one soul, which is inorganical of itself, although
n all parts, and incorporeal, using their organs, and working by them.
ivided into two chief parts, differing in office only, not in essence. The
tanding, which is the rational power apprehending; the will, which is
ional power moving: to which two, all the other rational powers are
; and reduced.

Subsect. X.—*Of the Understanding.*

NDERSTANDING is a power of the soul, [k] by which we perceive, know,
ber, and judge as well singulars, as universals, having certain innate
or beginnings of arts, a reflecting action, by which it judgeth of his
oings, and examines them." Out of this definition (besides his chief
which is to apprehend, judge all that he performs, without the help of
struments or organs) three differences appear betwixt a man and a beast.
t, the sense only comprehends singularities, the understanding univer-
. Secondly, the sense hath no innate notions. Thirdly, brutes cannot
upon themselves. Bees indeed make neat and curious works, and many
reatures besides; but when they have done, they cannot judge of them.
ject is God, *Ens*, all nature, and whatsoever is to be understood: which
ively it apprehends. The object first moving the understanding is
ensible thing; after by discoursing, the mind finds out the corporeal
ace, and from thence the spiritual. His actions (some say) are appre-
n, composition, division, discoursing, reasoning, memory, which some
in invention, and judgment. The common divisions are of the
tanding, agent, and patient; speculative, and practical; in habit, or in
mple, or compound. The agent is that which is called the wit of man,
or subtilty, sharpness of invention, when he doth invent of himself

um lares, malorum verò larvas et lemures. [i] Some say at three days, some six weeks, others
[k] Melancthon.

without a teacher, or learns anew, which abstracts those intelligible species from the phantasy, and transfers them to the passive understanding, "[l]because there is nothing in the understanding, which was not first in the sense." That which the imagination hath taken from the sense, this agent judgeth of whether it be true or false; and being so judged he commits it to the passible to be kept. The agent is a doctor or teacher, the passive a scholar; and his office is to keep and further judge of such things as are committed to his charge; as a bare and rased table at first, capable of all forms and notions. Now these notions are two-fold, actions or habits: actions, by which we take notions of, and perceive things; habits, which are durable lights and notions, which we may use when we will. Some reckon up eight kinds of them, sense, experience, intelligence, faith, suspicion, error, opinion, science; to which are added art, prudency, wisdom: as also [m]synteresis, *dictamen rationis*, conscience; so that in all there be fourteen species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. Plato will have all to be innate: Aristotle reckons up but five intellectual habits; two practical, as prudency, whose end is to practise; to fabricate; wisdom to comprehend the use and experiments of all notions and habits whatsoever. Which division of Aristotle (if it be considered aright) is all one with the precedent; for three being innate, and five acquisite, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Times of them I will only point at, as more necessary to my following discourse.

Synteresis, or the purer part of the conscience, is an innate habit, and doth signify "a conversation of the knowledge of the law of God and Nature, know good or evil." And (as our divines hold) it is rather in the understanding than in the will. This makes the major proposition in a practical syllogism. The *dictamen rationis* is that which doth admonish us to do good or evil, and is the minor in the syllogism. The conscience is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the syllogism: as in that familiar example of Regulus the Roman, taken prisoner by the Carthaginians, and suffered to go to Rome, on this condition he should return again, or pay so much for his ransom. The synteresis proposeth the question; his word, oath, promise, is to be *religiously* kept, although to his enemy, and that by the law of nature. [n]"Do not thou to another which thou wouldest not have done to thyself." Dictamen applies it to him, and dictates this or the like: Regulus, thou wouldst not another man should falsify his oath, or break promise with thee: conscience concludes, therefore, Regulus, thou dost well to perform thy promise, and oughtest to keep thine oath. More of this in Religious Melancholy.

Subsect. XI.—*Of the Will.*

Will is the other power of the rational soul, [o]"which covets or avoids such things as have been before judged and apprehended by the understanding." If good, it approves; if evil, it abhors it: so that his object is either good or evil. Aristotle calls this our rational appetite; for as, in the sensitive, we are moved to good or bad by our appetite, ruled and directed by sense; so in this we are carried by reason. Besides, the sensitive appetite hath a particular object, good or bad; this an universal, immaterial: that respects only things delectable and pleasant; this honest. Again, they differ in liberty. The

[l] Nihil in intellectu, quod non prius fuerat in sensu. Velcurio. [m] The pure part of the conscience.
[n] Quod tibi fieri non vis, alteri ne feceris. [o] Res ab intellectu monstratas recipit, vel rejicit; approbat vel improbat, Philip. Ignoti nulla cupido.

appetite seeing an object, if it be a convenient good, cannot but desire
vil, avoid it: but this is free in his essence, [p]"much now depraved,
l, and fallen from his first perfection; yet in some of his operations
," as to go, walk, move at his pleasure, and to choose whether it will
t do, steal or not steal. Otherwise, in vain were laws, deliberations,
tions, counsels, precepts, rewards, promises, threats and punishments:
should be the author of sin. But in [q]spiritual things we will no good,
evil (except we be regenerate, and led by the Spirit), we are egged on
natural concupiscence, and there is ἀταξία, a confusion in our powers,
hole will is averse from God and his law," not in natural things only,
t and drink, lust, to which we are led headlong by our temperature
rdinate appetite,

> [r]"Nec nos obniti contra, nec tendere tantùm
> Sufficimus,———"

ot resist, our concupiscence is originally bad, our heart evil, the seat of
tions captivates and enforceth our will. So that in voluntary things
verse from God and goodness, bad by nature, by [t]ignorance worse,
liscipline, custom, we get many bad habits: suffering them to domi-
tyrannize over us; and the devil is still ready at hand with his evil
ns, to tempt our depraved will to some ill-disposed action, to precipi-
destruction, except our will be swayed and counterpoised again with
ine precepts, and good motions of the spirit, which many times restrain,
nd check us, when we are in the full career of our dissolute courses.
l corrected himself, when he had Saul at a vantage. Revenge and
ere as two violent oppugners on the one side; but honesty, religion,
od, withheld him on the other.

tions of the will are *velle* and *nolle*, to will and nill: which two words
end all, and they are good or bad, accordingly as they are directed,
e of them freely performed by himself; although the Stoics absolutely
and will have all things inevitably done by destiny, imposing a fatal
upon us, which we may not resist; yet we say that our will is free
t of us, and things contingent, howsoever in respect of God's deter-
ounsel, they are inevitable and necessary. Some other actions of the
performed by the inferior powers, which obey him, as the sensitive
ing appetite; as to open our eyes, to go hither and thither, not to touch
o speak fair or foul: but this appetite is many times rebellious in us,
not be contained within the lists of sobriety and temperance. It was
d) once well agreeing with reason, and there was an excellent consent
nony between them, but that is now dissolved, they often jar, reason is
e by passion: *Fertur equis auriga, nec audit currus habenas*, as so
ld horses run away with a chariot, and will not be curbed. We know
nes what is good, but will not do it, as she said,

> [u]"Trahit invitum nova vis, aliudque cupido,
> Mens aliud suadet,———"

nsels one thing, reason another, there is a new reluctancy in men.
c possum, cupiens, non esse quod odi. We cannot resist, but as
confessed to her nurse, [x]*quæ loqueris, vera sunt, sed furor suggerit*
ra: she said well and true, she did acknowledge it, but headstrong
nd fury made her to do that which was opposite. So David knew the
of his fact, what a loathsome, foul, crying sin adultery was, yet

ion. Operationes plerumque feræ, etsi libera sit illa in essentia sua. [q] In civilibus libera,
piritualibus Osiander. [r] Tota voluntas aversa à Deo. Omnis homo mendax. [s] Virg.
ither able to contend against them, nor only to make way" [t] Vel propter ignorantiam, quod
non sit instructa mens ut debuit, aut divinis præceptis exculta. [u] Med. Ovid. [x] Ovid.
pp.

notwithstanding, he would commit murder, and take away another man's wife, enforced against reason, religion, to follow his appetite.

Those natural and vegetal powers are not commanded by will at all; for "who can add one cubit to his stature?" These other may, but are not: and thence come all those headstrong passions, violent perturbations of the mind, and many times vicious habits, customs, feral diseases; because we give so much way to our appetite, and follow our inclination, like so many beasts. The principal habits are two in number, virtue and vice, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the ethics, and are, indeed, the subject of moral philosophy.

MEMB. III.

SUBSECT. I.—*Definition of Melancholy, Name, Differences.*

HAVING thus briefly anatomized the body and soul of man, as a preparative to the rest; I may now freely proceed to treat of my intended object, to man's capacity; and after many ambages, perspicuously define what this melancholy is, show his name and differences. The name is imposed from the matter, and disease denominated from the material cause: as Bruel observes, Μελαγχολια *quasi* Μελαινα χολη, from black choler. And whether it be a cause or an effect, a disease or symptom, let Donatus Altomarus and Salvianus decide; I will not contend about it. It hath several descriptions, notations, and definitions. [y]Fracastorius, in his second book of intellect, calls them melancholy, "whom abundance of that same depraved humour of black choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding." [x]Melanelius out of Galen, Ruffus, Ætius, describe it to be "a bad and peevish disease, which makes men degenerate into beasts:" [w]Galen, "a privation or infection of the middle cell of the head," &c. defining it from the part affected, which [a]Hercules de Saxoniâ approves, *lib.* 1. *cap.* 16. calling it "a depravation of the principal function:" Fuschius, *lib.* 1. *cap.* 23. Arnaldus Breviar. *lib.* 1. *cap.* 18. Guianerius, and others: "By reason of black choler," Paulus adds. Halyabbas simply calls it a "commotion of the mind." Aretæus, "[b]a perpetual anguish of the soul, fastened on one thing, without an ague;" which definition of his, *Mercurialis de affect. cap. lib.* 1. *cap.* 10. taxeth, but Ælianus Montaltus defends, *lib. de morb. cap.* 1. *de Melan.* for sufficient and good. The common sort define it to be "a kind of dotage without a fever, having for his ordinary companions, fear and sadness, without any apparent occasion. So doth Laurentius, *cap.* 4. Piso, *lib.* 1. *cap.* 43. Donatus Altomarus, *cap.* 7. *art. medic.* Jacchinus, *in com. in lib.* 9. Rhasis ad Almansor, *cap.* 15. Valesius *exerc.* 17. Fuschius, *institut.* 3. *sec.* 1. *c.* 11. &c., which common definition, howsoever approved by most, [c]Hercules de Saxoniâ will not allow of, nor David Crucius, *Theat. morb. Herm. lib.* 2. *cap.* 6. he holds it insufficient: "as [d]rather showing what it is not, than what it is:" as omitting the specific difference, the phantasy and brain: but I descend to particulars. The *summum genus* is "dotage, or anguish of the mind," saith Aretæus; "of the principal parts," Hercules de Saxoniâ adds, to distinguish it from cramp and palsy, and such diseases as belong to the outward sense and motion.

[y] Melancholicos vocamus, quos exuberantia vel pravitas Melancholiæ ita male habet, ut inde insanire vel in omnibus, vel in pluribus iisque manifestis sive ad rectam rationem, voluntatem pertinent, vel ad rationem, vel intellectûs operationes. [x] Pessimum et pertinacissimum morbum qui homines in bruta degenerare cogit. [w] Panth. med. [b] Angor animi in una contentione defixus, absque febre. [a] Cap. 16. 1.
[c] Eorum definitio morbus quid non sit potius quam quid sit, explicat.

red] * to distinguish it from folly and madness (which Montaltus makes *nimi*, to separate) in which those functions are not depraved, but rather ed; [without an ague] is added by all, to separate it from phrensy, and elancholy which is in a pestilent fever. (Fear and sorrow) make it rom madness: [without a cause] is lastly inserted, to specify it from all ordinary passions of [fear and sorrow]. We properly call that dotage, urentius interprets it, "when some one principal faculty of the mind, gination, or reason, is corrupted, as all melancholy persons have." It is t a fever, because the humour is most part cold and dry, contrary to ction. Fear and sorrow are the true characters and inseparable com- s of most melancholy, not all, as Her. de Saxoniâ, *Tract. de posthumo ncholia, cap.* 2. well excepts; for to some it is most pleasant, as to laugh most part; some are bold again, and free from all manner of d grief, as hereafter shall be declared.

Subsect. II.—*Of the Part affected. Affection. Parties affected.*

e difference I find amongst writers, about the principal part affected disease, whether it be the brain, or heart, or some other member. Most pinion that it is the brain: for being a kind of dotage, it cannot other- but that the brain must be affected, as a similar part, be it by * con- essence, not in his ventricles, or any obstructions in them, for then it e an apoplexy, or epilepsy, as [f] Laurentius well observes, but in a cold, emperature of it in his substance, which is corrupt and become too too dry, or else too hot, as in madmen, and such as are inclined to it: [g] Hippocrates confirms, Galen, the Arabians, and most of our new Marcus de Oddis (in a consultation of his, quoted by [h] Hildesheim) others there cited are of the contrary part; because fear and sorrow, e passions, be seated in the heart. But this objection is sufficiently d by [i] Montaltus, who doth not deny that the heart is affected (as elius proves out of Galen) by reason of his vicinity, and so is the mid- many other parts. They do *compati*, and have a fellow feeling by of nature: but forasmuch as this malady is caused by precedent tion, with the appetite, to whom spirits obey, and are subject to those l parts, the brain must needs primarily be misaffected, as the seat of and then the heart, as the seat of affection. [l] Cappivaccius and Mercu- ve copiously discussed this question, and both conclude the subject is er brain, and from thence it is communicated to the heart and other parts, which sympathize and are much troubled, especially when it by consent, and is caused by reason of the stomach, or myrach, as the ns term it, whole body, liver, or [m] spleen, which are seldom free, pylo- seraic veins, &c. For our body is like a clock, if one wheel be amiss, rest are disordered; the whole fabric suffers: with such admirable l harmony is a man composed, such excellent proportion, as Ludovicus in his Fable of Man hath elegantly declared.

nany doubts almost arise about the [n] affection, whether it be imagination on alone, or both, Hercules de Saxoniâ proves it out of Galen, Ætius, tomarus, that the sole fault is in [o] imagination. Bruel is of the same

[m] functiones imminuuntur, in fatuitate, tolluntur in mania, depravantur solum in melancholia. Sax. cap. 1. tract. de Melanch. [n] Cap. 4. de mel. [o] Per consensum sive per essentiam. de mel. [f] Sec. 7. de mor. vulgar. lib. 6. [g] Spicel. de melancholia. [i] Cap. 3. de mel. pars rebrum sive per consensum, sive per cerebrum contingat, et procerum auctoritate et ratione [k] Lib. de Mel. Cor vero vicinitatis ratione unà afficitur, acceptum transversum ac stomachus all spina, &c. [l] Lib. 1. cap. 10. Subjectum est cerebrum interius. [m] Raro quisquam tumorem nis, qui hoc morbo afficitur, Piso. Quis affectus. [n] See Donat. ab Altomar. [o] Facultas imagi- n cogitandi, nec memorandi locus hic.

mind: Montaltus in his 2 *cap.* of Melancholy confutes this tenet of their, illustrates the contrary by many examples: as of him that thought him shell-fish, of a nun, and of a desperate monk that would not be persuaded that he was damned; reason was in fault as well as imagination, which not correct this error: they make away themselves oftentimes, and supp many absurd and ridiculous things. Why doth not reason detect the fal settle and persuade, if she be free? [p] Avicenna therefore holds both corr to whom most Arabians subscribe. The same is maintained by [q] Arta [r] Gorgonius, Guianerius, &c. To end the controversy, no man doubt imagination, but that it is hurt and misaffected here; for the other, I de mine with [s] Albertinus Bottonus, a doctor of Padua, that it is first in "im gination, and afterwards in reason; if the disease be inveterate, or as it more or less of continuance; but by accident," as [t] Herc. de Saxonia sai "faith, opinion, discourse, ratiocination, are all accidentally depraved by default of imagination."

Parties affected.] [u] To the part affected, I may here add the parties, whi shall be more opportunely spoken of elsewhere, now only signified. Such have the moon, Saturn, Mercury misaffected in their genitures, such as li in over cold, or over hot climes: such as are born of melancholy parents; offend in those six non-natural things, are black, or of a high sanguine c plexion, [t] that have little heads, that have a hot heart, moist brain, hot and cold stomach, have been long sick: such as are solitary by nature, students, given to much contemplation, lead a life out of action, are [illegible] ject to melancholy. Of sexes both, but men more often; yet [u] wo affected are far more violent, and grievously troubled. Of seasons of the autumn is most melancholy. Of peculiar times: old age, fro natural melancholy is almost an inseparable accident; but this artifici is more frequent in such as are of a [x] middle age. Some assign Gariopontus 30. Jubertus excepts neither young nor old from th titious. Daniel Sennertus involves all of all sorts, out of common ex [y] *in omnibus omnino corporibus cujuscunque constitutionis dominatur.* and Aretius † ascribe into the number "not only [z] discontented, passio miserable persons, swarthy, black; but such as are most merry and scoffers, and high coloured." "Generally," saith Rhasis, [a] "the finest most generous spirits, are before other obnoxious to it;" I cannot ex complexion, any condition, sex, or age, but [b] fools and Stoics, which ing to [c] Synesius, are never troubled with any manner of passion Anacreon's *cicada, sine sanguine et dolore; similes ferè diis sunt.* vindicates fools from this melancholy catalogue, because they have m moist brains and light hearts; [d] they are free from ambition, envy, sh fear; they are neither troubled in conscience, nor macerated with which our whole life is most subject.

Subsect. III.—*Of the Matter of Melancholy.*

Of the matter of melancholy, there is much question betwixt Av Galen, as you may read in [e] Cardan's Contradictions, [f] Valesius' Contr

[p] Lib. 3. Fen. 1. Tract. 4. cap. 8. [q] Lib. 3. cap. 5. [r] Lib. Med. cap. 19. part. 2. Trac. [s] Hildesheim spicel. 2 de Melanc. fol. 207, et fol. 127. Quandoque etiam rationalis si affectus i sit. [t] Lib. posthumo de Melanc. edit. 1620 deprivatur fides, discursus, opinio, &c., per vitia tionis, ex Accidenti. [u] Qui parvum caput habent, insensati plerique sunt. Arist. in phys [x] Areteus, lib. 3. cap. 5. [y] Qui propè statum sunt. Aret. Mediis convenit ætatibus, Piso. [z] De [a] Primus ad Melancholiam non tam mœstus sed et hilares, jocosi, cachinnantes, irrisores, et, qui prærubri sunt. † Lib. 1. part. 2. cap. 11. [b] Qui sunt subtilis ingenii, et multæ perspicacitat incidunt in Melancholiam, lib. 1. cont. Tract. 9. [c] Nunquam sanitate mentis excidit aut dolo Erasm. [d] In laud. calvit. [d] Vacant conscientiæ carnificina, nec pudefiunt, nec verentur, rantur millibus curarum, quibus tota vita obnoxia est. [e] Lib. 1. tract. 3. contradic. 18. [f] Lib.

nus, Prosper Calenus, Cappivaccius, [g] Bright, [h] Ficinus, that have
either whole tracts, or copiously of it, in their several treatises of
bject. [i] "What this humour is, or whence it proceeds, how it is engen-
n the body, neither Galen, nor any old writer, hath sufficiently dis-
as Jacchinus thinks: the Neoterics cannot agree. Montanus, in his
tations, holds melancholy to be material or immaterial: and so doth
nus: the material is one of the four humours before mentioned, and
l. The immaterial or adventitious, acquisite, redundant, unnatural,
al; which * Hercules de Saxoniâ will have reside in the spirits alone,
proceed from a "hot, cold, dry, moist distemperature, which, without
, alter the brain and functions of it. Paracelsus wholly rejects and
this division of four humours and complexions, but our Galenists
ly approve of it, subscribing to this opinion of Montanus.
material melancholy is either simple or mixed; offending in quantity or
, varying according to his place, where it settleth, as brain, spleen,
c veins, heart, womb, and stomach; or differing according to the mix-
those natural humours amongst themselves, or four unnatural adust
s, as they are diversely tempered and mingled. If natural melancholy
in the body, which is cold and dry, "so that it be more [k] than the
well able to bear, it must needs be distempered," saith Faventius,
iseased;" and so the other, if it be depraved, whether it arise from
er melancholy of choler adust, or from blood, produceth the like effects,
as Montaltus contends, if it come by adustion of humours, most part
dry. Some difference I find, whether this melancholy matter may be
ered of all four humours, about the colour and temper of it. Galen
may be engendered of three alone, excluding phlegm, or pituita, whose
ertion [l] Valesius and Menardus stiffly maintain, and so doth [m] Fuschius,
tus, [n] Montanus. How (say they) can white become black? But Her-
Saxoniâ, *lib. post. de mela. c.* 8, and [o] Cardan are of the opposite part
be engendered of phlegm, *etsi rarò contingat*, though it seldom come
, so is [p] Guianerius and Laurentius, c. 1. with Melanct. in his Book de
, and Chap. of Humours; he calls it Asininam, dull, swinish melan-
and saith that he was an eye-witness of it: so is [q] Wecker. From
holy adust ariseth one kind; from choler another, which is most brutish;
r from phlegm, which is dull; and the last from blood, which is best.
e some are cold and dry, others hot and dry, [r] varying according to
ixtures, as they are intended, and remitted. And indeed as Rodericus
. cons. 12. 1. determines, ichors, and those serous matters being thick-
ecome phlegm, and phlegm degenerates into choler, choler adust becomes
osa melancholia, as vinegar out of purest wine putrefied or by exhalation
r spirits is so made, and becomes sour and sharp; and from the sharp-
this humour proceeds much waking, troublesome thoughts and dreams,
that I conclude as before. If the humour be cold, it is, saith [s] Faven-
"a cause of dotage, and produceth milder symptoms: if hot, they are
ving mad, or inclining to it." If the brain be hot, the animal spirits
; much madness follows, with violent actions: if cold, fatuity and sot-
s, [t] Cappivaccius. [u] "The colour of this mixture varies likewise according

t, ca. 16. [h] Lib. 1. cap. 6. de sanit. tuenda. [i] Quisve aut qualis sit humor, aut quæ istius
æ et quomodo gignantur in corpore, scrutandum, hâc enim re multi veterum laboraverunt, nec
ipere ex Galeno sententiam ob loquendi varietatem. Leon. Jacch. com. in 9. Rhasis cap. 15. cap. 16.
sis. * Lib. posthum. de Melan. edit. Venetiis 1620. cap. 7 et 8. Ab intemperie calida, humida,
[k] Secundum magis aut minus si in corpore fuerit, ad intemperiem plusquam corpus salubriter
erit: inde corpus morbosum efficitur. [l] Lib. 1. controvers. cap. 21. [m] Lib. 1. sect. 4.
[n] Concil. 26. [o] Lib. 2. contradic. cap. 11. [p] De feb. tract. diff. 2. cap. 1. non est negandum
eri Melancholicos. [q] In Syntax. [r] Varie aduritur, et miscetur, unde variæ amentium species,
[s] Humor frigidus delirii causa, furoris calidus, &c. [t] Lib. 1. cap. 10. de affect. cap.
it hic humor, aliquando supercalefactus, aliquando superfrigefactus, ca. 7.

to the mixture, be it hot or cold; 'tis sometimes black, sometimes not, Altomarus. The same [x]Melanelius proves out of Galen; and Hippocrates in his Book of Melancholy (if at least it be his), giving instance in a burning coal, "which when it is hot, shines; when it is cold, looks black; and so doth the humour." This diversity of melancholy matter produceth diversity of effects. If it be within the [y]body, and not putrefied, it causeth black jaundice; if putrefied, a quartan ague; if it break out to the skin, leprosy; if to parts, several maladies, as scurvy, &c. If it trouble the mind; as it is diversely mixed, it produceth several kinds of madness and dotage: of which in their place.

Subsect. IV.—*Of the species or kinds of Melancholy.*

When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding melancholy and madness, as [z]Heurnius, Guianerius, Gordonius, Salustius, Salvianus, Jason Prateusis, Savanarola, that will have madness no other than melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as Ruffus Ephesius, an old writer, Constantinus Africanus, Aretæus, [a] Aurelianus, [b]Paulus Ægineta: others acknowledge a multitude of kinds, and leave them indefinite, as Ætius in his Tetrabiblos, [c]Avicenna, *lib.* 3. *Fen.* 1. *Tract.* 4. *cap.* 18. Arculanus, *cap.* 16. *in* 9. Rasis, Montanus, *med. part.* 1. "[d]If natural melancholy be adust, it maketh one kind; if blood, another; if choler, a third, differing from the first; and so many several opinions there are about the kinds, as there be men themselves." [e] Hercules de Saxoniâ sets down two kinds, "material and immaterial; one from spirits alone, the other from humours and spirits." Savanarola, *Rub.* 11. *Tract.* 6. *cap.* 1. *de ægritud. capitis*, will have the kinds to be infinite; one from the myrach, called myrachialis of the Arabians; another stomachalis, from the stomach; another from the liver, heart, womb, hemrods: [g]"one beginning, another consummate." Melanchthon seconds him, [f]"as the humour is diversely adust and mixed, so are the species divers;" but what these men speak of species I think ought to be understood of symptoms, and so doth [g]Arculanus interpret himself: infinite species, *id est*, symptoms; and in that sense, as Jo. Gorrheus acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kinds by reason of their seat; head, body, and hypochondries. This threefold division is approved by Hippocrates in his Book of Melancholy (if it be his, which some suspect), by Galen, *lib.* 3. *de loc. affectis, cap.* 6., by Alexander, *lib.* 1. *cap.* 16., Rasis, *lib.* 1. *Continent. Tract.* 9. *lib.* 1. *cap.* 16., Avicenna, and most of our new writers. Th. Erastus makes two kinds; one perpetual, which is head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds, with Rodericus à Castro, *de morbis mulier. lib.* 2. *cap.* 3., and Lod. Mercatus, who, in his second book *de mulier. affect. cap.* 4., will have that melancholy of nuns, widows, and more ancient maids, to be a peculiar species of melancholy differing from the rest: some will reckon enthusiasts, extatical and demoniacal persons to this rank, adding [h]love melancholy to the first, and lycanthropia. The most received division is into

[x] Humor hic niger aliquando præter modum calefactus, et alias refrigeratus evadit: nam [illegible] carbonibus ei quid simile accidit, qui durante flamma pellucidissime candent, eâ extincta prorsus [illegible] cunt. Hippocrates. [y] Guianerius, diff. 2. cap. 7. [z] Non est mania, nisi extensa melancholia. [a] Cap. 6. lib. 1. [b] 2. Ser. 2. cap. 9. Morbus hic est omnifarius. [c] Species indefinitæ sunt. [d] Si adurat naturalis melancholia, alia fit species, si sanguis alia, si flavabilis alia, diversa à primis: maxima est inter has differentia, et tot Doctorum sententiæ, quot ipsi numero sunt. [e] Tract. de mel. cap. 7. [f] Quemadmodum incipiens quædam consummata. [g] Cap. de humor. lib. de anima. variè aduritur et miscetur ipsa melancholia, unde variæ amentium species. [h] Cap. 16. in 9. Rasis. [i] Laurentius, cap. 4. de mel.

kinds. The first proceeds from the sole fault of the brain, and is called melancholy; the second sympathetically proceeds from the whole body, the whole temperature is melancholy: the third ariseth from the bowels, spleen, or membrane, called mesenterium, named hypochondriacal or y melancholy, which [l] Laurentius subdivides into three parts, from those members, hepatic, splenetic, meseraic. Love melancholy, which Avicenna Ilisha: and Lycanthropia, which he calls cucubuthe, are commonly ded in head melancholy; but of this last, which Gerardus de Solo calls reus, and most knight melancholy, with that of religious melancholy, *virm et viduarum*, maintained by Rod. à Castro and Mercatus, and the other s of love melancholy, I will speak of apart by themselves in my third parn. The three precedent species are the subject of my present discourse, h I will anatomize and treat of through all their causes, symptoms, cures, her and apart; that every man that is in any measure affected with this ly, may know how to examine it in himself, and apply remedies unto it. is a hard matter, I confess, to distinguish these three species one from the to express their several causes, symptoms, cures, being that they are so confounded amongst themselves, having such affinity, that they can be discerned by the most accurate physicians; and so often intermixed ther diseases that the best experienced have been plunged. Montanus 26, names a patient that had this disease of melancholy and caninus tus both together; and *consil.* 23, with vertigo, [l] Julius Cæsar Claudith stone, gout, jaundice. Trincavellius with an ague, jaundice, caninus tus, &c. [m] Paulus Regoline, a great doctor in his time, consulted in this was so confounded with a confusion of symptoms, that he knew not to kind of melancholy to refer it. [n] Trincavellius, Fallopius, and Francan- famous doctors in Italy, all three conferred with about one party, at the ime, gave three different opinions. And in another place, Trincavellius demanded what he thought of a melancholy young man to whom he was or, ingenuously confessed that he was indeed melancholy, but he knew what kind to reduce it. In his seventeenth consultation there is the like eement about a melancholy monk. Those symptoms, which others e to misaffected parts and humours, * Herc. de Saxoniâ attributes wholly tempered spirits, and those immaterial, as I have said. Sometimes they t well discern this disease from others. In Reinerus Solinander's coun- (*Sect. consil.* 5.) he and Dr. Brande both agreed, that the patient's disease ypochondriacal melancholy. Dr. Matholdus said it was asthma, and ng else. [o] Solinander and Guarionius, lately sent for to the melancholy of Cleve, with others, could not define what species it was, or agree gst themselves. The species are so confounded, as in Cæsar Claudinus his fourth consultation for a Polonian Count, in his judgment [p] "he laboured d melancholy, and that which proceeds from the whole temperature both be. I could give instance of some that have had all three kinds *semel et* , and some successively. So that I conclude of our melancholy species. nany politicians do of their pure forms of commonwealths, monarchies, cracies, democracies, are most famous in contemplation, but in practice are temperate and usually mixed, (so ‡ Polybius informeth us) as the læmonian, the Roman of old, German now, and many others. What cians say of distinct species in their books it much matters not, since that ir patients' bodies they are commonly mixed. In such obscurity, there- variety and confused mixture of symptoms, causes, how difficult a thing is

13. [l] 430. et 116. consult. consil. 12. [m] Hildesheim, spicil. 2. fol. 166. [n] Trincavellius consil. 15. et 16. * Cap. 13. tract. posth. de melan. [o] Guarion. cons. med. 2. [p] Laboravit ntiam et a toto corpore. † Machiavel, &c. Smithus de rep. Angl. cap. 8. lib. 1. Buscoldus polit. discurs. 3. cap. 7. Arist. 1. 3. polit. cap. ult. Keckerm. alii, &c. ‡ Lib. 6.

it to treat of several kinds apart; to make any certainty or distinctio so many casualties, distractions, when seldom two men shall be like *per omnia?* 'Tis hard, I confess, yet nevertheless I will adventure the midst of these perplexities, and, led by the clue or thread of writers, extricate myself out of a labyrinth of doubts and errors, an ceed to the causes.

SECT. II. MEMB. I.

SUBSECT. I.—*Causes of Melancholy. God a cause.*

"IT is in vain to speak of cures, or think of remedies, until such ti have considered of the causes," so [q] Galen prescribes Glauco: and t mon experience of others confirms that those cures must be imperfe and to no purpose, wherein the causes have not first been searched, a per Calenius well observes in his tract *de atrâ bile* to Cardinal Cæsiu much that [s] "Fernelius puts a kind of necessity in the knowledge of th and without which it is impossible to cure or prevent any manner of Empirics may ease, and sometimes help, but not thoroughly root out; *causâ tollitur effectus*, as the saying is, if the cause be removed, the likewise vanquished. It is a most difficult thing (I confess) to be ab cern these causes whence they are, and in such [t] variety to say what th ning was. "He is happy that can perform it aright. I will adve guess as near as I can, and rip them all up, from the first to the last, and particular, to every species, that so they may the better be descr

General causes, are either supernatural, or natural. "Supernat from God and his angels, or by God's permission from the devil" ministers. That God himself is a cause for the punishment of satisfaction of his justice, many examples and testimonies of holy Sc make evident unto us, Ps. cvii. 17. "Foolish men are plagued f offence, and by reason of their wickedness." Gehazi was struck leprosy, 2 Reg. v. 27. Jehoram with dysentery and flux, and great of the bowels, 2 Chron. xxi. 15. David plagued for numbering hi 1 Par. 21. Sodom and Gomorrah swallowed up. And this disease liarly specified, Psalm cxxvii. 12. "He brought down their heart heaviness." Deut. xxviii. 28. "He struck them with madness, blind astonishment of heart." [x] "An evil spirit was sent by the Lord up to vex him." [y] Nebuchadnezzar did eat grass like an ox, and his "h made like the beasts of the field." Heathen stories are full of such ments. Lycurgus, because he cut down the vines in the country, Bacchus driven into madness: so was Pentheus and his mother A neglecting their sacrifice. [a] Censor Fulvius ran mad for untiling temple, to cover a new one of his own, which he had dedicated to "[b] and was confounded to death, with grief and sorrow of heart." Xerxes would have spoiled [c] Apollo's temple at Delphos of those infini it possessed, a terrible thunder came from heaven and struck four t men dead, the rest ran mad. [d] A little after, the like happened to lightning, thunder, earthquakes, upon such a sacrilegious occasion. may believe our pontifical writers, they will relate unto us many str

[q] Primo artis curativæ. [r] Nostri primum sit propositi affectionum causas indagare; ne videtur, nam alioqui earum curatio manca et inutilis esset. [s] Path. l. b 1. cap. 11. Rerum causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcavere licet. morbi varietas ac differentia, ut non facile dignoscatur unde initium morbus sumpserit. [t] Felix qui potuit rerum cognoscere causas. [x] 1 Sam. xvi. 14. [y] Dan. v. 21. [a] lib. 2. cap. 5. [b] Mente captus, et summo animi mœrore consumptus. [c] Munster. cap. 43. de cœlo substernebantur, tanquam insani de saxis præcipitati, &c. [d] Livius lib.

igious punishments in this kind, inflicted by their saints. How *Clodo- sometime King of France, the son of Dagobert, lost his wits for unco- g the body of St. Denis: and how a [c]sacrilegious Frenchman, that would stolen a silver image of St. John, at Birgburge, became frantic on a sud- raging, and tyrannising over his own flesh: of a [d] Lord of Rhadnor, that ng from hunting late at night, put his dogs into St. Avan's church, n Avan they called it) and rising betimes next morning, as hunters use , found all his dogs mad, himself being suddenly stricken blind. Of dates an [e]Armenian king, for violating some holy nuns, that was punished ke sort, with loss of his wits. But poets and papists may go togther for lous tales; let them free their own credits: howsoever they feign of their esis, and of their saints, or by the devil's means may be deluded; we find ne, that *ultor a tergo Deus*, "[f] He is God the avenger," as David styles ; and that it is our crying sins that pull this and many other maladies ur own heads. That he can by his angels, which are his ministers, strike heal (saith [g]Dionysius) whom he will; that he can plague us by his ures, sun, moon, and stars, which he useth as his instruments, as a hus- man (saith Zanchius) doth a hatchet: hail, snow, winds, &c. "[h] *Et con- ti veniunt in classica venti:*" as in Joshua's time, as in Pharaoh's reign gypt; they are but as so many executioners of his justice. He can make proudest spirits stoop, and cry out with Julian the apostate, *Vicisti, Æe:* or with Apollo's priest in [i]Chrysostom, *O cœlum! ô terra! unde s hic?* What an enemy is this? And pray with David, acknowledging power, "I am weakened and sore broken, I roar for the grief of mine t, mine heart panteth," &c. Psalm xxxviii. 8. "O Lord rebuke me not ine anger, neither chastise me in thy wrath," Psalm xxxviii. 1. "Make to hear joy and gladness, that the bones which thou hast broken, may ce," Psalm li. 8; and verse 12, "Restore to me the joy of thy salvation, stablish me with thy free spirit." For these causes belike [k]Hippocrates ld have a physician take special notice whether the disease come not from ine supernatural cause, or whether it follow the course of nature. But is farther discussed by Fran. Valesius de sacr. philos: cap. 8. [l]Fernelius, [m]J. Cæsar Claudinus, to whom I refer you, how this place of Hippocrates be understood. Paracelsus is of opinion, that such spiritual diseases so he calls them) are spiritually to be cured, and not otherwise. Ordinary is in such cases will not avail: *Non est reluctandum cum Deo* (we must struggle with God). When that monster-taming Hercules overcame all e Olympics, Jupiter at last in an unknown shape wrestled with him; ictory was uncertain, till at length Jupiter descried himself, and Hercules ed. No striving with supreme powers. *Nil juvat immensos Cratero ittere montes*, physicians and physic can do no good,* "we must submit lves unto the mighty hand of God," acknowledge our offences, call to him ercy. If he strike us, *una eademque manus vulnus opemque feret*, as it h them that are wounded with the spear of Achilles, he alone must otherwise our diseases are incurable, and we not to be relieved.

ECT. II.—*A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.*

ow far the power of spirits and devils doth extend, and whether they ause this, or any other disease, is a serious question, and worthy to be

ain. 1. 3. c. 4. quod Dionysii corpus discooperuerat, in insaniam incidit. [c]Idem lib. 9. sub. Carol. 6. m contemptor, templi foribus effractis, dum D. Johannis argenteum simulacrum rapere contendit, rum aversâ facie dorsum ei versat, nec mora sacrilegus mentis inops, atque in semet insaniens in artus desævit. [d]Giraldus Cambrensis lib. 1. c. 1. Itinerar. Cambriæ. [e]Delrio tom. 3. lib. 6. quæst. 3. [f]Psal. xliv. 1. [g]Lib. 8. cap. de Hierar. [h]Claudian. [i]De Babilâ Martyre. ap. 5. prog. [k]Lib. 1. de Abditis rerum causis. [m]Respons. med. 12. resp. *1 Pet. v. 6.

sufficient to apprehend them; yet, as in the rest, I will adventure to
thing to this point. In former times, as we read Acts xxiii., the
denied that there were any such spirits, devils, or angels. So did
physician, the Peripatetics, even Aristotle himself, as Pomponati
maintains, and Scaliger in some sort grants. Though Dandinus the J
in lib. 2. de animâ, stiffly denies it; *substantiæ separatæ* and intelli
the same which Christians call angels, and Platonists devils, for the
the spirits, *dæmones*, be they good or bad angels, as Julius Pollux On
lib. 1. cap. 1. observes. Epicures and atheists are of the same mind
because they never saw them. Plato, Plotinus, Porphyrius, Jamblichu
insisting in the steps of Trismegistus, Pythagoras and Socrates,
doubt of it: nor Stoics, but that there are such spirits, though m
from the truth. Concerning the first beginning of them, the [o]T
say that Adam had a wife called Lilis, before he married Eve, and
begat nothing but devils. The Turks' [p]Alcoran is altogether as a
ridiculous in this point: but the Scripture informs us Christians, ho
the chief of them, with his associates, [q] fell from heaven for his pride
tion; created of God, placed in heaven, and sometimes an angel of
cast down into the lower aerial sublunary parts, or into hell, "and
into chains of darkness (2 Pet. ii. 4.), to be kept unto damnation."

Nature of Devils.] There is a foolish opinion which some hold,
are the souls of men departed, good and more noble were deified,
grovelled on the ground, or in the lower parts, and were devils,
with Tertullian, Porphyrius the philosopher, M. Tyrius ser. 27
"These spirits," he †saith, "which we call angels and devils, are n
souls of men departed, which either through love and pity of their f
living, help and assist them, or else persecute their enemies, whom th
as Dido threatened to persecute Æneas:

> "Omnibus umbra locis adero: dabis, improbe, pœnas."
>
> "My angry ghost arising from the deep,
> Shall haunt thee waking, and disturb thy sleep;
> At least my shade thy punishment shall know,
> And Fame shall spread the pleasing news below."

They are (as others suppose) appointed by those higher powers to
from their nativity, and to protect or punish them as they see cause
called *boni et mali Genii* by the Romans. Heroes, lares, if good, l
larvæ if bad, by the Stoics, governors of countries, men, cities, saith ‡
*Deos appellant qui ex hominum numero justè ac prudentèr vitæ curri
nato, pro numine, postea ab hominibus præditi fanis et ceremoniis vul
tuntur, ut in Ægypto Osyris, &c. Præstites*, Capella calls them

[o] Lib. 1. c. 7. de orbis concordia. In nullâ re major fuit altercatio, major obscuritas, min
concordia, quàm de dæmonibus et substantiis separatis. [*] Lib. 3. de Trinit. cap. 1.
Genesin, lib. 4. in cap. 3. v. 23. [p] See Strozzius Cicogna omnifariæ. Mag. lib. 2. c. 15.
Bredenbachius. [q] Angelus per superbiam separatus à Deo, qui in veritate non stetit. Ang
aliud sunt Dæmones quam nudæ animæ quæ corpore deposito priorem miserati vitam, cogni
commoti misericordia, &c. ‡ De Deo Socratis. All those mortals are called gods, who
life being prudently guided and governed, are honoured by men with temples and sacrifices
Ægypt, &c.

ected particular men as well as princes," Socrates had his *Dæmonium rninum et ignium*, which of all spirits is best, *ad sublimes cogitationes ium erigentem*, as the Platonists supposed; Plotinus his, and we Christians assisting angel, as Andreas Victorellus, a copious writer of this subject, ovicus de La-Cerda, the Jesuit, in his voluminous tract *de Angelo Custode*, chius, and some divines think. But this absurd tenet of Tyreus, Proclus utes at large in his book *de Animâ et dæmone.*

Psellus, a Christian, and sometimes tutor (saith Cuspinian) to Michael spinatius, Emperor of Greece, a great observer of the nature of devils, holds are * corporeal, and have " aerial bodies, that they are mortal, live and (which Martianus Capella likewise maintains, but our christian philoso- s explode) " that ‡they are nourished and have excrements, they feel pain ey be hurt (which Cardan confirms, and Scaliger justly laughs him to n for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or ken:" and if their bodies be cut, with admirable celerity they come ther again. Austin, in Gen. lib. iii. lib. arbit., approves as much, *mutata corpora in deteriorem qualitatem aeris spissioris*, so doth Hierome. Com- t. in epist. ad Ephes. cap. 3, Origen, Tertullian, Lactantius, and many ent fathers of the Church: that in their fall their bodies were changed into ore aerial and gross substance. Bodine, lib. 4, Theatri Naturæ, and David sius, Hermeticæ Philosophiæ, lib. i. cap. 4, by several arguments proves els and spirits to be corporeal: *quicquid continetur in loco Corporeum est; piritus continetur in loco*, ergo.* *Si spiritus sunt quanti, erunt Corporei: unt quanti*, ergo. *Sunt finiti*, ergo *quanti, &c.* † Bodine goes farther and will have these, *Animæ separatæ genii*, spirits, angels, devils, and so vise souls of men departed, if corporeal (which he most eagerly contends) of some shape, and that absolutely round, like Sun and Moon, because is the most perfect form, *quæ nihil habet asperitatis, nihil angulis incisum, anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfec- num;* ‖ therefore all spirits are corporeal he concludes, and in their proper es round. That they can assume other aerial bodies, all manner of shapes eir pleasures, appear in what likeness they will themselves, that they are swift in motion, can pass many miles in an instant, and so likewise sform bodies of others into what shape they please, and with admirable ity remove them from place to place (as the Angel did Habakkuk to iel, and as Philip the deacon was carried away by the Spirit, when he had ised the eunuch; so did Pythagoras and Apollonius remove themselves others, with many such feats); that they can represent castles in the air, es, armies, spectrums, prodigies, and such strange objects to mortal men's ‡ cause smells, savours, &c., deceive all the senses; most writers of this ect credibly believe; and that they can foretel future events, and do many ge miracles. Juno's image spake to Camillus, and Fortune's statue to the an matrons, with many such. Zanchius, Bodine, Spondanus, and others, of opinion that they cause a true metamorphosis, as Nebuchadnezzar was y translated into a beast, Lot's wife into a pillar of salt; Ulysses' com- ons into hogs and dogs, by Circe's charms; turn themselves and others, as do witches into cats, dogs, hares, crows, &c. Strozzius Cicogna hath y examples, lib. iii. omnif. mag. cap. 4 and 5, which he there confutes, as

e lived 500 years since. * Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, re aeria, tempore sempiterna. ‡ Nutriuntur, et excrementa habent, quod pulsata doleant solido sua corpore. * Whatever occupies space is corporeal:—spirit occupies space, *therefore*, &c. &c. b. 4. Theol. nat. fol. 535. ‖ Which has no roughness, angles, fractures, prominences, but is the perfect amongst perfect bodies. † Cyprianus in Epist. montes etiam et animalia transferri nt; as the devil did Christ to the top of the pinnacle; and witches are often translated. See more ozzius Cicogna, lib. 3. cap. 4. omnif. mag. Per aera subducere et in sublime corpora ferre possunt, aurus. Percussi dolent et uruntur in conspicuos cineres, Agrippa, lib. 3. cap. de occult. Philos. rippa de occult. Philos. lib. 3. cap. 18.

Austin likewise doth, de civ. Dei lib. xviii. That they can be seen wl
what shape, and to whom they will, saith Psellus, *Tametsi nil tale vi*
optem videre, though he himself never saw them nor desired it; and
times carnal copulation (as elsewhere I shall [x] prove more at large) wit
and men. Many will not believe they can be seen, and if any man
swear, and stiffly maintain, though he be discreet and wise, judic
learned, that he hath seen them, they account him a timorous fool,
choly dizzard, a weak fellow, a dreamer, a sick or a mad man, they
him, laugh him to scorn, and yet Marcus of his credit told Psellus th
often seen them. And Leo Suavius, a Frenchman, c. 8, in Commen
Paracelsi de vitâ longâ, out of some Platonists, will have the air to be
them as snow falling in the skies, and that they may be seen, and w
down the means how men may see them; *Si irreverberatis oculis sole*
versus cœlum continuaverint obtutus, &c.,* and saith moreover he
præmissorum feci experimentum, and it was true, that the Platon
Paracelsus confesseth that he saw them divers times, and conferred wi
and so doth Alexander ab [y] Alexandro, "that he so found it by ex
when as before he doubted of it." Many deny it, saith Lavater de
part i. c. 2, and part ii. c. 11, "because they never saw them then
but as he reports at large all over his book, especially c. 19, part l.
often seen and heard, and familiarly converse with men, as Lod. Vives
us, innumerable records, histories, and testimonies evince in all age
places, and [a] all travellers besides; in the West Indies and our norther
Nihil familiarius quam in agris et urbibus spiritus videre, audire q
jubeant, &c. Hieronimus vitâ Pauli, Basil ser. 40, Nicephorus, E
Socrates, Sozomenus, † Jacobus Boissardus in his tract *de spirituum*
tionibus, Petrus Loyerus l. de spectris, Wierus l. 1. have infinite v
such examples of apparitions of spirits, for him to read that farther doub
ample satisfaction. One alone I will briefly insert. A nobleman in G
was sent ambassador to the King of Sweden (for his name, the time, a
circumstances, I refer you to Boissardus, mine [a] Author). After he h
his business, he sailed to Livonia, on set purpose to see those familiar
which are there said to be conversant with men, and do their drudger
Amongst other matters, one of them told him where his wife was,
room, in what clothes, what doing, and brought him a ring from her, w
his return, *non sine omnium admiratione*, he found to be true; and so
that ever after, which before he doubted of. Cardan l. 19. de subtil. r
his father, Facius Cardan, that after the accustomed solemnities, A
13 August, he conjured up seven devils, in Greek apparel, about for
of age, some ruddy of complexion, and some pale, as he thought; he ask
many questions, and they made ready answer, that they were aerial
that they lived and died as men did, save that they were far longer liv
or 800 [b] years); they did as much excel men in dignity as we do jum
were as far excelled again of those that were above them; our ‡ gover
keepers they are moreover, which § Plato in Critias delivered of
subordinate to one another, *Ut enim homo homini, sic dæmon dæmoni*
tur, they rule themselves as well as us, and the spirits of the meaner
commonly such offices, as we make horse-keepers, neat-herds, and t
of us, overseers of our cattle; and that we can no more apprehe
natures and functions, than a horse a man's. They knew all things, b

[x] Part. 3. Sect. 2. Mem. 1. Subs. 1. Love Melancholy. * "By gazing steadfastly on the su
with his brightest rays." [y] Genial. dierum. Ita sibi visum et compertum quum prius an esse
Fidem suam liberet. [a] Li. 1. de verit. Fidei. Benzo, &c. † Lib. de Divinatione et magi
Transportavit in Livoniam cupiditate videndi, &c. [b] Sic Hesiodus de Nymphis vivere
phœnicum vel 9. 7. 20. ‡ Custodes hominum et provinciarum, &c. tanto meliores homi
hi brutis animantibus. § Præsides, Pastores, Gubernatores hominum, et illi animalium.

veal them to men; and ruled and domineered over us, as we do over our s; the best kings amongst us, and the most generous spirits, were not rable to the basest of them. Sometimes they did instruct men, and unicate their skill, reward and cherish, and sometimes, again, terrify and h, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith s, Phis. Stoicorum) *quam adorationem hominum.*[a] The same Author, n, in his Hyperchen, out of the doctrine of Stoics, will have some of these (for so he calls them) to be [c]desirous of men's company, very affable and ar with them, as dogs are; others, again, to abhor as serpents, and care r them. The same belike Tritemius calls *Ignios et sublunares, qui am demergunt ad inferiora, aut vix ullum habent in terris commercium:* erally they far excel men in worth, as a man the meanest worm; though f them are inferior to those of their own rank in worth, as the black-in a prince's court, and to men again, as some degenerate, base, rational res, are excelled of brute beasts."

t they are mortal, besides these testimonies of Cardan, Martianus, &c., other divines and philosophers hold, *post prolixum tempus moriuntur* ; The [e]Platonists, and some Rabbins, Porphyrius and Plutarch, as s by that relation of Thamus: "[f]The great god Pan is dead;" Apollo us ceased; and so the rest. St. Hierome, in the life of Paul the Hermit, story how one of them appeared to St. Anthony in the wilderness, and im as much. [g]Paracelsus of our late writers stiffly maintains that they rtal, live and die as other creatures do. Zozimus, l. 2, further adds, that n and policy dies and alters with them. The [h]Gentiles' gods, he saith, were d by Constantine, and together with them, *Imperii Romani majestas, una interiit, et profligata est;* The fortune and majesty of the Roman e decayed and vanished, as that heathen in †Minutius formerly bragged, he Jews were overcome by the Romans, the Jews' God was likewise ted by that of Rome; and Rabsakeh to the Israelites, no God should them out of the hands of the Assyrians. But these paradoxes of their corporeity, mortality, taking of shapes, transposing bodies, and carnal ions, are sufficiently confuted by Zanch. c. 10, l. 4. Pererius in his nt, and Tostatus questions on the 6th of Gen. Th. Aquin., St. Austin, , Th. Erastus, Delrio, tom. 2, l. 2, quæst. 29; Sebastian Michaelis, spiritibus, D. Reinolds Lect. 47. They may deceive the eyes of men, t take true bodies, or make a real metamorphosis; but as Cicogna at large, they are [i]*Illusoriæ et præstigiatrices transformationes, omnif. b.* 4, *cap.* 4, mere illusions and cozenings, like that tale of *Pasetis* in Suidas, or that of Autolicus, Mercury's son, that dwelt in Parnassus, t so much treasure by cozenage and stealth. His father Mercury, e he could leave him no wealth, taught him many fine tricks to get ‡for he could drive away men's cattle, and if any pursued him, turn nto what shapes he would, and so did mightily enrich himself, *hoc astu am prædam est adsecutus.* This, no doubt, is as true as the rest; yet uch in general. Thomas, Durand, and others, grant that they have tanding far beyond men, can probably conjecture and [k]foretel many ; they can cause and cure most diseases, deceive our senses; they have

sting nothing more than the admiration of mankind." [a]Natura familiares ut canes hominibus rsantur et abhorrent. [d]Ab homine plus distant quam homo ab ignobilissimo verne, et tamen x his ab hominibus superantur ut homines à feris, &c. [e]Cibo et potu uti et venere cum s ac tandem mori, Cicogna. 1. part. lib. 2. c. 3. [f]Plutarch. de defect. oraculorum. [g]Lib. et Pigmeis. [h]Dii gentium a Constantio profligati sunt, &c. †Octovian dial. Judæorum se Romanorum numinibus una cum gente captivum. [i]Omnia spiritibus plena, et ex eorum et discordia omnes boni et mali effectus promanant, omnia humana reguntur: paradoxa veterum cogna. omnif. mag. 1. 2. c. 3. ‡Oves quas abacturus erat in quascunque formas vertebat Pausa-inus. [k]Austin in 1. 2. de Gen. ad literam cap. 17. Partim quia subtilioris sensus acumine, dentia calidiore vigent et experientia propter magnam longitudinem vitæ, partim ab Angelis &c.

further, hurt, cross and alter human attempts and projects (*Dei perm*
they see good themselves. † When Charles the Great intended to mak
nel betwixt the Rhine and the Danube, look what his workmen did in
these spirits flung down in the night, *Ut conatu Rex desisteret, pervicer*
feats can they do. But that which Bodine, l. 4, Theat. nat. thinks (f
Tyrius belike, and the Platonists,) they can tell the secrets of a man
aut cogitationes hominum, is most false; his reasons are weak, and suf
confuted by Zanch. lib. 4, cap. 9. Hierom. lib. 2, com. in Mat. ad
Athanasius quæst. 27, and Antiochum Principem, and others.

Orders.] As for those orders of good and bad Devils, which the P
hold, is altogether erroneous, and those Ethnics *boni et mali Genii*, a
exploded: these heathen writers agree not in this point among them
Dandinus notes, *An sint* ‡*mali non conveniunt*, some will have all spi
or bad to us by a mistake, as if an Ox or Horse could discourse, he w
the Butcher was his enemy because he killed him, the Grazier hi
because he fed him; a Hunter preserves and yet kills his game, and
nevertheless of his game; *nec piscatorem piscis amare potest, &c.* B
blichus, Psellus, Plutarch, and most Platonists acknowledge bad, *et a*
maleficiis cavendum, and we should beware of their wickedness, for
enemies of mankind, and this Plato learned in Egypt, that they qu
with Jupiter, and were driven by him down to hell. § That which *A
Xenophon, and Plato contend of Socrates' Dæmonium, is most absur
which Plotinus of his, that he had likewise *Deum pro Dæmonio;* a
which Porphiry concludes of them all in general, if they be neglected
sacrifice they are angry; nay more, as Cardan in his Hyperchen w
feed on men's souls, *Elementa sunt plantis elementum, animalibus
hominibus animalia, erunt et homines aliis, non autem diis, nimis enim
est eorum natura à nostrâ, quapropter dæmonibus:* and so belike that
so many battles fought in all ages, countries, is to make them a fe
their sole delight: but to return to that I said before, if displeased th
and chafe (for they feed belike on the souls of beasts, as we do o
bodies), and send many plagues amongst us; but if pleased, then they d

cators, as Apollo Pythius, and the like. The third are those vessels , inventors of all mischief; as that Theutus in Plato; Esay calls them of fury; their Prince is Belial. The fourth are malicious revenging and their Prince is Asmodæus. The fifth kind are cozeners, such g to Magicians and Witches; their Prince is Satan. The sixth are rial devils that [q]corrupt the air and cause plagues, thunders, fires, &c.; of in the Apocalypse, and Paul to the Ephesians names them the of the air; Meresin is their Prince. The seventh is a destroyer, of the Furies, causing wars, tumults, combustions, uproars, mentioned Apocalypse; and called Abaddon. The eighth is that accusing or iating Devil, whom the Greeks call Διαβολος, that drives men to The ninth are those tempters in several kinds, and their Prince is n. Psellus makes six kinds, yet none above the Moon: Wierus in his monarchia Dæmonis, out of an old book, makes many more divisions ordinations, with their several names, numbers, offices, &c., but Gazæus [r]Lipsius will have all places full of Angels, Spirits, and Devils, above eath the Moon,[s] ætherial and aerial, which Austin cites out of Varro e Civ. Dei, c. 6. "The celestial Devils above, and aerial beneath," or, will, gods above, Semidei or half gods beneath, Lares, Heroes, Genii, limb higher, if they lived well, as the Stoics held; but groyel on the as they were baser in their lives, nearer to the earth: and are Manes, s, Lamiæ, &c. [t]They will have no place but all full of Spirits, or some other inhabitants; *Plenum Cœlum, aer, aqua, terra, et omnia â*, saith [u]Gazæus; though Anthony Rusca in his book de Inferno, lib. 7. would confine them to the middle Region, yet they will have them here. "Not so much as a hair-breadth empty in heaven, earth, or above or under the earth." The air is not so full of flies in summer, at all times of invisible devils: this [x]Paracelsus stiffly maintains, and ey have every one their several Chaos, others will have infinite worlds, h world his peculiar Spirits, Gods, Angels, and Devils to govern and it.

> "Singula [*] nonnulli credunt quoque sidera posse
> Dici orbes, terramque appellant sidus opacum,
> Cui minimus divûm præsit."———

persons believe each star to be a world, and this earth an opaque star, over which the least of the ies."

gorius Tholsanus makes seven kinds of ætherial Spirits or Angels, g to the number of the seven Planets, Saturnine, Jovial, Martial, of Cardan discourseth lib. xx. de subtil. he calls them *substantias primas, cos dæmones Tritemius, qui præsunt Zodiaco, &c.*, and will have them ood Angels above, Devils beneath the Moon, their several names and e there sets down, and which Dionysius of Angels, will have several or several countries, men, offices, &c., which live about them, and as so sisting powers cause their operations, will have in a word, innumerable, y of them as there be Stars in the Skies. † Marcilius Ficinus seems d this opinion, out of Plato, or from himself, I know not, (still ruling iferiors, as they do those under them again, all subordinate, and the to the earth rule us, whom we subdivide into good and bad angels, call devils, as they help or hurt us, and so adore, love or hate) but it is kely from Plato, for he relying wholly on Socrates, *quem mori potius entiri voluisse scribit*, whom he says would rather die than tell a false- t of Socrates' authority alone, made nine kinds of them: which opinion

ræ. c. 13. [q]Quibus datum est nocere terræ et mari, &c. [r]Physiol. Stoicorum ê Senec. lib. 1. [s]Usque ad lunam animas esse æthereas vocarique heroas, lares, genios. [t]Mart. Capella. cuum ab his ubi vel capillum in aere vel aqua jaceas. [x]Lib. de Zilp. [*]Palingenius. ap. 34 et 5. Syntax. art. mirab. † Comment in dial. Plat. de amore, cap. 5. Ut sphæra quælibet ita præstantiores habent habitatores suæ sphæræ consortes, ut habet nostra.

belike Socrates took from Pythagoras, and he from Trismegistus, Zoroastes, first God, second idea, 3. Intelligences, 4. Arch-Angels, 5 6. Devils, 7. Heroes, 8. Principalities, 9. Princes: of which some w lutely good, as gods, some bad, some indifferent *inter deos et homines*, and dæmons, which ruled men, and were called genii, or as *Pro Jamblichus will, the middle betwixt God and men. Principalities and which commanded and swayed Kings and countries; and had seve in the Spheres perhaps, for as every sphere is higher, so hath it more inhabitants: which belike is that Galilæus à Galileo and Kepler a his Nuncio Syderio, when he will have *Saturnine and Jovial inh and which Tycho Brahé doth in some sort touch or insinuate in o Epistles: but these things †Zanchius justly explodes, cap. 3. lib. 4. P. in 4. Sam. 28.

So that according to these men the number of ætherial spirits m be infinite: for if that be true that some of our mathematicians say: could fall from the starry heaven, or eighth sphere, and should pass ev an hundred miles, it would be 65 years, or more, before it would ground, by reason of the great distance of heaven from earth, which as some say 170 millions 803 miles, besides those other heavens, whe be crystalline or watery which Maginus adds, which peradventure much more, how many such spirits may it contain? And yet for [a]Thomas Albertus, and most hold that there be far more angels tha

Sublunary devils, and their kinds.] But be they more or less, *Qu nos nihil ad nos* (what is beyond our comprehension does not con Howsoever as Martianus foolishly supposeth, *Ætherii Dæmones no res humanas*, they care not for us, do not attend our actions, or loo those ætherial spirits have other worlds to reign in belike or business t We are only now to speak in brief of these sublunary spirits or de the rest, our divines determine that the Devil had no power over heavens; [b]*Carminibus cœlo possunt deducere lunam, &c.* (by their (verses) they can seduce the moon from the heavens). Those are fictions, and that they can [c]*sistere aquam fluviis, et vertere sidera r* (stop rivers and turn the stars backwards in their courses) as Ca Horace, 'tis all false. [d]They are confined until the day of judgmen sublunary world, and can work no farther than the four elements, and permits them. Wherefore of these sublunary devils, though others divi otherwise according to their several places and offices, Psellus makes s fiery, aerial, terrestrial, watery, and subterranean devils, besides thos satyrs, nymphs, &c.

Fiery spirits or devils are such as commonly work by blazing st drakes, or *ignes fatui;* which lead men often *in flumina aut præcipi* Bodine, lib. 2. Theat. naturæ, fol. 221. *Quos inquit arcere si volunt clarâ voce Deum appellare, aut pronam facie terram contingente adorar et hoc amuletum majoribus nostris acceptum ferre debemus, &c.*, (who vellers wish to keep off they must pronounce the name of God wit voice, or adore him with their faces in contact with the ground, &c.); they counterfeit suns and moons, stars oftentimes, and sit on ship m *navigiorum summitatibus visuntur;* and are called dioscuri, as Eu contra Philosophos, c. xlviii. informeth us, out of the authority of Zeno or little clouds, *ad motum nescio quem volantes;* which never appe

* Lib. de Amica. et dæmone med. inter deos et homines, dicta ad nos et nostra æqualiter ad [a]Saturninas et Joviales accolas. † In loca detrusi sunt infra cælestes orbes in aerem scilicet Judicio generali reservantur. [a] q. 36. art. 9. [b] Virg. 8. Eg. [c] Æn. 4. [d] Austin: quis existimet habitare ibi mala dæmonia ubi Solem et Lunam et Stellas Deus ordinavit, et arbitraretur Dæmonem cœlis habitare cum Angelis suis unde lapsum credimus. Idem Zanch. l. Angel. malis. Pererius in Gen. cap. 6. lib. 8. in ver. 2.

n, but they signify some mischief or other to come unto men, though some will have them to pretend good, and victory to that side they come ds in sea fights, St. Elmo's fires they commonly call them, and they do appear after a sea storm; Radzivillius, the Polonian duke, calls this ition, *Sancti Germani sidus;* and saith moreover that he saw the same in a storm as he was sailing, 1582, from Alexandria to Rhodes.* Our s are full of such apparations in all kinds. Some think they keep their nce in that Hecla, a mountain in Iceland, Ætna in Sicily, Lipari, Vesu- &c. These devils were worshipped heretofore by that superstitious ytia [e]and the like.

rial spirits or devils, are such as keep quarter most part in the [f]air, many tempests, thunder, and lightnings, tear oaks, fire steeples, houses, men and beasts, make it rain stones, as in Livy's time, wool, frogs, &c. terfeit armies in the air, strange noises, swords, &c., as at Vienna before oming of the Turks, and many times in Rome, as Scheretzius 1. de spect. part. 1. Lavater de spect. part. 1. c. 17. Julius Obsequens, an old an, in his book of prodigies, ab urb. cond. 505. [g]Machiavel hath illus- d by many examples, and Josephus, in his book de bello Judaico, before estruction of Jerusalem. All which Guil. Postellus, in his first book, c. 7, bis concordiâ, useth as an effectual argument (as indeed it is) to persuade that will not believe there be spirits or devils. They cause whirlwinds on den, and tempestuous storms; which though our meteorologists generally to natural causes, yet I am of Bodine's mind, Theat. Nat. 1. 2. they are often caused by those aerial devils, in their several quarters; for *Tem- ibus se ingerunt*, saith † Rich. Argentine; as when a desperate man makes with himself, which by hanging or drowning they frequently do, as Korn- us observes, de mirac. mort. part. 7, c. 76. *tripudium agentes*, dancing ejoicing at the death of a sinner. These can corrupt the air, and cause ss, sickness, storms, shipwrecks, fires, inundations. At Mons Draconis ly, there is a most memorable example in [h]Jovianus Pontanus: and g so familiar (if we may believe those relations of Saxo Grammaticus, Magnus, Damianus A. Goes) as for witches and sorcerers, in Lapland, nia, and all over Scandia, to sell winds to mariners, and cause tempests, Marcus Paulus the Venetian relates likewise of the Tartars. These of devils are much [i]delighted in sacrifices (saith Porphiry), held all the in awe, and had several names, idols, sacrifices, in Rome, Greece, Egypt, this day tyrannise over, and deceive those Ethnics and Indians, being d and worshipped for [k]gods. For the Gentiles' gods were devils (as negistus confesseth in his Asclepius), and he himself could make them to their images by magic spells: and are now as much "respected by apists (saith [l]Pictorius) under the name of saints." These are they Cardan thinks desire so much carnal copulation with witches (*Incubi* and *bi*), transform bodies, and are so very cold if they be touched; and that magicians. His father had one of them (as he is not ashamed to relate[m]), rial devil, bound to him for twenty and eight years. As Agrippa's dog devil tied to his collar; some think that Paracelsus (or else Erastus him) had one confined to his sword pummel; others wear them in rings, annes and Jambres did many things of old by their help; Simon Magus, s, Apollonius Tianeus, Jamblichus, and Tritemius of late, that showed

gram. Herosol. * Fire-worship, or divination by fire. [f] Domus diruunt, muros dejiciunt, ent se turbinibus et procellis et pulverem instar columnæ evehunt. Cicogna 1. 5. c. 5. in Liv. † De præstigiis dæmonum. c. 16. Convelli culmina videmus, prosterni sata, &c. lio Neapolitano, lib. 5. [i] Suffitibus gaudent. Idem Justin. Martyr Apolog. pro Christianis. à imitationem, saith Eusebius. ‡ Dii gentium Dæmonia, &c. ego in eorum statuas pellexi. nc sub divorum nomine coluntur à Pontificiis. [m] Lib. 11. de rerum ver.

Maximilian the emperor his wife, after she was dead; *Et verrucam ejus* (saith [n]Godolman) so much as the wart in her neck. Delrio, lib divers examples of their feats: Cicogna, lib. iii. cap. 3. and Wieru book *de præstig. dæmonum. Boissardus de magis et veneficis.*

Water-devils are those Naiads or water nymphs which have been he conversant about waters and rivers. The water (as Paracelsus thinks) chaos, wherein they live; some call them fairies, and say that Hab their queen; these cause inundations, many times shipwrecks, and men divers ways, as Succuba, or otherwise, appearing most part (sait mius) in women's shapes. [o]Paracelsus hath several stories of them th lived and been married to mortal men, and so continued for certain ye them, and after, upon some dislike, have forsaken them. Such a one as with whom Numa was so familiar, Diana, Ceres, &c. [p]Olaus Magnu long narration of one Hotherus, a king of Sweden, that having lost pany, as he was hunting one day, met with these water nymphs or fai was feasted by them; and Hector Boethius, of Macbeth, and Banc Scottish lords, that as they were wandering in the woods, had their told them by three strange women. To these, heretofore, they did sacrifice, by that ὑδρομαντεία, or divination by waters.

Terrestrial devils are those [q]Lares, Genii, Fauns, Satyrs, [*]Wood- Foliots, Fairies, Robin Goodfellows, Trulli, &c., which as they are m versant with men, so they do them most harm. Some think it was th that kept the heathen people in awe of old, and had so many idols and erected to them. Of this range was Dagon amongst the Philistines, Bel the Babylonians, Astartes amongst the Sidonians, Baal amongst th ritans, Isis and Osiris amongst the Egyptians, &c.; some put our †fai this rank, which have been in former times adored with much supe with sweeping their houses, and setting of a pail of clean water, good and the like, and then they should not be pinched, but find money in the and be fortunate in their enterprises. These are they that dance on and greens, as [r]Lavater thinks with Tritemius, and as [s]Olaus Magn leave that green circle, which we commonly find in plain fields, whic hold to proceed from a meteor falling, or some accidental rankne ground, so nature sports herself; they are sometimes seen by old wo children. Hierom. Pauli, in his description of the city of Bercino i relates how they have been familiarly seen near that town, about fount hills; *Nonnunquam* (saith Tritemius) *in sua latibula montium sim homines ducant, stupenda mirantibus ostendentes miracula, nolarum spectacula, &c.*[t] Giraldus Cambrensis gives instance in a monk of W was so deluded. [u]Paracelsus reckons up many places in Germany, wh do usually walk in little coats, some two feet long. A bigger kind th them called with us hobgoblins, and Robin Goodfellows, that would superstitious times grind corn for a mess of milk, cut wood, or do any of drudgery work. They would mend old irons in those Æolian isles of I former ages, and have been often seen and heard. [v]Tholosanus ca Trullos and Getulos, and saith, that in his days they were common in man of France. Dithmarus Bleskenius, in his description of Iceland, repo certainty, that almost in every family they have yet some such familiar

[n] Lib. 3. cap. 3. de magis et veneficis, &c. Nereides. [o] Lib. de Zilphis. [p] Lib. 3. hominum excubare se simulant, sed in eorum perniciem omnia moliuntur. Aust. [q] Dryad Hamadryades. † Elvas Olaus vocat lib. 3. [r] Part. 1. cap. 19. [s] Lib. 3. cap. 11. choreas Olaus lib. 3. vocat saltum adeo profundè in terras imprimunt, ut locus insigni delu orbicularis sit, et gramen non pereat. [t] Sometimes they seduce too simple men into their mo where they exhibit wonderful sights to their marvelling eyes, and astonish their ears by the &c. [u] Lib. de Zilph. et Pigmæis Olaus lib. 3. [v] Lib. 7. cap. 14. qui et in famulitia vir *inserviunt*, conclavia scopis purgant, patinas mundant, ligna portant, equos curant, &c.

Fœlix Malleolus, in his book *de crudel. dæmon.* affirms as much, that these i or Telchines are very common in Norway, "and [a] seen to do drudgery ;" to draw water, saith Wierus, *lib.* i. *cap.* 22. dress meat, or any such . Another sort of these there are, which frequent forlorn [g] houses, which alians call foliots, most part innoxious, [*] Cardan holds; "They will make ge noises in the night, howl sometimes pitifully, and then laugh again, great flame and sudden lights, fling stones, rattle chains, shave men, doors and shut them, fling down platters, stools, chests, sometimes appear e likeness of hares, crows, black dogs, &c." of which read [*] Pet. Thyræus esuit, in his Tract. *de locis infestis, part.* 1. *et cap.* 4, who will have them devils or the souls of damned men that seek revenge, or else souls out of atory that seek ease; for such examples peruse [a] Sigismundus Scheretzius, e spectris, part 1. c. 1. which he saith he took out of Luther most part; be many instances. [b] Plinius Secundus remembers such a house at Athens, h Athenodorus the philosopher hired, which no man durst inhabit for fear vils. Austin, *de Civ. Dei, lib.* 22, *cap.* 1. relates as much of Hesperius Tribune's house, at Zubeda, near their city of Hippos, vexed with evil ts, to his great hindrance, *Cum afflictione animalium et servorum suorum.* y such instances are to be read in Niderius Formicar, *lib.* 5. *cap.* xii. 3. Whether I may call these Zim and Ochim, which Isaiah, cap. xiii. 21. ks of, I make a doubt. See more of these in the said Scheretz. *lib.* 1. *de* . *cap.* 4. he is full of examples. These kinds of devils many times appear en, and affright them out of their wits, sometimes walking at [c] noon-day, times at nights, counterfeiting dead men's ghosts, as that of Caligula, h (saith Suetonius) was seen to walk in Lavinia's garden, where his body buried, spirits haunted, and the house where he died, [d] *Nulla nox sine ter- ransacta, donec incendio consumpta;* every night this happened, there was uietness, till the house was burned. About Hecla, in Iceland, ghosts com- y walk, *animas mortuorum simulantes*, saith Joh. Anan. *lib.* 3. *de nat.* *Olaus, lib.* 2. *cap.* 2. *Natal. Tallopid. lib. de apparit. spir. Kornmannus irac. mort. part.* 1. *cap.* 44. such sights are frequently seen *circa sepulchra nasteria*, saith Lavat. *lib.* 1. *cap.* 19. in monasteries and about church- , *loca paludinosa, ampla ædificia, solitaria, et cæde hominum notata, &c.* shes, great buildings, solitary places, or remarkable as the scene of some er). Thyreus adds, *ubi gravius peccatum est commissum, impii pau- a oppressores et nequiter insignes habitant* (where some very heinous crime ommitted, there the impious and infamous generally dwell). These spirits foretel men's deaths by several signs, as knocking, groanings, &c., † though . Argentine, c. 18. *de præstigiis dæmonum*, will ascribe these predictions od angels, out of the authority of Ficinus and others; *prodigia in obitu ipum sæpius contingunt, &c.* (prodigies frequently occur at the deaths of rious men), as in the Lateran church in ‡ Rome, the popes' deaths are old by Sylvester's tomb. Near Rupes Nova in Finland, in the kingdom veden, there is a lake, in which, before the governor of the castle dies, a rum, in the habit of Arion with his harp, appears, and makes excellent c, like those blocks in Cheshire, which (they say) presage death to the er of the family; or that [*] oak in Lanthadran park in Cornwall, which hows as much. Many families in Europe are so put in mind of their last ch predictions, and many men are forewarned (if we may believe Paracelsus)

t ministeria utuntur. [g] Where treasure is hid (as some think) or some murder, or such like villany itted. [a] Lib. 16. de rerum varietat. [b] Vel spiritus sunt hujusmodi damnatorum, vel è purgatorio, i dæmones, c. 4. [c] Quidam lemures domesticis instrumentis noctu ludunt: patinas, ollas, can- , et alia vasa dejiciunt, et quidam voces emittunt, ejulant, risum emittunt, &c. ut canes nigri, feles, formis, &c. [d] Epist. lib. 7. [e] Meridionales Dæmones Cicogna calls them or Alastores l. 3. cap. 9. on. c. 69. in Caligula. † Strozzius Cicogna, lib. 3. mag. cap. 5. ‡ Idem c. 18. [g] M. Carew, y of Cornwall, lib. 2, folio 140.

man, such as no one imagined existed in France). Such prodigies a
frequent in authors. See more of these in the said Lavater, *Thyreus*
infestis, part 3, *cap.* 58. *Pictorius, Delrio, Cicogna, lib.* 3, *cap.* 9. Necro
take upon them to raise and lay them at their pleasures: and so
those which Mizaldus calls Ambulones, that walk about midnight o
heaths and desert places, which (saith [h] Lavater) "draw men out of t
and lead them all night a bye-way, or quite bar them of their way;
have several names in several places; we commonly call them Pucks.
deserts of Lop, in Asia, such illusions of walking spirits are often perce
you may read in M. Paulus, the Venetian his travels; if one lose his o
by chance, these devils will call him by his name, and counterfeit voic
companions to seduce him. Hieronym. Pauli, in his book of the hills o
relates of a great [i] mount in Cantabria, where such spectrums are to
Lavater and Cicogna have variety of examples of spirits and walking
this kind. Sometimes they sit by the highway side, to give men falls, a
their horses stumble and start as they ride (if you will believe the re
that holy man Ketellus in [*] Nubrigensis, that had an especial gra
devils, *Gratiam divinitus collatam*, and talk with them, *Et impavidus*
ritibus sermonem miscere, without offence, and if a man curse or spur h
for stumbling, they do heartily rejoice at it; with many such pretty

Subterranean devils are as common as the rest, and do as muc
Olaus Magnus, *lib.* 6, *cap.* 19, makes six kinds of them; some bigg
less. These (saith [k] Munster) are commonly seen about mines of me
are some of them noxious; some again do no harm. The metal-men
places account it good luck, a sign of treasure and rich ore when
them. Georgius Agricola in his book *de subterraneis animantibus*,
reckons two more notable kinds of them, which he calls [l] Getuli and
both "are clothed after the manner of metal-men, and will man
imitate their works." Their office, as Pictorius and Paracelsus thi
keep treasure in the earth, that it be not all at once revealed; and
[m] Cicogna avers that they are the frequent causes of those horrible
quakes "which often swallow up, not only houses, but whole isla

r Offices, Operations, Study.] Thus the devil reigns, and in a thousand shapes, "as a roaring lion still seeks whom he may devour," 1 Pet. v., h, sea, land, air, as yet unconfined, though *some will have his proper he air; all that space between us and the moon for them that trans- least, and hell for the wickedest of them, *Hic velut in carcere ad finem tunc in locum funestiorem trudendi*, as Austin holds *de Civit. Dei, c.* 14, *cap.* 3 *et* 23; but be where he will, he rageth while he may to t himself, as [n] Lactantius thinks, with other men's falls, he labours all to bring them into the same pit of perdition with him. "For [o] men's s, calamities, and ruins are the devil's banqueting dishes." By many tions and several engines, he seeks to captivate our souls. The Lord , saith [p] Austin, "As he was deceived himself, he seeks to deceive the ringleader to all naughtiness, as he did by Eve and Cain, Sodom morrah, so would he do by all the world. Sometimes he tempts by sness, drunkenness, pleasure, pride, &c., errs, dejects, saves, kills, pro- nd rides some men, as they do their horses. He studies our overthrow, nerally seeks our destruction;" and although he pretend many times good, and vindicate himself for a god by curing of several diseases, *anitatem, et cæcis luminis usum restituendo*, as Austin declares, *lib.* 10, *t. Dei, cap.* 6, as Apollo, Æsculapius, Isis, of old have done; divert , assist them in wars, pretend their happiness, yet *nihil his impurius, is, nihil humano generi infestius*, nothing so impure, nothing so per- , as may well appear by their tyrannical and bloody sacrifices of men rn and Moloch, which are still in use among those barbarous Indians, everal deceits and cozenings to keep men in obedience, their false , sacrifices, their superstitious impositions of fasts, penury, &c. Heresies, itious observations of meats, times, &c., by which they [q] crucify the souls tal men, as shall be showed in our Treatise of Religious Melancholy. *adhuc tempore sinitur malignari*, as [r] Bernard expresseth it, by God's sion he rageth a while, hereafter to be confined to hell and darkness, h is prepared for him and his angels," Mat. xxv.

far their power doth extend it is hard to determine; what the ancients f their effects, force and operations, I will briefly show you: Plato in , and after him his followers, gave out that these spirits or devils, "were governors and keepers, our lords and masters, as we are of our cattle." govern provinces and kingdoms by oracles, auguries, dreams, rewards" nishments, prophecies, inspirations, sacrifices, and religious superstiaried in as many forms as there be diversity of spirits; they send wars, , peace, sickness, health, dearth, plenty, [t] *Adstantes hic jam nobis, spec- et arbitrantes, &c.* as appears by those histories of Thucydides, Livius, ius Halicarnassus, with many others that are full of their wonderful ems, and were therefore by those Roman and Greek commonwealths and worshipped for gods with prayers and sacrifices, &c. [u] In a word, *nagis quærunt quam metum et admirationem hominum;* [v] and as another t, *Dici non potest, quam impotenti ardore in homines dominium, et*

n. In 3. Ephes. Idem Michaelis. c. 4. de spiritibus. Idem Thyreus de locis infestis. [n] Lactantius ine erroris cap. 15. hi malignl spiritus per omnem terram vagantur, et solatium perditionis suæ hominibus operantur. [o] Mortalium calamitates epulæ sunt malorum dæmonum, Synesius. s mendacii à seipso deceptus, alios decipere cupit, adversarius humani generis, Inventor mortis, institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, fuit inde in Dei contumeliam, pernicie: de horum conatibus et operationibus lege Epiphanium. 2 Tom. lib. 2. Dionysium. ros. Epistol. lib. 10. ep. et 84. August. de civ. Dei lib. 5. c. 9. lib. 8. cap. 22. lib. 9. 18. lib. 10. 21. in 12. Mat. Pasil. ep. 141. Leonem Ser. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. g. in 1. c. John. Barthol. de prop. 1. 2. c. 20. Zanch. 1. 4. de malis angelis. Perer. in Gen. 1. 8. in Origen. sæpe prælliis intersunt, itinera et negotia nostra quæcunque dirigunt, clandestinis subsidiis æpe præbent successus, Pet. Mar. in Sam. &c. Ruscam de Inferno. [q] Et velut mancipia circum- us. [r] Lib. de trans. mut. Malac. ep. [s] Custodes sunt hominum, et eorum, ut nos animalium: covincils præpositi regunt auguriis, somniis, oraculis, præmiis, &c. [t] Lypsius Physiol. Stoic. . 19. [u] Leo Suavis. idem et Tritemius. [v] "They seek nothing more earnestly than the fear iration of men."

Divinos cultos maligni spiritus affectent.[w] Tritemius in his book
secundis, assigns names to such angels as are governors of particular
by what authority I know not, and gives them several jurisdiction
piades a Grecian, Rabbi Achiba the Jew, Abraham Avenezra, and Rab
Arabians, (as I find them cited by [z]Cicogna) farther add, that they a
governors only, *Sed ex eorum concordiâ et discordiâ, boni et mali af*
manant, but as they agree, so do we and our princes, or disagree;
fall. Juno was a bitter enemy to Troy, Apollo a good friend, Jupiter
ent, *Æqua Venus Teucris, Pallas iniqua fuit;* some are for us s
against us, *Premente Deo, fert Deus alter opem.* Religion, policy, p
private quarrels, wars are procured by them, and they are [y]delighted
to see men fight, as men are with cocks, bulls, and dogs, bears, &c.,
dearths depend on them, our *benè* and *malè esse*, and almost all
peculiar actions, for (as Anthony Rusca contends, *lib.* 5, *cap.* 18, every
a good and a bad angel attending on him in particular, all his life lo
Jamblichus calls *dæmonem*,) preferments, losses, weddings, deaths,
and punishments, and as [z]Proclus will, all offices whatsoever, *alii g*
alii opificem potestatem habent, &c., and several names they give them
to their offices, as Lares Indegites, Præstites, &c. When the A
that battle at Cheronæ, which was fought against King Philip for th
of Greece, had deceitfully carried themselves, long after, in the
place, *Diis Græciæ ultoribus* (saith mine author) they were miserabl
Metellus the Roman: so likewise, in smaller matters, they will ha
fall out, as these *boni* and *mali genii* favour or dislike us: *Saturni*
niunt Jovialibus, &c. He that is Saturninus shall never likely be
[a]That base fellows are often advanced, undeserving Gnathoes, and vic
sites, whereas discreet, wise, virtuous and worthy men are neglected
warded; they refer to those domineering spirits, or subordinate Geni
are inclined, or favour men, so they thrive, are ruled and overco
[b]Libanius supposeth in our ordinary conflicts and contentions, *Genius*
et obtemperat, one genius yields and is overcome by another. All
events almost they refer to these private spirits; and (as Paracelsus
direct, teach, inspire, and instruct men. Never was any man ext
famous in any art, action, or great commander, that had not *familia*
nem to inform him, as Numa, Socrates, and many such, as Cardan
cap. 128, *Arcanis prudentiæ civilis*, [c]*Speciali siquidem gratia, si à*
asserunt magi, à Geniis cœlestibus instrui, ab iis doceri. But these
erroneous paradoxes, *ineptæ et fabulosæ nugæ*, rejected by our d
Christian churches. 'Tis true they have, by God's permission, p
us, and we find by experience, that they can [d]hurt not our fields o
goods, but our bodies and minds. At Hammel in Saxony, *An.*
Junii, the devil, in likeness of a pied piper, carried away 130 chi
were never after seen. Many times men are [e]affrighted out of
carried away quite, as Scheretzius illustrates, *lib.* 1. *c.* iv., and severa
ed by his means, Plotinus the Platonist, *lib.* 14, *advers. Gnos.* laug
scorn, that hold the devil or spirits can cause any such diseases. M
he can work upon the body, but not upon the mind. But exper
nounceth otherwise, that he can work both upon body and mind. T

[w] "It is scarcely possible to describe the impotent ardour with which these malignant spirit
honour of being divinely worshipped." [z] Omnif. mag. lib. 2. cap. 23. [y] Ludus deorum
de anima et dæmone. [z] Quoties fit, ut Principes novitium aulicum divitiis et dignitatibus
et multorum annorum ministrum, qui non semel pro hero periculum subiit, ne terantur
Idem. Quod Philosophi non remunerentur, cum scurra et ineptus ob insulsum jocum
reportet, inde fit, &c. [b] Lib. de Cruent. Cadaver. [c] Boissardus c. 6. magia. [d] Godel
lib. 1. de Magis. Idem Zanchius lib. 4. cap. 10 et 11. de malis angelis. [e] Nocivo Malum
efficit, et quandoque penitus interficit. G. Picolominus Idemque Zanch. cap. 16. lib. 4. et D
corpora nostra movere possunt, alterare, quovis morborum et malorum genere afficere, i
penetrare et sævire.

is opinion, *c.* 22. "[f]That he can cause both sickness and health," and that :ly. [g]Taurellus adds "by clancular poisons he can infect the bodies, and :r the operations of the bowels, though we perceive it not, closely creep- ato them," saith [h]Lipsius, and so crucify our souls: *Et nociva melan- furiosos efficit.* For being a spiritual body, he struggles with our s, saith Rogers, and suggests (according to [i]Cardan, *verba sine voce,* s *sine visu,* envy, lust, anger, &c.) as he sees men inclined.

e manner how he performs it, Biarmannus in his Oration against Bodine, ently declares. "[k]He begins first with the phantasy, and moves that ongly, that no reason is able to resist. Now the phantasy he moves by tion of humours; although many physicians are of opinion, that the devil ter the mind, and produce this disease of himself. *Quibusdam medicorum* , saith [l]Avicenna, *quòd Melancholia contingat à dæmonio.* Of the same is Psellus and Rhasis the Arab. *lib.* 1. *Tract.* 9. *Cont.* "[m]That this e proceeds especially from the devil, and from him alone." Arculanus . *in* 9. Rhasis, Ælianus Montaltus in his 9. *cap.* Daniel Sennertus *lib.* 1. . *cap.* 11. confirm as much, that the devil can cause this disease; by many times that the parties affected prophesy, speak strange language, *n sine interventu humoris,* not without the humour, as he interprets him- o more doth Avicenna, *si contingat à dæmonio, sufficit nobis ut conver- plexionem ad choleram nigram, et sit causa ejus propinqua cholera nigra;* mediate cause is choler adust, which *Pomponatius likewise labours to good: Galgerandus of Mantua, a famous Physician, so cured a dæmoni- oman in his time, that spake all languages, by purging black choler, hereupon belike this humour of Melancholy is called Balneum Diaboli, evil's Bath; the devil spying his opportunity of such humours drives many times to despair, fury, rage, &c., mingling himself amongst these urs. This is that which Tertullian avers, *Corporibus infligunt acerbos animæque repentinos, membra distorquent, occultè repentes, &c.* and which ius goes about to prove, *Immiscent se mali Genii pravis humoribus, atque bili, &c.* And [o]Jason Pratensis, "that the devil, being a slender incom- nsible spirit, can easily insinuate and wind himself into human bodies, and ngly couched in our bowels vitiate our healths, terrify our souls with fear- eams, and shake our mind with furies." And in another place, "These an spirits settled in our bodies, and now mixed with our melancholy urs, do triumph as it were, and sport themselves as in another heaven." he argues, and that they go in and out of our bodies, as bees do in a and so provoke and tempt us as they perceive our temperature inclined elf, and most apt to be deluded. [o]Agrippa and [p]Lavater are persuaded, this humour invites the devil to it, wheresoever it is in extremity, and of her, melancholy persons are most subject to diabolical temptations and ons, and most apt to entertain them, and the Devil best able to work upon But whether by obsession, or possession, or otherwise, I will not deter- 'tis a difficult question. Delrio the Jesuit, *Tom.* 3. *lib.* 6. Springer is colleague, *mall. malef.* Pet. Thyreus the Jesuit, *lib. de dæmoniacis, de nfestis, de Terrificationibus nocturnis,* Hieronimus Mengus Flagel. *dæm.*

cere potest morbos et sanitates. [g]Viscerum actiones potest inhibere latenter, et venenis nobis corpus inficere. [h]Irrepentes corporibus occultò morbos fingunt, mentes terrent, membra distor- Lips. Phil. Stoic. 1. 1. c. 19. [i]De rerum var. 1. 16. c. 93. [k]Quum mens immediatè decipi primum movet phantasiam, et ita obfirmat vanis conceptibus aut ut ne quem facultati æstimativæ locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem conjicit. Austin. de vit. [l]Lib. 3. Fen. 1. Tract. 4. c. 18. [m]A Dæmone maxime proficisci, et sæpe solo. [n]Lib. de incant. ic manis lib. de morbis cerebri; Dæmones, quum sint tenues et incomprehensibiles spiritus, se in- corporibus humanis possunt, et occulte in visceribus operti, valetudinem vitiare, somniis animas et mentes furoribus quatere. Insinuant se melancholicorum penetralibus, intus ibique considunt ar ur tanquam in regione clarissimorum siderum, coguntque animum furere. [o]Lib. 1. cap. 6. Philos. part 1. cap. 1. de spectris. [p]Sine cruce et sanctificatione sic à dæmone obsessa. dial.

and others of that rank of pontifical writers, it seems, by their exor conjurations approve of it, having forged many stories to that purpo did eat a lettuce [q]without grace, or signing it with the sign of the was instantly possessed. Durand. *lib.* 6. Rationall. *c.* 86. *numb.* 8. re he saw a wench possessed in Bononia with two devils, by eating an ur pomegranate, as she did afterwards confess, when she was cured by e And therefore our Papists do sign themselves so often with the si cross, *Ne dæmon ingredi ausit*, and exorcise all manner of meats, unclean or accursed otherwise, as Bellarmine defends. Many such find amongst pontifical writers, to prove their assertions, let them own credits; some few I will recite in this kind out of most approved ph Cornelius Gemma *lib.* 2. *de nat. mirac. c.* 4. relates of a young ma Katherine Gualter, a cooper's daughter, *An.* 1571, that had such passions and convulsions, three men could not sometimes hold her; sh a live eel, which he saw a foot and a half long, and touched it himself eel afterwards vanished; she vomited some twenty-four pounds of stuff of all colours, twice a day for fourteen days; and after that sh great balls of hair, pieces of wood, pigeons' dung, parchment, goose du and after them two pounds of pure blood, and then again coals and which some had inscriptions bigger than a walnut, some of them glass, brass, &c. besides paroxysms of laughing, weeping and ecstasi *hoc* (*inquit*) *cum horrore vidi*, this I saw with horror. They could d on her by physic, but left her to the clergy. Marcellus Donatus li *de med. mirab.* hath such another story of a country fellow, that knives in his belly, *Instar serræ dentatos*, indented like a saw, every o long, and a wreath of hair like a globe, with much baggage of like derful to behold: how it should come into his guts, he concludes, *alio quam dæmonis astutiâ et dolo* (could assuredly only have been the artifice of the devil). Langius *Epist. med. lib.* 1. *Epist.* 38. h relations to this effect, and so hath Christopherus à Vega: Wierus, Scribonius, all agree that they are done by the subtilty and illus devil. If you shall ask a reason of this, 'tis to exercise our patien *Tertullian holds, *Virtus non est virtus, nisi comparem habet aliqu superando vim suam ostendat*, 'tis to try us and our faith, 'tis for ou and for the punishment of our sins, by God's permission they do it, *vindictæ justæ Dei*, as [r]Tolosanus styles them, Executioners of hi rather as David, Ps. 78. ver. 49. "He cast upon them the fierce anger, indignation, wrath, and vexation, by sending out of evil angel he afflict Job, Saul, the Lunatics and dæmoniacal persons whom Chr Mat. iv. 8. Luke iv. 11. Luke xiii. Mark ix. Tobit viii. 3. &c. T happeneth for a punishment of sin, for their want of faith, incredul ness, distrust, &c.

Subsect. III.—*Of Witches and Magicians, how they cause Mela*

You have heard what the devil can do of himself, now you shall he can perform by his instruments, who are many times worse (if it b than he himself, and to satisfy their revenge and lust cause more *Multa enim mala non egisset dæmon, nisi provocatus à sagis*, as thinks; much harm had never been done, had he not been provoked to it. He had not appeared in Samuel's shape, if the Witch of let him alone; or represented those serpents in Pharo's presence, h magicians urged him unto it; *Nec morbus vel hominibus, vel brut* (Erastus maintains) *si sagæ quiescerent;* men and cattle might go f

[q] Greg. pag. c. 9. * Penult. de opific. Dei. [r] Lib. 23. cap. 26. tom. 2. *D

hes would let him alone. Many deny witches at all, or if there be any can do no harm; of this opinion is Wierus, *lib.* 3. *cap.* 53. *de præstig. dæm.* in Lerchemer a Dutch writer, Biarmannus, Ewichius, Euwaldus, our tryman Scot; with him in Horace,

nia, terrores Magicos, miracula, sagas, urnos Lemures, portentaque Thessala risu piunt.———"	Say, can you laugh indignant at the schemes Of magic terrors, visionary dreams, Portentous wonders, witching imps of Hell, The nightly goblin, and enchanting spell?

laugh at all such stories; but on the contrary are most lawyers, s, physicians, philosophers, Austin, Hemingius, Danæus, Chytræus, ius, Aretius, &c. Delrio, Springer, *Niderius *lib.* 5. Fornicar. Cuiatius, lus, *consil.* 6. *tom.* 1. *Bodine dæmoniant. lib.* 2. *cap.* 8. Godelman, Damius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c. The parties om the devil deals, may be reduced to these two, such as command him w at least, as conjurors, and magicians, whose detestable and horrid ries are contained in their book called †Arbatell; *dæmones enim advoræsto sunt, seque exorcismis et conjurationibus quasi cogi patiuntur, ut m magorum genus, in impietate detineant.* Or such as are commanded, ches, that deal *ex parte implicitè*, or *explicitè*, as the ‡king hath well d; many subdivisions there are, and many several species of sorcerers, s, enchanters, charmers, &c. They have been tolerated heretofore of them; and magic hath been publicly professed in former times, alamanca, ‡Cracow, and other places, though after censured by l ²Universities, and now generally contradicted, though practised me still, maintained and excused, *Tanquam res secreta quæ non nisi magnis et peculiari beneficio de Cœlo instructis communicatur* (I use artus his words) and so far approved by some princes, *Ut nihil aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio;* they t still with them, and dare indeed do nothing without their advice. and Heliogabalus, Maxentius, and Julianus Apostata, were never so addicted to magic of old, as some of our modern princes and popes elves are now-a-days. Erricus King of Sweden had an * enchanted cap, rtue of which, and some magical murmur or whispering terms, he command spirits, trouble the air, and make the wind stand which way he , insomuch that when there was any great wind or storm, the common were wont to say, the king now had on his conjuring cap. But such ples are infinite. That which they can do, is as much almost as the devil lf, who is still ready to satisfy their desires, to oblige them the more unto They can cause tempests, storms, which is familiarly practised by es in Norway, Iceland, as I have proved. They can make friends es, and enemies friends by philters; ³*Turpes amores conciliare,* enforce ell any man where his friends are, about what employed though in the remote places; and if they will, †"bring their sweethearts to them by upon a goat's back flying in the air." Sigismund Scheretzius, part. 1. . *de spect.*, reports confidently, that he conferred with sundry such, that een so carried many miles, and that he heard witches themselves confess ch; hurt and infect men and beasts, vines, corn, cattle, plants, make n abortive, not to conceive, ‡barren, men and women unapt and unable, ed and unmarried, fifty several ways, saith Bodine, *lib.* 2, *c.* 2, fly in the ect when and where they will, as Cicogna proves, and Lavat. *de spec.* 2, *c.* 17, "steal young children out of their cradles, *ministerio dæmonum,*

remedo venefici fiant enarrat. † De quo plura legas in Boissardo lib. 1. de præstig. ‡ Rex Dæmonol. 1. 1. c. 3. ² An university in Spain in old Castile. ‡ The chief town in Poland. and Paris, see finem P. Lombardi. § Præfat. de magis et veneficis. * Rotatum Pileum quo ventos violentos cieret, aerem turbaret, et in quam partem, &c. ³ Erastus. † Ministerio hirci ‡ Steriles nuptos et inhabiles, *vide Petrum de Palude* lib. 4. distinct. 34. Paulum Guiclandum.

and put deformed in their rooms, which we call changelings, saith §
part. 1, *c.* 6, make men victorious, fortunate, eloquent; and theref
ancient monomachies and combats they were searched of old, *th
magical charms; they can make [a]stick frees, such as shall endure
point, musket shot, and never be wounded: of which read more in
cap. 6, *de Magiâ*, the manner of the adjuration, and by whom 'tis m
and how to be used *in expeditionibus bellicis, prœliis, duellis, &c.,*
peculiar instances and examples; they can walk in fiery furnaces,
feel no pain on the wrack, *aut alias torturas sentire;* they can sta
[b]represent dead men's shapes, alter and turn themselves and others i
forms, at their pleasures. *Agaberta, a famous witch in Lapland, w
much publicly to all spectators, *Modò Pusilla, modò anus, modò*
quercus, modò vacca, avis, coluber, &c. Now young, now old, high,
cow, like a bird, a snake, and what not? she could represent to o
forms they most desired to see, show them friends absent, reve
maximâ omnium admiratione, &c. And yet for all this subtility o
Lypsius well observes, Physiolog. Stoicor. *lib.* 1, *cap.* 17, neither t
cians nor devils themselves can take away gold or letters out o
Crassus' chest, *et Clientelis suis largiri*, for they are base, poor, co
fellows most part; as †Bodine notes, they can do nothing *in Judic*
aut pœnas, in regum concilia vel arcana, nihil in rem nummariam
ros, they cannot give money to their clients, alter judges' decrees,
of kings, these *minuti Genii* cannot do it, *altiores Genii hoc sibi a*
the higher powers reserve these things to themselves. Now and t
venture there may be some more famous magicians like Simon Mag
lonius Tyaneus, Pasetes, Jamblicus, §Odo de Stellis, that for a time
castles in the air, represent armies, &c., as they are [c]said to
command wealth and treasure, feed thousands with all variety of me
sudden, protect themselves and their followers from all princes' pe
by removing from place to place in an instant, reveal secrets, future e
what is done in far countries, make them appear that died long sin
many such miracles, to the world's terror, admiration and opinion
themselves, yet the devil forsakes them at last, they come to wicked
rarò aut nunquam such imposters are to be found. The vulgar so
can work no such feats. But to my purpose, they can, last of all,
cause most diseases to such as they love or hate, and this of [d]m
amongst the rest. Paracelsus, *Tom.* 4, *de morbis amentium. Tr*
express words affirms; *Multi fascinantur in melancholiam*, many are
into melancholy, out of his experience. The same saith Danæus
sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos indu
have seen those that have caused melancholy in the most grievous
[e]dried up women's paps, cured gout, palsy; this and apoplexy, falling
which no physic could help, *solo tactu*, by touch alone. Ruland in
Cura 91, gives an instance of one David Helde, a young man, who
cakes which a witch gave him, *mox delirare cœpit*, began to dote on
and was instantly mad: F. H. D. in [f]Hildesheim, consulted about
choly man, thought his disease was partly magical, and partly natur
he vomited pieces of iron and lead, and spake such languages as he
been taught; but such examples are common in Scribanius, H

§ Infantes matribus suffurantur, aliis suppositivis in locum verorum conjectis. * Milles.
in primum præceptum, et Leon. Varius lib. 1. de Fascino. [b] Lavat. Cicog. *
† Dæmon. lib. 3. cap. 3. ‡ Vide Philostratum vita ejus, Boissardum de Magis. § Na
lib. 1. c. 19. Vide Suidam de Paset. De Cruent. Cadaver. [c] Erastus. Adolphus Scr
Æneid. 4. Incantatricem describens: Hæc se carminibus promittit solvere mentes. Quas
duras immittere curas. [e] Godelmannus cap. 7. lib. 1. nutricum mammas præsiccant, solo ta
apoplexiam, paralysin, et alios morbos, quos medicina curare non poterat. [f] Factus inde Ma
foi. 147.

nia, and others. The means by which they work are usually charms, es, as that in Hector Boethius of King Duffe; characters stamped of ry metals, and at such and such constellations, knots, amulets, words, ers, &c., which generally make the parties affected, melancholy; as navius discourseth at large in an epistle of his to Acolsius, giving instance Bohemian baron that was so troubled by a philter taken. Not that there y power at all in those spells, charms, characters, and barbarous words; that the devil doth use such means to delude them. *Ut fideles inde magos* h * Libanius) *in officio retineat, tum in consortium malefactorum vocet.*

SUBSECT. IV.—*Stars a cause. Signs from Physiognomy, Metoposcopy, Chiromancy.*

ATURAL causes are either primary and universal, or secondary and more icular. Primary causes are the heavens, planets, stars, &c., by their influ- (as our astrologers hold) producing this and such like effects. I will not stand to discuss *obiter*, whether stars be causes, or signs; or to apologise udicial astrology. If either Sextus Empiricus, Picus Mirandula, Sextus Feminga, Pererius, Erastus, Chambers, &c., have so far prevailed with any that he will attribute no virtue at all to the heavens, or to sun, or moon, than he doth to their signs at an innkeeper's post, or tradesman's shop, nerally condemn all such astrological aphorisms approved by experience: r him to Bellantius, Pirovânus, Marascallerus, Goclenius, Sir Christopher on, &c. If thou shalt ask me what I think, I must answer, *nam et doctis erroribus versatus sum* (for I am conversant with these learned errors), do incline, but not compel; no necessity at all: [h] *agunt non cogunt:* and atly incline, that a wise man may resist them; *sapiens dominabitur astris:* rule us, but God rules them. All this (methinks) [i] Joh. de Indagine hath rised in brief, *Quæris a me quantum in nobis operantur astra? &c.* It thou know how far the stars work upon us? I say they do but incline, that so gently, that if we will be ruled by reason, they have no power over but if we follow our own nature, and be led by sense, they do as much in in brute beasts, and we are no better." So that, I hope, I may justly ude with [k] Cajetan, *Cœlum est vehiculum divinæ virtutis, &c.*, that the en is God's instrument, by mediation of which he governs and disposeth elementary bodies; or a great book, whose letters are the stars (as one it), wherein are written many strange things for such as can read, "[l] or xcellent harp, made by an eminent workman, on which, he that can but will make most admirable music." But to the purpose.

Paracelsus is of opinion, "that a physician without the knowledge of stars neither understand the cause or cure of any disease, either of this or gout, so much as toothache; except he see the peculiar geniture and scheme of party affected." And for this proper malady, he will have the principal primary cause of it proceed from the heaven, ascribing more to stars than ours, "[m] and that the constellation alone many times produceth melancholy, her causes set apart." He gives instance in lunatic persons, that are ived of their wits by the moon's motion; and in another place refers all e ascendant, and will have the true and chief cause of it to be sought from stars. Neither is it his opinion only, but of many Galenists and philoso-

nia philtra etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum; epist. Scholtzii. * De Cruent. Cadaver. [h] Astra regunt homines, et regit astra Deus. [i] Chirom. uæris à me quantum operantur astra? dico, in nos nihil astra urgere, sed animos proclives trahere: tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin vero naturam, id agere quod tis fere. [k] Cœlum vehiculum divinæ virtutis, cujus mediante motu, lumine et influentia, Deus ntaria corpora ordinat et disponit. Th. de Vio. Cajetanus in Psa. 104. [l] Mundus iste quasi lyra ellentissimo quodam artifice concinnata, quem qui nôrit mirabiles eliciet harmonias. J. Dee. Apho- 11. [m] Medicus sine cœli peritia nihil est, &c. nisi genesim sciverit, ne tantillum poterit, lib. de [n] Constellatio in causa est; et influentia cœli morbum hunc movet interdum, omnibus aliis . Et alibi. Origo ejus à Cœlo petenda est. Tr. de morbis amentium.

phers, though they do not so peremptorily maintain as much. "T
of melancholy symptoms proceeds from the stars," saith [o] Melanc
most generous melancholy, as that of Augustus, comes from the conj
Saturn and Jupiter in Libra: the bad, as that of Catiline's, from th
of Saturn and the moon in Scorpio. Jovianus Pontanus, in his te
and thirteenth chapter *de rebus cœlestibus*, discourseth to this purpos
Ex atrâ bile varii generantur morbi, &c., "[p] many diseases proc
black choler, as it shall be hot or cold; and though it be cold in
nature, yet it is apt to be heated, as water may be made to boil, an
bad as fire; or made cold as ice: and thence proceed such variety of s
some mad, some solitary, some laugh, some rage," &c. The ca
which intemperance he will have chiefly and primarily proceed
heavens, "[q] from the position of Mars, Saturn, and Mercury." His a
be these, "[r] Mercury in any geniture, if he shall be found in Virgo,
his opposite sign, and that in the horoscope, irradiated by those quartil
of Saturn or Mars, the child shall be mad or melancholy." Agai
that shall have Saturn and Mars, the one culminating, the other in th
house, when he shall be born, shall be melancholy, of which he shall
in time, if Mercury behold them." "[t] If the moon be in conjunction
sition at the birth time with the sun, Saturn or Mars, or in a quartil
with them (*è malo cœli loco*, Leovitius adds), many diseases are s
especially the head and brain is like to be misaffected with pe
humours, to be melancholy, lunatic, or mad," Cardan adds, *quartâ lu*
eclipses, earthquakes. Garcæus and Leovitius will have the chief ju
to be taken from the lord of the geniture, or where there is an aspect
the moon and Mercury, and neither behold the horoscope, or Saturn a
shall be lord of the present conjunction or opposition in Sagittarius or
of the sun or moon, such persons are commonly epileptic, dote, dæm
melancholy: but see more of these aphorisms in the above-named Po
Garcæus, *cap.* 23. *de Jud. genitur. Schoner. lib.* 1. *cap.* 8. which
gathered out of [u] Ptolemy, Albubater, and some other Arabians, Ju
Ranzovius, Lindhout, Origen, &c. But these men you will reject perad
as astrologers, and therefore partial judges; then hear the testimony
sicians, Galenists themselves. [x] Carto confesseth the influence of stars
a great hand to this peculiar disease, so doth Jason Pratensis, Lo
præfat. de Apoplexiâ, Ficinus, Fernelius, &c. [y] P. Cnemander acknow
the stars an universal cause, the particular from parents, and the us
six non-natural things. Baptista Port. *mag. l.* 1, *c.* 10, 12, 15, will hav
causes to every particular *individium*. Instances and examples, to ev
truth of these aphorisms, are common amongst those astrologian tr
Cardan, in his thirty-seventh geniture, gives instance in Math. Bol
Camerar. hor. natalit. centur. 7. *genit.* 6. *et* 7. of Daniel Gare, and
but see Garcæus, *cap.* 33. Luc. Gauricus. *Tract.* 6. *de Azemenis, &c.*
time of this melancholy is, when the significators of any geniture are di
according to art, as the hor: moon, hylech, &c. to the hostile beams or

[o] Lib. de anima, cap. de humorib. Ea varietas in Melancholia, habet cælestes causas ♂ ♄ et ♃ ♂ et ☾ in ♏. [p] Ex atra bile varii generantur morbi, perinde ut ipse multum calidi aut fri habuerit, quum utrique suscipiendo quam aptissima sit, tametsi suâpte naturâ frigida sit. Am sic afficitur a calore ut ardeat; et a frigore, ut in glaciem concrescat? et hæc varietas distinctio fient, rident, &c. [q] Hanc ad intemperantiam gignendam plurimum confert ♂ et ♄ po [r] ☿ Quoties alicujus genitura in ♏ et ♓ adverso signo positus, horoscopum partiliter tenuerit a ♂ vel ♄ □ radio percussos fuerit, natus ab insania vexabitur. [s] Qui ♄ et ♂ habet, alterum alterum imo cœlo, cum in lucem venerit, melancholicus erit, à qua sanabitur, si ☿ illos [t] Hac configuratione natus, aut lunaticus, aut mente captus. [u] Ptolomæus centiloquio, et qua tribuit omnium melancholicorum symptomata siderum influentiis. [x] Arte Medica. Accedu causas affectiones siderum. Plurimum incitant et provocant influentiæ cælestes. Valerio lib. [y] Hildesheim, spicel. 2. de mel.

d ♂ especially, or any fixed star of their nature, or if ♄ by his revolution, situs, shall offend any of those radical promissors in the geniture.

r signs there are taken from physiognomy, metoposcopy, chiromancy, because Joh. de Indagine, and Rotman, the landgrave of Hesse his natician, not long since in his Chiromancy; Baptista Porta, in his l Physiognomy, have proved to hold great affinity with astrology, to the curious, I am the more willing to insert.

general notions * physiognomers give, be these; "black colour argues melancholy; so doth leanness, hirsuteness, broad veins, much hair on ws," saith * Gratanarolus, *cap.* 7, and a little head, out of Aristotle, nguine, red colour, shows head melancholy; they that stutter and are ill be soonest melancholy (as Avicenna supposeth), by reason of the of their brains; but he that will know more of the several signs of and wits out of physiognomy, let him consult with old Adamantus and s, that comment, or rather paraphrase upon Aristotle's Physiognomy, a Porta's four pleasant books, Michael Scot *de secretis naturæ*, John de e, Montaltus, Antony Zara. *anat. ingeniorum, sect.* 1, *memb.* 13, *et*

mancy hath these aphorisms to foretel melancholy. Tasneir. *lib.* 5, who hath comprehended the sum of John de Indagine: Tricassus, s, and others in his book, thus hath it; "[a] The Saturnine line going e rascetta through the hand, to Saturn's mount, and there intersected in little lines, argues melancholy; so if the vital and natural make an ngle, Aphorism 100. The saturnine, epatic, and natural lines, making triangle in the hand, argue as much;" which Goclenius, *cap.* 5. Chiros. verbatim out of him. In general they conclude all, that if Saturn's be full of many small lines and intersections, "[b] such men are most part oly, miserable, and full of disquietness, care and trouble, continually ith anxious and bitter thoughts, always sorrowful, fearful, suspicious; light in husbandry, buildings, pools, marshes, springs, woods, walks, &c." us Haggesius, in his Metoposcopia, hath certain aphorisms derived from s lines in the forehead, by which he collects a melancholy disposition; ptista Porta makes observations from those other parts of the body, pot be over the spleen; "[d] or in the nails; if it appear black, it signich care, grief, contention, and melancholy;" the reason he refers to ours, and gives instance in himself, that for seven years' space he had ck spots in his nails, and all that while was in perpetual law-suits, rsies for his inheritance, fear, loss of honour, banishment, grief, care, when his miseries ended, the black spots vanished. Cardan, in his *libris propriis*, tells such a story of his own person, that a little before death, he had a black spot, which appeared in one of his nails; and itself as he came nearer to his end. But I am over tedious in these ich howsoever, in some men's too severe censures, they may be held nd ridiculous, I am the bolder to insert, as not borrowed from circum- rogues and gipsies, but out of the writings of worthy philosophers sicians, yet living some of them, and religious professors in famous ties, who are able to patronize that which they have said, and vindicate es from all cavillers and ignorant persons.

Indag. cap. 9. Montalus cap. 22. * Caput parvum qui habent cerebrum et spiritus plerumque velle incident in Melancholiam rubicundi. Ætius idem Montaltus c. 21. è Galeno. [a] Saturnina per mediam manum decurrens, usque ad radicem montis Saturni, à parvis lineis intersecta, archolicos. Aphorism. 78. [b] Agitantur miseriis, continuis inquietudinibus, neque unquam à liberi sunt, anxie affliguntur amarissimis intra cogitationibus, semper tristes, suspitiosi, meticationes sunt, velle agrum colere, stagna amant et paludes, &c. Jo. de Indagine lib. 1. [c] Cæiognom. lib. 10. [d] Cap. 14 lib. 5. Idem: maculæ in ungulis nigræ, lites, rixas, melancholiam ab humore in corde tali.

t being an hereditary disease; for as he justifies [q] *Quale parentum s semen obtigerit, tales evadunt similares spermaticæque partes, m morbo Pater quum generat tenetur, cum semine transfert in* as the temperature of the father is, such is the son's, and look he father had when he begot him, his son will have after him; ll inheritor of his infirmities, as of his lands." And where the d constitution of the father is corrupt, there ('saith Roger Bacon) n and constitution of the son must needs be corrupt, and so the derived from the father to the son." Now this doth not so much composition of the body, according to that of Hippocrates, "[t] in ion, scars, and other lineaments; but in manners and conditions *Et patrum in natos abeunt cum semine mores.*

d an anchor on his thigh, so had his posterity, as Trogus records, s in Pliny l. 7, c. 17, was purblind, so was his son. That famous barbi were known of old, and so surnamed from their red beards; lip, and those Indian flat noses are propagated, the Bavarian gle eyes amongst the Jews, as [u] Buxtorfius observes; their voice, looks, are likewise derived with all the rest of their conditions s; such a mother, such a daughter; the very [x] affections Lem- "to follow their seed, and the malice and bad conditions of nany times wholly to be imputed to their parents;" I need not e any doubt of Melancholy, but that it is an hereditary disease. n express words affirms it, *lib. de morb. amentium, to.* 4, *tr.* 1; o in an Epistle of his to Monavius. So doth Bruno Seidelius in *orbo encurab.* Montaltus proves, cap. 11, out of Hippocrates and such hereditary dispositions are frequent, *et hanc (inquit) fieri patam melancholicam intemperantiam* (speaking of a patient) I me so by participation of Melancholy. Daniel Sennertus, lib. 1, will have his melancholy constitution derived not only from the on, but to the whole family sometimes; *Quandoque totis familiis* [a] Forestus, in his medicinal observations, illustrates this point, ple of a merchant, his patient, that had this infirmity by inherit- Rodericus à Fonseca, tom. 1, consul. 69, by an instance of a at was so affected *ex matre melancholica*, had a melancholy mother, *cholico*, and bad diet together. Lodovicus Mercatus, a Spanish that excellent Tract which he hath lately written of hereditary 2, oper. lib. 5, reckons up leprosy, as those [b] Galbots in Gascony, ers, pox, stone, gout, epilepsy, &c. Amongst the rest, this and a set time comes to many, which he calls a miraculous thing in icks for ever to them as an incurable habit. And that which is ndered at, it skips in some families the father, and goes to the son, ery other, and sometimes every third in a lineal descent, and doth oduce the same, but some like, and a symbolizing disease." These ses hence derived, are commonly so powerful, that (as [d] Wolphius *utant decreta siderum*, they do often alter the primary causes, the heavens. For these reasons, belike, the Church and com- man and Divine laws, have conspired to avoid hereditary diseases,

llep. &c. [r] Ut filij non tam possessionum quam morborum hæredes sint. [s] Epist. naturæ c. 7. nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, filii eorum eâdem de causâ se corrumpunt, et sic derivatur corruptio à patribus ad filios. Hippocrates) gibbos et cicatrices oris et corporis habitum agnoscis ex iis, sed verum ores, morbos, &c. [u] Synagog. Jud. [x] Affectus parentum in fœtus transeunt, et arentibus imputanda, lib. 4. cap. 3. de occult. nat. mirac. [y] Ex pituitosis pituitosi, ex enosis et melancholicis melancholici. [z] Epist. 174. in Scoltz. nascitur nobiscum illa m parentibus habemus malum hunc assem. Jo. Pelesius lib. 2. de cura humanorum b. 10. observat. 15. [b] Maginus Geog. [c] Sæpe non eundem, sed similem producit arente transit in nepotem. [d] Dial. præfix. genituris Leovitii.

forbidding such marriages as are any whit allied; and as Mercatu
all families to take such, *si fieri possit quæ maximè distant natur*
make choice of those that are most differing in complexion from the
love their own, and respect the common good. And sure, I think, it
ordered by God's especial providence, that in all ages there shou
usually there is) once in [e] 600 years, a transmigration of nations, to a
purify their blood, as we alter seed upon our land, and that there sh
it were an inundation of those northern Goths and Vandals, and n
like people which came out of that continent of Scandia and Sarmati
suppose) and over-ran, as a deluge, most part of Europe and Afric, t
our good, our complexions, which were much defaced with hereditar
ties, which by our lust and intemperance we had contracted.
generation of strong and able men were sent amongst us, as those nort
usually are, innocuous, free from riot, and free from diseases; to qu
make us as those poor naked Indians are generally at this day; a
about Brazil (as a late [f] writer observes), in the Isle of Maragnan,
all hereditary diseases, or other contagion, whereas without help o
they live commonly 120 years or more, as in the Orcades and ma
places. Such are the common effects of temperance and intemperan
will descend to particular, and show by what means, and by whom e
this infirmity is derived unto us.

Filii ex senibus nati, rarò sunt firmi temperamenti, old men's chi
seldom of a good temperament, as Scoltzius supposeth, consult.
therefore most apt to this disease; and as [g] Levinus Lemnius farther
men beget most part wayward, peevish, sad, melancholy sons, an
merry. He that begets a child on a full stomach, will either have a s
or a crazed son (as [h] Cardan thinks), *contradict. med. lib.* 1, *contradi*
if the parents be sick, or have any great pain of the head, or megrim,
(Hieronimus Wolfius [i] doth instance in a child of Sebastian Castali
drunken man get a child, it will never likely have a good brain, a
argues, lib. 12, cap. 1. *Ebrii gignunt Ebrios,* one drunkard begets
saith [k] Plutarch, *symp. lib.* 1, *quest.* 5, whose sentence [l] Lemnius appr
c. 4. Alsarius Crutius *Gen. de qui sit med. cent.* 3, *fol.* 182. M
lib. 1. Avicenna, *lib.* 3. Fen. 21. Tract 1, *cap.* 8, and Aristotle
sect. 2, *prov.* 4, foolish, drunken, or hair-brain women, most part br
children like unto themselves, *morosos et languidos,* and so likewise he
with a menstruous woman. *Intemperantia veneris, quam in nautis p*
insectatur [m] Lemnius, *qui uxores ineunt, nullâ menstrui decursûs ratio*
nec observato interlunio, præcipua causa est, noxia, pernitiosa, concubi
exitialem ideò, et pestiferum vocat. * Rodoricus a Castro Lusitanus, de
ad unum omnes medici, tum et quartâ lunâ concepti, infœlices plen
amentes, deliri, stolidi, morbosi, impuri, invalidi, tetra lue sordidi,
vitales, omnibus bonis corporis atque animi destituti: ad laborem nati, s
inquit Eustathius, *ut* Hercules, *et alii.* [n] *Judæi maximè insectantu*
hunc, et immundum apud Christianos Concubitum, ut illicitum abhorren
suos prohibent; et quod Christiani toties leprosi, amentes, tot morbili, im
alphi, psoræ, cutis et faciei decolorationes, tam multi morbi epidemi
et venenosi sint, in hunc immundum concubitum rejiciunt, et crudeles i

* Bodin. de rep. cap. de periodis reip. [f] Claudius Abaville Capuchion in his voyage to Ma
cap. 45. Nemo fere ægrotus, sano omnes et robusto corpore, vivunt annos 120, 140, sine medi
Hector Boethius de insulis Orchad. et Damianus à Goes le Scandia. [g] Lib. 4. c. 3. de occ
Tetricos plerumque filios senes progenerant et tristes, rarius exhilaratos. [h] Coitus super
pessimus, et filii qui tum gignuntur, aut morbosi sunt, aut stolidi. [i] Dial. præfix. Leovit
ed. liberis. [l] De occult. nat. mir. temulentæ et stolidæ mulieres liberos plerumque p
similes. [m] Lib. 2. c. 8. de occult. nat. mir. Good Master Schoolmaster do not English this
mul. lib. 3. cap. 4. [n] Buxdorphius c. 31. Synag. Jud. Ezek. 18.

, *qui quartâ lunâ profluente hâc mensium illuvie concubitum hunc non rescunt. Damnavit olim divina Lex et morte mulctavit hujusmodi homines,* 8, 20, *et indè nati, siqui deformes aut mutili, pater dilapidatus, quod ntineret ab* [o]*immundâ muliere.* Gregorius Magnus, *petenti* Augustino *id apud* [p] Britannos *hujusmodi concubitum toleraret, severè prohibuit viris m misceri fœminas in consuetis suis menstruis, &c.* I spare to English hich I have said. Another cause some give, inordinate diet, as if a man rlic, onions, fast overmuch, study too hard, be over-sorrowful, dull, dejected in mind, perplexed in his thoughts, fearful, &c., "their n (saith [q] Cardan *subtil. lib.* 18) will be much subject to madness and holy; for if the spirits of the brain be fusled, or misaffected by such , at such a time, their children will be fusled in the brain: they will be eavy, timorous, discontented all their lives." Some are of opinion, and ain that paradox or problem, that wise men beget commonly fools; Suidas nstance in Aristarchus the Grammarian, *duos reliquit filios Aristarchum stachorum, ambos stultos;* and which [r] Erasmus urgeth in his Moria, eget wise men. Card. *subt. l.* 12, gives this cause, *Quoniam spiritus tum ob studium resolvuntur, et in cerebrum feruntur à corde:* because natural spirits are resolved by study, and turned into animal; drawn he heart, and those other parts to the brain. Lemnius subscribes to that dan, and assigns this reason, *Quod persolvant debitum languidè, et obsci- , unde fœtus à parentum generositate desciscit:* they pay their debt (as alls it) to their wives remissly, by which means their children are weak- and many times idiots and fools.

ne other causes are given, which properly pertain, and do proceed from other: if she be over-dull, heavy, angry, peevish, discontented, and choly, not only at the time of conception, but even all the while she s the child in her womb (saith Fernelius, path. 1. 1, 11) her son will be so ise affected, and worse, as [s] Lemnius adds, 1. 4, c. 7, if she grieve over be disquieted, or by any casualty be affrighted and terrified by some l object heard or seen, she endangers her child, and spoils the temperature for the strange imagination of a woman works effectually upon her infant, s Baptista Porta proves, *Physiog. cœlestis* l. 5. c. 2, she leaves a mark it, which is most especially seen in such as prodigiously long for such and neats, the child will love those meats, saith Fernelius, and be addicted to umours: "[t] if a great-bellied woman see a hare, her child will often have -lip," as we call it. *Garcæus de Judiciis geniturarum, cap.* 33, hath a rable example of one Thomas Nickell, born in the city of Brandeburg, "[u] that went reeling and staggering all the days of his life, as if he fall to the ground, because his mother being great with child saw a en man reeling in the street." Such another I find in Martin Wenrichius *e ortu monstrorum,* c. 17, I saw (saith he) at Wittenberg, in Germany, en that looked like a carcass; I asked him the cause, he replied,* "His r, when she bore him in her womb, saw a carcass by chance, and was so ffrighted with it, that *ex eo fœtus ei assimilatus,* from a ghastly impres- he child was like it."

many several ways are we plagued and punished for our father's defaults; uch that as Fernelius truly saith, "[x] It is the greatest part of our felicity

dus obs. lib. 3. cap. 20. [p] Beda. Eccl. hist. lib. 1. c. 27. respons. 10. [q] Nam spiritus cerebri male afficiantur, tales procreant, et quales fuerint affectus, tales filiorum: ex tristibus tristes, ex jucundi nascuntur, &c. [r] Fol. 129. mer. Socrates' children were fools. Sabel. [s] De occul. Pica morbus mulierum. [t] Baptista Porta loco præd. Ex leporum intuitu plerique infantes fido superiore labello. [u] Quasi mox in terram collapsurus per omnem vitam incedebat, cum mater ebrium hominem sic incedentem viderat. * Civem facie cadaverosa, qui dixit, &c. [x] Optimum ci, maxima pars felicitatis nostræ bene nasci; quamobrem præclare humano generi consultum r, si soli parentes bene habiti et sani, liberis operam darent.

to be well born, and it were happy for human kind, if only such parents as are sound of body and mind should be suffered to marry." An husbandman will sow none but the best and choicest seed upon his land, he will not rear a bull or a horse, except he be right shapen in all parts, or permit him to cover a mare, except he be well assured of his breed; we make choice of the best rams for our sheep, rear the neatest kine, and keep the best dogs, *Quanto in diligentius in procreandis liberis observandum?* And how careful then should we be in begetting of our children? In former times some [y] countries have been so chary in this behalf, so stern, that if a child were crooked or deformed in body or mind, they made him away; so did the Indians of old by the relation of Curtius, and many other well-governed commonwealths, according to the discipline of those times. Heretofore in Scotland, saith [z] Hect. Boethius, "if any were visited with the falling sickness, madness, gout, leprosy, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she were found to be with child, she with her brood were buried alive:" and this was done for the common good, lest the whole nation should be injured or corrupted. A severe doom you will say, and not to be used amongst Christians, yet more to be looked into than it is. For now by our too much facility in this kind, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race; or if rich, be they fools or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through rich, as he said, [a] *jure hæreditario sapere jubentur;* they must be wise and able by inheritance: it comes to pass that our generation is corrupt, we have many weak persons, both in body and mind, many feral diseases raging amongst us, crazed families, *parentes peremptores;* our fathers bad, and we are like to be worse.

MEMB. II.

Subsect. I.—*Bad Diet a cause. Substance. Quality of Meats.*

According to my proposed method, having opened hitherto these secondary causes, which are inbred with us, I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either evident, remote, or inward, antecedent, and the nearest: continent causes some call them. These outward, remote, precedent causes are subdivided again into necessary and not necessary. Necessary (because we cannot avoid them, but they will alter us, as they are used, or abused) are those six non-natural things, so much spoken of amongst physicians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient: *Peccavit circa res sex non naturales:* he hath still offended in one of those six. Montanus, *consil.* 22, consulted about a melancholy Jew, gives that sentence; so did Frisemelica in the same place; and in his 244 counsel, censuring a melancholy soldier, assigns that reason of his malady, "[b] he offended in all

[y] Infantes infirmi præcipitio necati. Bohemus lib. 3. c. 3. Apud Lacones olim. Lypsius epist. 85. or Belgas, Dionysio Villerio, si quos aliqua membrorum parte inutiles notaverint, necari jubent. [z] De veterum Scotorum moribus. Morbo comitiali, dementiâ, maniâ, leprâ, &c. aut simili labe, quæ in prolem transmittitur, laborantes inter eos, ingenti factâ indagine, inventos, ne gens fœdi cum lederetur ex iis nata, castraverunt, mulieres hujusmodi procul a virorum consortio abiegerunt, harum aliqua concepisse inveniebatur, simul cum fœtu nondum edito, defodiebatur viva. [a] Rap. Satyr. [b] Fecit omnia delicta quæ fieri possunt circa res sex non naturales, et eæ fuerunt causæ extra ex quibus postea ortæ sunt obstructiones.

non-natural things, which were the outward causes, from which
e inward obstructions; and so in the rest.

ix non-natural things are diet, retention and evacuation, which are
erial than the other because they make new matter, or else are con-
keeping or expelling of it. The other four are air, exercise, sleeping,
nd perturbations of the mind, which only alter the matter. The first
diet, which consists in meat and drink, and causeth melancholy, as
in substance, or accidents, that is quantity, quality, or the like. And
ay be called a material cause, since that, as [c] Fernelius holds, "it
a power in begetting of diseases, and yields the matter and suste-
them; for neither air, nor perturbations, nor any of those other
uses take place, or work this effect, except the constitution of body,
ration of humours, do concur. That a man may say, this diet is the
diseases, let the father be what he will, and from this alone, melan-
frequent other maladies arise." Many physicians, I confess, have
pious volumes of this one subject, of the nature and qualities of all
f meats; as namely, Galen, Isaac the Jew, Halyabbas, Avicenna,
so four Arabians, Gordonius, Villanovanus, Wecker, Johannes
, *sitologia de Esculentis et Poculentis*, Michael Savanarola, *Tract.* 2,
ony Fumanellus, *lib. de regimine senum*, Curio in his Comment on
lerna, Godefridus Stekius *arte med.*, Marsilius cognatus, Ficinus,
, Fonseca, Lessius, Magninus, *regim. sanitatis*, Frietagius, Hugo
us, &c., besides many other in [d] English, and almost every peculiar
discourseth at large of all peculiar meats in his chapter of melan-
t because these books are not at hand to every man, I will briefly
t kind of meats engender this humour, through their several species,
are to be avoided. How they alter and change the matter, spirits
after humours, by which we are preserved, and the constitution of
Fernelius and others will show you. I hasten to the thing itself:
of such diet as offends in substance.

Beef, a strong and hearty meat (cold in the first degree, dry in the
ith *Gal. l.* 3, *c.* 1., *de alim. fac.*) is condemned by him and all suc-
uthors, to breed gross melancholy blood: good for such as are sound,
rong constitution, for labouring men if ordered aright, corned, young,
(for all gelded meats in every species are held best), or if old, [e]such
en tired out with labour, are preferred. Aubanus and Sabellicus
Portugal beef to be the most savoury, best and easiest of digestion;
nd ours: but all is rejected, and unfit for such as lead a resty life,
inclined to Melancholy, or dry of complexion: *Tales* (Galen thinks)
elancholicis ægritudinibus capiuntur.

Pork, of all meats, is most nutritive in his own nature, *but alto-
fit for such as live at ease, are any ways unsound of body or mind:
full of humours, and therefore *noxia delicatis*, saith Savanarola, *ex
u ut dubitetur an febris quartana generetur:* naught for queasy
insomuch that frequent use of it may breed a quartan ague.

Savanarola discommends goat's flesh, and so doth [f]Bruerinus, *l.* 13,
ing it a filthy beast, and rammish: and therefore supposeth it will
k and filthy substance; yet kid, such as are young and tender,
pts, Bruerinus and Galen, *l.* 1, *c.* 1, *de alimentorum facultatibus.*

Hart and red deer [g]hath an evil name: it yields gross nutriment:

c. 2. Maximam in gignendis morbis vim obtinet, pabulum, materiamque morbi suggerens:
ere, nec à perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis
humorum constitutio. Ut semel dicam, una gula est omnium morborum mater, etiamsi alius
Ab hac morbi sponte sæpè emanant, nullâ aliâ cogente causâ. [d] Cogan, Eliot, Vauhan,
Frietagius. * Isaac. [f] Non laudatur, quia melancholicum præbet alimentum. [g] Male
nquit Frietagius), crassissimum et atribilarium suppeditat alimentum.

a strong and great grained meat, next unto a horse. Which alth countries eat, as Tartars, and they of China; yet [h]Galen condemn foals are as commonly eaten in Spain as red deer, and to furnish th about Malaga especially, often used; but such meats ask long seething, to qualify them, and yet all will not serve.

Venison, Fallow Deer.] All venison is melancholy, and begets l a pleasant meat: in great esteem with us (for we have more parks in than there are in all Europe besides) in our solemn feasts. 'Tis better hunted than otherwise, and well prepared by cookery; but bad, and seldom to be used.

Hare.] Hare, a black meat, melancholy, and hard of digestion, *incubus*, often eaten, and causeth fearful dreams, so doth all venison, a demned by a jury of physicians. Mizaldus and some others say, th a merry meat, and that it will make one fair, as Martial's Epigram t Gellia; but this is *per accidens*, because of the good sport it mak company and good discourse that is commonly at the eating of it, otherwise to be understood.

Conies.] [i]Conies are of the nature of hares. Magninus compares beef, pig, and goat, *Reg. sanit. part.* 3, *c.* 17; yet young rabbits by are approved to be good.

Generally, all such meats as are hard of digestion breed me Areteus, *lib.* 7, *cap.* 5, reckons up heads and feet, [k]bowels, brains, marrow, fat, blood, skins, and those inward parts, as heart, lungs, live &c. They are rejected by Isaac, *lib.* 2, *part.* 3. Magninus, *part.* 3. Bruerinus, *lib.* 12, Savanarola, *Rub.* 32, *Tract.* 2.

Milk.] Milk, and all that comes of milk, as butter and cheese, c increase melancholy (whey only excepted, which is most wholesome except asses' milk. The rest, to such as are sound, is nutritive a especially for young children, but because soon turned to corrupti good for those that have unclean stomachs, are subject to headache, green wounds, stone, &c. Of all cheeses, I take that kind which Banbury cheese to be the best, *ex vetustis pessimus*, the older, stron harder, the worst, as Langius discourseth in his Epistle to Melancth by Mizaldus, Isaac, *p.* 5, Gal. 3, *de cibis boni succi, &c.*

Fowl.] Amongst fowl, [n]peacocks and pigeons, all fenny fowl are fo as ducks, geese, swans, herons, cranes, coots, didappers, waterhens, those teals, curs, sheldrakes, and peckled fowls, that come hither in wi of Scandia, Muscovy, Greenland, Friezland, which half the year are all over with snow, and frozen up. Though these be fair in feathers, in taste, and have a good outside, like hypocrites, white in plumes, their flesh is hard, black, unwholesome, dangerous, melancholy meat; *et putrefaciunt stomachum*, saith Isaac, *part.* 5, *de vol.*, their young more tolerable, but young pigeons he quite disapproves.

Fishes.] Rhasis and [o]Magninus discommend all fish, and say, the *viscosities*, slimy nutriment, little and humourous nourishment. Sa adds, cold, moist: and phlegmatic, Isaac; and therefore unwholesom cold and melancholy complexions: others make a difference, rejecti amongst fresh-water fish, eel, tench, lamprey, crawfish (which Bright a *cap.* 6), and such as are bred in muddy and standing waters, and have of mud, as Franciscus Bonsuetus poetically defines, *Lib. de aquatilib*

"Nam pisces omnes, qui stagna, lacusque frequentant,
Semper plus succi deterioris habent."

"All fish, that standing pools, and lak
Do ever yield bad juice and nourish

[h] Lib. de subtiliss. dieta. Equina caro et asinina equinis danda est hominibus et asininis. obsunt à natura Leporum. Bruerinus, l. 13. cap. 25. pullorum tenera et optima. [i] Ilan nauseam provocant. [l] Piso. Al omar. [m] Curio. Frietagius, Maginus. part. 3. cap. 17. de affect. lib. 1. c. 10. excepts all milk meats in Hypochondriacal Melancholy. [n] Weckar Sy p. 2. Isaac, Bruer. lib. 15. cap. 30. et 31 [o] Cap. 18. part. 4.

opreys, Paulus Jovius, *c.* 34, *de piscibus fluvial.* highly magnifies, and None speak against them, but *inepti et scrupulosi*, some scrupulous s; but [p] eels, *c.* 33, "he abhorreth in all places, at all times, all phy- detest them, especially about the solstice." Gomesius, *lib.* 1. *c.* 22, e, doth immoderately extol sea-fish, which others as much vilify, and the rest, dried, soused, indurate fish, as ling, fumados, red-herrings, stock-fish, haberdine, poor-john, all shell-fish. [q] Tim. Bright excepts and crab. Mesarius commends salmon, which Bruerinus contradicts, , *c.* 17. Magninus rejects conger, sturgeon, turbot, mackerel, skate. p is a fish of which I know not what to determine. Franciscus Bon- accounts it a muddy fish. Hippolitus Salvianus, in his Book *de Piscium l et præparatione*, which was printed at Rome in folio, 1554, with most t pictures, esteems carp no better than a slimy watery meat. Paulus on the other side, disallowing tench, approves of it; so doth Dupravius Books of Fish-ponds. Frietagius [r] extols it for an excellent wholesome and puts it amongst the fishes of the best rank; and so do most of our y gentlemen, that store their ponds almost with no other fish. But this versy is easily decided, in my judgment, by Bruerinus, *l.* 22, *c.* 13. ifference riseth from the site and nature of pools, [s] sometimes muddy, imes sweet; they are in taste as the place is from whence they be taken. e manner almost we may conclude of other fresh fish. But see more in letius, Bellonius, Oribasius, *lib.* 7, *cap.* 22, Isaac, *l.* 1, especially Hippo- Salvianus, who is *instar omnium solus, &c.* Howsoever they may be ome and approved, much use of them is not good; P. Forestus, in his nal observations, [t] relates, that Carthusian friars, whose living is most sh, are more subject to melancholy than any other order, and that he by experience, being sometimes their physician ordinary at Delft, in d. He exemplifies it with an instance of one Buscodnese, a Carthusian uddy colour, and well liking, that by solitary living, and fish-eating, so misaffected.

Subs.] Amongst herbs to be eaten I find gourds, cucumbers, coleworts, , disallowed, but especially cabbage. It causeth troublesome dreams, nds up black vapours to the brain. Galen, *loc. affect. l.* 3, *c.* 6, of all condemns cabbage; and Isaac, *lib.* 2, *c.* 1, *Animæ gravitatem facit*, it heaviness to the soul. Some are of opinion that all raw herbs and breed melancholy blood, except bugloss and lettuce. Crato, *consil.* 21 speaks against all herbs and worts, except borage, bugloss, fennel, , dill, balm, succory. Magninus, *regim. sanitatis, part.* 3, *cap.* 31. *herbæ simpliciter malæ, viâ cibi;* all herbs are simply evil to feed on thinks). So did that scoffing cook in [u] Plautus hold:

o cœnam condio ut alii coqui solent, hi condita prata in patinis proferunt, qui convivas faciunt, herbasque aggerunt."	"Like other cooks I do not supper dress, That put whole meadows into a platter, And make no better of their guests than beeves, With herbs and grass to feed them fatter."

Italians and Spaniards do make a whole dinner of herbs and salads our said Plautus calls *cœnas terrestres*, Horace, *cœnas sine sanguine*, ich means, as he follows it,

mines tam brevem vitam colunt——— rbas hujusmodi in alvum suum congerunt, dolosum dictu, non esu modò erbas pecudes non edunt, homines edunt."	"Their lives, that eat such herbs, must needs be short, And 'tis a fearful thing for to report, That men should feed on such a kind of meat, Which very juments would refuse to eat."

loco et omni tempore medici detestantur anguillas, præsertim circa solstitium. Damnantur tum agris. [q] Cap. 6. in his Tract of Melancholy. [r] Optimè nutrit omnium judicio inter primas es gustu præstanti. [s] Non est dubium quin, pro variorum situ ac naturâ, magnas alimentorum differentias, alibi suaviores, alibi lutulentiores. [t] Observat. 16. lib. 10. [u] Pseudolus, n. 2. [x] Plautus. ibid.

complains of all manner of roots, and so doth Bruerinus, even themselves, which are the best, *Lib.* 9. *cap.* 14.

Fruits.] *Pastinacarum usus succos gignit improbos.* Crato, co *lib.* 1, utterly forbids all manner of fruits, as pears, apples, plums, strawberries, nuts, medlars, serves, &c. *Sanguinem inficiunt*, saith vanus, they infect the blood, and putrefy it, Magninus holds, and therefore be taken *viâ cibi, aut quantitate magnâ*, not to make a meal any great quantity. [d] Cardan makes that a cause of their continual at Fessa in Africa, "because they live so much on fruits, eating the a day." Laurentius approves of many fruits, in his Tract of Melanchol others disallow, and amongst the rest apples, which some likewise co sweetings, pairmains, pippins, as good against melancholy; but to hi any way inclined to, or touched with this malady, [e] Nicholas Pis Practics, forbids all fruits, as windy, or to be sparingly eaten at least, raw. Amongst other fruits, [f] Bruerinus, out of Galen, excepts grapes but I find them likewise rejected.

Pulse.] All pulse are naught, beans, peas, vetches, &c., they fill t (saith Isaac) with gross fumes, breed black thick blood, and cause some dreams. And therefore, that which Pythagoras said to his sc old, may be for ever applied to melancholy men, *A fabis abstinete*, eat nor beans; yet to such as will needs eat them, I would give this co prepare them according to those rules that Arnoldus Villanovanus, a tagius prescribe, for eating, and dressing, fruits, herbs, roots, pulse,

Spices.] Spices cause hot and head melancholy, and are for that c bidden by our physicians to such men as are inclined to this ma pepper, ginger, cinnamon, cloves, mace, dates, &c., honey and sugar, except honey; to those that are cold, it may be tolerable, but [h] *Dul bilem vertunt* (sweets turn into bile), they are obstructive. Crato t forbids all spice, in a consultation of his, for a melancholy schoolmaster *aromatica, et quicquid sanguinem adurit:* so doth Fernelius, co Guianerius, *tract.* 15, *cap.* 2. Mercurialis, *cons.* 189. To these I may sharp and sour things, luscious, and over-sweet, or fat, as oil, vinegar, mustard, salt; as sweet things are obstructive, so these are corrosive. G

Bread that is made of baser grain, as peas, beans, oats, rye, or l baked, crusty, and black, is often spoken against, as causing y juice and wind. Joh. Mayor, in the first book of his History of contends much for the wholsomeness of oaten bread: it was objectec en living at Paris in France, that his countrymen fed on oats, and , as a disgrace; but he doth ingenuously confess, Scotland, Wales. d part of England, did most part use that kind of bread, that it was me as any grain, and yielded as good nourishment. And yet Wecker len calls it horse-meat, and fitter for juments than men to feed on. Galen himself, *lib.* 1. *De cibis boni et mali succi*, more largely dis- f corn and bread.

All black wines, over-hot, compound, strong thick drinks, as Mus- almsey, Alicant, Rumney, Brownbastard, Metheglen, and the like, hey have thirty several kinds in Muscovy, all such made drinks are this case, to such as are hot, or of a sanguine choleric complexion, inclined to head-melancholy. For many times the drinking of wine eth it. Arculanus, *c.* 16. *in* 9. *Rhasis*, puts in [k] wine for a great ecially if it be immoderately used. Guianerius, *tract.* 15. *c.* 2. tells two Dutchmen, to whom he gave entertainment in his house, "that [l] in 's space were both melancholy by drinking of wine, one did nought the other sigh. Galen, *l. de causis morb. c.* 3. Matthiolus on Dio- nd above all other Andreas Bachius, *l.* 3. 18, 19, 20, have reckoned e inconveniences that come by wine: yet notwithstanding all this, are cold, or sluggish melancholy, a cup of wine is good physic, and ercurialis grant, *consil.* 25, in that case, if the temperature be cold, as lancholy men it is, wine is much commended, if it be moderately used. *Perry.*] Cider and perry are both cold and windy drinks, and for to be neglected, and so are all those hot spiced strong drinks.

Beer, if it be over-new or over-stale, over-strong, or not sodden, he cask, sharp, or sour, is most unwholesome, frets, and galls, &c. Ayrerus, in a [m] consultation of his, for one that laboured of hypochon- lancholy discommends beer. So doth [n] Crato in that excellent counsel *b.* 2. *consil.* 21. as too windy, because of the hop. But he means t thick black Bohemian beer used in some other parts of [o] Germany,

——— nil spissius illa tur, nil clarius est dum mingitur, unde quòd multas fæces in corpore linquat."	"Nothing comes in so thick, Nothing goes out so thin, It must needs follow then The dregs are left within."

old poet scoffed, calling it *Stygiæ monstrum conforme palludi*, a mon- ink, like the river Styx. But let them say as they list, to such as omed unto it, "'tis a most wholesome (so [q] Polydor Virgil calleth it) asant drink," it is more subtile and better, for the hop that rarefies n especial virtue against melancholy, as our herbalists confess, Fuch- ves, *Lib.* 2. *sec.* 2. *instit. cap.* 11. and many others.

.] Standing waters, thick and ill-coloured; such as come forth of moats, where hemp hath been steeped, or slimy fishes live, are most ome, putrefied, and full of mites, creepers, slimy, muddy, unclean, mpure, by reason of the sun's heat, and still-standing; they cause mperatures in the body and mind of man, are unfit to make drink ss meat with, or to be [r] used about men inwardly or outwardly. They for many domestic uses, to wash horses, water cattle, &c., or in time

las crustam, choleram quia gignit adustam. Scol. Sal. [k] Vinum turbidum. [l] Ex vini tione, duo Alemani in uno mense melancholici facti sunt. [m] Hildesheim, spicel. fol. 273. enerat sanguinem. [o] About Dantzic in Spruce, Hamburgh, Leipsic. [p] Henricus A brin- Potus tum salubris tum jucundus, l. 1. [r] Galen, l. 1. de san. tuend. Cavendæ sunt aquæ nis hauriuntur, et quæ turbidæ et malè olentes, &c.

of necessity, but not otherwise. Some are of opinion, that such fat waters make the best beer, and that seething doth defecate it, as holds, *Lib.* 13. *subtil.* "It mends the substance, and savour of it," a paradox. Such beer may be stronger, but not so wholesome as t as [t]Jobertus truly justifieth out of Galen, Paradox, dec. 1. Paradox 5. seething of such impure waters doth not purge or purify them, Pliny c. 3. is of the same tenet, and P. Crescentius, *agricult. lib.* 1. *et lib.* 4. c. 45. Pamphilius Herilachus, *l.* 4. *de nat. aquarum*, such waters are not to be used, and by the testimony of [u]Galen, "breed agues, dropsi risies, splenetic and melancholy passions, hurt the eyes, cause a bad rature, and ill disposition of the whole body, with bad colour." This J stiffly maintains, Paradox, lib. 1. part. 5. that it causeth blear eyes, bad and many loathsome diseases to such as use it: this which they say, with good reason; for as geographers relate, the water of Astracan worms in such as drink it. [x]Axius, or as now called Verduri, the faire in Macedonia, makes all cattle black that taste of it. Aleacman now another stream in Thessaly, turns cattle most part white, *si potui* L. Aubanus Rohemus refers that [y]struma or poke of the Bavarians and S to the nature of their waters, as [z]Munster doth that of the Valesian Alps, and [a]Bodine supposeth the stuttering of some families in Aq about Labden, to proceed from the same cause, "and that the filth is from the water to their bodies." So that they that use filthy, stand coloured, thick, muddy water, must needs have muddy, ill-coloured, and infirm bodies. And because the body works upon the mind, th have grosser understandings, dull, foggy, melancholy spirits, and be subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of con artificial, made dishes, of which our cooks afford us a great variety, as do fashions in our apparel. Such are [b]puddings stuffed with blood, or wise composed; baked meats, soused indurate meats, fried and broiled b meats; condite, powdered, and over-dried, [c]all cakes, simnels, buns, cr made with butter, spice, &c., fritters, pancakes, pies, sausages, and several sauces, sharp, or over-sweet, of which *scientia popinæ*, as Sene it, hath served those [d]Apician tricks, and perfumed dishes, which Adr sixth Pope so much admired in the accounts of his predecessor *Leo de* and which prodigious riot and prodigality have invented in this age. T generally engender gross humours, fill the stomach with crudities, and a inward parts with obstructions. Montanus, consil. 22, gives instan melancholy Jew, that by eating such tart sauces, made dishes, and salt with which he was overmuch delighted, became melancholy, and w affected. Such examples are familiar and common.

Subsect. II.—*Quantity of Diet a Cause.*

There is not so much harm proceeding from the substance itself of and quality of it, in ill-dressing and preparing, as there is from the qu disorder of time and place, unseasonable use of it, [e]intemperance, over or overlittle taking of it. A true saying it is, *Plures crapula quàm* This gluttony kills more than the sword, this *omnivorantia et homicid*

[t] Innoxium reddit et bene olentem. [t] Contendit hæc vitia coctione non emendari. [u] Lib. de aquæ, hydropem auget, febres putridas, splenem, tusses, nocet oculis, malum habitum corporis [x] Mag. Nigritatem inducit si pecora biberint. [y] Aquæ ex nivibus coactæ strumosos faciunt. [z] cap. 36. [a] Method. hist. cap. 5. balbutiunt Labdoni in Aquitania ob aquas, atque hi morbi corpora derivantur. [b] Edulia ex sanguine et suffocato parta. Hildesheim. [c] Cupedia vero, bellaria, commentaque alia curiosa pistorum et coquorum, gustui servientium conciliant morbos tum animo insanabiles. Philo Judæus lib. de victimis. P. Jov. vita ejus. [d] As lettuce sweeped birds fed with fennel and sugar, as a Pope's concubine used in Avignon, Stephan. [e] Animo illa facessit, et de templo Dii immundum stabulum facit. Paletius, 10. c.

devouring and murdering gut. And that of [f]Pliny is truer, "Simple he best; heaping up of several meats is pernicious, and sauces worse; lishes bring many diseases." [g]Avicen cries out, "That nothing is an to feed on many dishes, or to protract the time of meats longer than y; from thence proceed our infirmities, and 'tis the fountain of all , which arise out of the repugnancy of gross humours." Thence, saith ius, come crudities, wind, oppilations, cacochymia, plethora, cachexia, epsia, *[h]*Hinc subitæ mortes, atque intestata senectus,* sudden death, l what not.

lamp is choked with a multitude of oil, or a little fire with overmuch ite extinguished, so is the natural heat with immoderate eating, stran- the body. *Pernitiosa sentina est abdomen insaturabile:* one saith, tiable paunch is a pernicious sink, and the fountain of all diseases, both and mind. [i]Mercurialis will have it a peculiar cause of this private Solenander, consil. 5. sect. 3, illustrates this of Mercurialis, with an of one so melancholy, *ab intempestivis commessationibus,* unseasonable . [k]Crato confirms as much, in that often cited Counsel, 21, lib. 2. superfluous eating for a main cause. But what need I seek farther ofs? Hear [l]Hippocrates himself, Lib. 2, Aphor. 10, "Impure bodies e they are nourished, the more they are hurt, for the nourishment is d with vicious humours."

yet for all this harm, which apparently follows surfeiting and drunken- how we luxuriate and rage in this kind; read what Johannes Stuckius itten lately of this subject, in his great volume *De Antiquorum Convi-* l of our present age; *Quàm [m]portentosæ cœnæ,* prodigious suppers, *m invitant ad cœnam efferunt ad sepulchrum,* what Fagos, Epicures, , Heliogables, our times afford? Lucullus' ghost walks still, and every sires to sup in Apollo; Æsop's costly dish is ordinarily served up. *illa juvant, quæ pluris emuntur.* The dearest cates are best, and 'tis ary thing to bestow twenty or thirty pounds upon a dish, some thousand upon a dinner: [p]Mully-Hamet, king of Fez and Morocco, spent three on the sauce of a capon: it is nothing in our times, we scorn all that is "We loathe the very [q]light (some of us, as Seneca notes) because it ree, and we are offended with the sun's heat, and those cool blasts, we buy them not." This air we breathe is so common, we care not nothing pleaseth but what is dear. And if we be [r]witty in anything, *gulam:* If we study at all, it is *erudito luxu,* to please the palate, and fy the gut. "A cook of old was a base knave (as [s]Livy complains), w a great man in request; cookery is become an art, a noble science: are gentlemen:" *Venter Deus:* They wear "their brains in their and their guts in their heads," as [t]Agrippa taxed some parasites of his shing on their own destruction, as if a man should run upon the point ord, *usque dum rumpantur comedunt,* "They eat till they burst:" [u]All night, let the physician say what he will, imminent danger, and feral are now ready to seize upon them, that will eat till they vomit, *Edunt ent, vomunt ut edant,* saith Seneca; which Dion relates of Vitellius, *Solo*

– c. 52. Homini cibus utilissimus simplex, acervatio ciborum pestifera, et condimenta perniciosa, bos multa fercula ferunt. [g] 31. Dec. 2. c. Nihil deterius quam si tempus justo longius protrahatur, et varia ciborum genera conjungantur: inde morborum scaturigo, quæ ex repug- orum oritur. [h] Path. 1. 1. c. 14. [i] Juv. Sat. 5. [k] Nimia repletio ciborum facit melancho- Comestio superflua cibi, et potûs quantitas nimia. [l] Impura corpora quanto magis nutris, la dis: putrefacit enim alimentum vitiosus humor. [m] Vid. Goelen. de portentosis cœnis, &c. m. [n] Amb. lib. de Jeju. cap. 14. "They who invite us to our supper, only conduct us to our [o] Juvenal. "The highest-priced dishes afford the greatest gratification." [p] Guiccardin. 4. ca. nit. fastidio est lumen gratultum, dolet quod sole, quod spiritum emere non possimus, non emptus ex facili, &c. adeo nihil placet, nisi quod carum est. [r] Ingeniosi ad Gulam. mancipium, nunc in omni æstimatione, *nunc ars haberi cœpta,* &c. [s] Epist. 23, l. 7. quorum ingenium, in patinis, &c. [t] *In lucem cœnat.* Sertorius.

transitu ciborum nutriri judicatus: His meat did pass through and they burst again. [v]*Strage animantium ventrem onerant*, and rake world, as so many [x]slaves, belly-gods, and land-serpents, *Et totu nimis angustus*, the whole world cannot satisfy their appetite. "[y]Sea lakes, &c., may not give content to their raging guts." To make what immoderate drinking in every place! *Senem potum pota tr* how they flock to the tavern: as if they were *fruges consumere* no other end but to eat and drink, like Offellius Bibulus, that fam parasite, *Qui dum vixit, aut bibit aut minxit;* as so many casks t yea worse than a cask, that mars wine, and itself is not marred by are brave men, Silenus Ebrius was no braver. *Et quæ fuerunt sunt:* 'tis now the fashion of our times, an honour: *Nunc ver rediit* (as Chrysost. serm. 30, in v. Ephes. comments) *Ut effeminata ignaviæ loco habeatur, nolle inebriari;* 'tis now come to that pass t gentleman, a very milk-sop, a clown of no bringing up, that will no for no company; he is your only gallant that plays it off finest, n ment now to stagger in the streets, reel, rave, &c., but much to li renown; as in like case Epidicus told Thesprio his fellow-servant, i *Ædipol facinus improbum*, one urged, the other replied, *At jam alii erit illi illa res honori*, 'tis now no fault, there be so many brav to bear one out; 'tis a credit to have a strong brain, and carry his the sole contention who can drink most, and fox his fellow the s the *summum bonum* of our tradesmen, their felicity, life, and soul, *cedine affectant*, saith Pliny, lib. 14. cap. 12. *ut magna pars non præmium intelligat*, their chief comfort, to be merry together in or tavern, as our modern Muscovites do in their mede-inns, and Tu coffee-houses which much resemble our taverns; they will labour l long to be drunk at night, and spend *totius anni labores*, as St. A in a tippling feast; convert day into night, as Seneca taxes some *Pervertunt officia noctis et lucis;* when we rise, they commonly go our antipodes,

> "Nosque ubi primus equis oriens afflavit anhelis,
> Illis sera rubens accendit lumina vesper."

So did Petronius in Tacitus, Heliogabalus in Lampridius.

> ——"[a]Noctes vigilabat ad ipsum
> Mane, diem totum stertebat.——"

> ——"He drank the night s
> Till rising dawn, then snored

Snymdiris the Sybarite never saw the sun rise or set so much as on years. Verres, against whom Tully so much inveighs, in winter *extra tectum vix extra lectum*, never almost out of bed, [b]still w drinking; so did he spend his time, and so do myriads in our have *gymnasia bibonum*, schools and rendezvous; these centaurs toss pots and bowls as so many balls; invent new tricks, as sausage tobacco, caviare, pickled oysters, herrings, fumadoes, &c.: innu meats to increase their appetite, and study how to hurt themselve antidotes "[c]to carry their drink the better; [d]and when nought they will go forth, or be conveyed out, to empty their gorge, tha return to drink afresh." They make laws, *insanas leges, contra ibe* and [e]brag of it when they have done, crowning that man that is as their drunken predecessors have done,——[f]*quid ego video? coronâ Pseudolum ebrium tuum*——. And when they are dea a can of wine with [g]Maron's old woman to be engraven on their

[v]Seneca. [x]Mancipia gulæ, dapes non sapore sed sumptu æstimantes. Seneca com
[y]Sævientia guttura satiare non possunt fluvii et maria. Æneas Sylvius de miser. curial.
[a]Hor. lib. 1. Sat. 3. [b]Diei brevitas conviviis, noctis longitudo stupris conterebatur.
capiant, irritamenta excogitantur. [d]Fores portantur ut ad convivium reportentur, rapie
et exhauriri ut bibant. Ambros. [e]Ingentia vasa velut ad ostentationem, &c. [f]Pan
Anthol. c. 20.

triumph in villainy, and justify their wickedness; with Rabelais, that ch Lucian, drunkenness is better for the body than physic, because there more old drunkards than old physicians. Many such frothy arguments have, [b] inviting and encouraging others to do as they do, and love them ly for it (no glue like to that of good fellowship). So did Alcibiades in ece; Nero, Bonosus, Heliogabalus in Rome, or Alegabalus rather, as he styled of old (as [i] Ignatius proves out of some old coins). So do many t men still, as [k] Heresbachius observes. When a prince drinks till his stare, like Bitias in the Poet,

——— " (Ille impiger hausit mantem vino pateram)."	——— " a thirsty soul; He took challenge and embraced the bowl: With pleasure swill'd the gold, nor ceased to draw Till he the bottom of the brimmer saw."

omes off clearly, sound trumpets, fife and drums, the spectators will ud him, "the [m] bishop himself (if he belie them not) with his chaplain, tand by and do as much," *O dignum principe haustum*, 'twas done like a e. "Our Dutchmen invite all comers with a pail and a dish," *Velut dibula integras obbas exhauriunt, et in monstrosis poculis, ipsi monstrosi trosius epotant*, "making barrels of their bellies." *Incredibile dictu*, as of their own countrymen complains: [o] *Quantum liquoris immodestissima capiat, &c.* "How they love a man that will be drunk, crown him and ur him for it," hate him that will not pledge him, stab him, kill him; a intolerable offence, and not to be forgiven. "[p] He is a mortal enemy will not drink with him," as Munster relates of the Saxons. So in Poland, the best servitor, and the honestest fellow, saith Alexander Gaguinus, at drinketh most healths to the honour of his master, he shall be rewarded good servant, and held the bravest fellow that carries his liquor best," a brewer's horse will bear much more than any sturdy drinker, yet for oble exploits in this kind, he shall be accounted a most valiant man, for *n inter epulas fortis vir esse potest ac in bello*, as much valour is to be d in feasting as in fighting, and some of our city captains, and carpet ghts will make this good, and prove it. Thus they many times wilfully ert the good temperature of their bodies, stifle their wits, strangle nature, degenerate into beasts.

ome again are in the other extreme, and draw this mischief on their heads oo ceremonious and strict diet, being over-precise, cockney-like, and curious heir observation of meats, times, as that *Medicina statica* prescribes, just so y ounces at dinner, which Lessius enjoins, so much at supper, not a little e, nor a little less, of such meat, and at such hours, a diet-drink in the ning, cock-broth, China-broth, at dinner, plum-broth, a chicken, a rabbit, of a rack of mutton, wing of a capon, the merry-thought of a hen, &c.; to der bodies this is too nice and most absurd. Others offend in over-much ng: pining adays, saith [s] Guianerius, and waking anights, as many Moors Turks in these our times do. "Anchorites, monks, and the rest of that ratitious rank (as the same Guianerius witnesseth, that he hath often seen ve happened in his time) through immoderate fasting, have been fretly mad." Of such men belike Hippocrates speaks, 1 Aphor. 5, when as

atiam conciliant potando. [i] Notis ad Cæsares. [k] Lib. de educandis principum liberis. Æ. 1. [m] Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurit princeps. nus in Saxonia. Adeo immoderate et immodeste ab ipsis bibitur, ut in compotationibus suis non solum et cantharis sat infundere possint, sed impletum mulctrale apponant, et scutella injecta tur quemlibet ad libitum potare. [o] Dictu incredibile, quantum hujusce liquoris immodesta gens plus potantem amicissimum habent, et serto coronant, inimicissimum è contra qui non vult, et cæde bus expiant. [p] Qui potare recusat, hostis habetur, et cæde nonnunquam res expiatur. [q] Qui bibit pro salute domini, melior habetur minister. [r] Græc. Poeta apud Stobæum, ser. 18. [s] Qui jejunant, et nocte vigilant, facile cadunt in melancholiam; et qui naturæ modum excedunt, c. 5. 15. c. 2. Longa famis tolerantia, ut iis sæpe accidit qui tanto cum fervore Deo servire cupiunt per am, quod maniaci efficiantur, ipse vidi sæpe.

he saith, "[t] They more offend in too sparing diet, and are worse damnified than they that feed liberally, and are ready to surfeit.

SUBSECT. III.—*Custom of Diet, Delight, Appetite, Necessity, how they cause or hinder.*

No rule is so general, which admits not some exception; to this, therefore, which hath been hitherto said (for I shall otherwise put most men out of commons), and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custom somewhat detracts and qualifies, according to that of Hippocrates 2, Aphorism. 50, "[u] Such things as we have been long accustomed to, though they be evil in their own nature, yet they are less offensive." Otherwise it might well be objected that it were a mere [x] tyranny to live after those strict rules of physic; for custom [y] doth alter nature itself, and to such as are used to them it makes bad meats wholesome, and unseasonable times to cause no disorder. Cider and perry are windy drinks, so are all fruits windy in themselves, cold most part, yet in some shires of [z] England, Normandy in France, Guipuscoa in Spain, 'tis their common drink, and they are no whit offended with it. In Spain, Italy, and Africa, they live most on roots, raw herbs, camel's [a] milk, and it agrees well with them: which to a stranger will cause much grievance. In Wales, *hordeiniis vescuntur*, as Humphrey Llwyd confesseth, a Cambro-Briton himself, in his elegant epistle to Abraham Ortelius, they live most on white meats; in Holland on fish, roots, [b] butter; and so at this day in Greece, as [*] Belloniu observes, they had much rather feed on fish than flesh. With us, *Maxima pars victûs in carne consistit*, we feed on flesh most part, saith [c] Polydor Virgil, as all northern countries do; and it would be very offensive to us to live after their diet, or they to live after ours. We drink beer, they wine; they use oil, we butter; we in the north are [d] great eaters; they most sparing in those hotter countries; and yet they and we following our own customs are well pleased. An Ethiopian of old seeing an European eat bread, wondered, *quomodo sine coribus vescentes viverimus*, how we could eat such kind of meats: so much differed his countrymen from ours in diet, that as mine †author infers, *si quis illorum victum apud nos æmulari vellet;* if any man should so feed with us, it would be all one to nourish, as Cicuta, Aconitum, or Hellebore itself. At this day in China, the common people live in a manner altogether on roots and herbs, and to the wealthiest, horse, ass, mule, dogs, cat-flesh, is as delightsome as the rest, so [e] Mat. Riccius the jesuit relates, who lived many years amongst them. The Tartars eat raw meat, and most commonly [f] horse-flesh, drink milk and blood, as the Nomades of old. *Et lac concretum cum sanguine potat equinum.* They scoff at our Europeans for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet Scaliger accounts them a sound and witty nation, living a hundred years; even in the civilest country of them they do thus, as Benedict the jesuit observed in his travels, from the great Mogul's Court by land to Pekin, which Riccius contends to be the same with Cambula in Cataia. In Scandia their bread is usually dried fish, and so likewise in the Shetland isles; and their other fare, as in Iceland, [illegible]

[t] In tenui victu ægri delinquunt, ex quo fit ut majori afficiantur detrimento, majorque fit error [illegible] pleniore victu. [u] Quæ longo tempore consueta sunt, etiamsi deteriora, minus in assuetis [illegible] [x] Qui medicè vivit, miserè vivit. [y] Consuetudo altera natura. [z] Herefordshire, Gloucestershire, Worcestershire. [a] Leo Afer. l. 1. solo camelorum lacte contenti, nil præterea deliciarum ambiunt. [b] [illegible] butyro dilutum bibunt (nauseo referens) ubique butyrum inter omnia fercula et bellaria [illegible] Steph. præfat. Herod. [*] Delectantur Græci piscibus magis quam carnibus. [c] Lib. 1. hist. Ang. [illegible] descript. Britonum. They sit, eat and drink all day at dinner in Iceland, Muscovy, and [illegible] parts. † Suidas vict. Herod. nihilo cum eo melius quam si quis Cicutam, Aconitum, &c. [illegible] Sinas lib. 1. c. 3. hortensium herbarum et olerum, apud Sinas quam apud nos longe frequentior [illegible] plures quippe de vulgo reperias nullâ aliâ re vel tenuitatis, vel religionis causâ vescentes. [illegible] Asellus, &c. æquè ferè vescuntur ac pabula omnia, Mat. Riccius, lib. 5. cap. 12. [f] Tartari [illegible] vescuntur et crudis carnibus, et fruges contemnunt, dicentes, hoc jumentorum pabulum et [illegible] *hominum.*

arus Bleskenius, butter, cheese, and fish; their drink water, their on the ground. In America in many places their bread is roots, their lmitos, pinas, potatoes, &c., and such fruits. There be of them too that ly drink * salt sea-water all their lives, eat † raw meat, grass, and that light. With some, fish, serpents, spiders; and in divers places they n's flesh, raw and roasted, even the Emperor [l] Montezuma himself. In asts, again, [k] one tree yields them cocoa-nuts, meat and drink, fire, arel; with his leaves, oil, vinegar, cover for houses, &c., and yet these ng naked, feeding coarse, live commonly a hundred years, are seldom sick; all which diet our physicians forbid. In Westphalia they t part on fat meats and wourts, knuckle deep, and call it [l] *cerebrum* n the low countries with roots, in Italy frogs and snails are used. The aith Busbequius, delight most in fried meats. In Muscovy, garlic ons are ordinary meat and sauce, which would be pernicious to such as customed to them, delightsome to others; and all is [m] because they n brought up unto it. Husbandmen, and such as labour, can eat fat salt gross meat, hard cheese, &c. (*O dura messorum ilia*), coarse all times, go to bed and labour upon a full stomach, which to some ons would be present death, and is against the rules of physic, so that s all in all. Our travellers find this by common experience when they far countries, and use their diet, they are suddenly offended,[n] as our ers and Englishmen when they touch upon the coasts of Africa, those capes and islands, are commonly molested with calentures, fluxes, and stempered by reason of their fruits. * *Peregrina, etsi suavia, solent us perturbationes insignes adferre*, strange meats, though pleasant, table alterations and distempers. On the other side, use or custom s or makes all good again. Mithridates by often use, which Pliny at, was able to drink poison; and a maid, as Curtius records, sent to der from K. Porus, was brought up with poison from her infancy. The aith Bellonius, lib. 3, c. 15, eat opium familiarly, a drachm at once, ve dare not take in grains. [p] Garcius ab Horto writes of one whom at Goa in the East Indies, that took ten drachms of opium in three nd yet *consulto loquebatur*, spake understandingly, so much can custom Theophrastus speaks of a shepherd that could eat hellebore in substance. erefore Cardan concludes out of Galen, *Consuetudinem utcunque ferenisi valdè malam.* Custom is howsoever to be kept, except it be ex- bad: he adviseth all men to keep their old customs, and that by the ity of * Hippocrates himself, *Dandum aliquid tempori, ætati, regioni, udini*, and therefore to [r] continue as they began, be it diet, bath, exer-, or whatsoever else.

ther exception is delight, or appetite, to such and such meats; though hard of digestion, melancholy; yet as Fuchsius excepts cap. 6. lib. 2. sect. 2. "* The stomach doth really digest, and willingly entertain ats we love most, and are pleasing to us, abhors on the other side such staste." Which Hippocrates confirms, Aphorism. 2, 38. Some canure cheese out of a secret antipathy, or to see a roasted duck, which s is a [s] delightsome meat.

ast exception is necessity, poverty, want, hunger, which drives men

[l] descriptione. victus eorum butyro, lacte, caseo consistit; pisces loco panis habent, potus, aqua sic vivunt sine medicina multi ad annos 200. * Laet. occident. Ind. descript. lib. 11. cap. 10. inam bibere, sueti absque noxâ. † Davies 2. voyage. [k] Patagones. [l] Benzo et us lib. novus orbis inscrip. [k] Linscotten, c. 56. palmæ instar totius orbis arboribus longe [l] Lips. epist. [m] Teneris assuescere multum. * Repentinæ mutationes noxam pariunt. Aphorism. 21. Epist. 6. sect. 3. [n] Bruerinus, lib. 1. cap. 23. [p] Simpl. med. c. 4. l. 1. 3. c. 19. prax. med. * Aphorism. 17. [r] In dubiis consuetudinem sequatur adolescens, et everet. [s] Qui cum voluptate assumuntur cibi, ventriculus avidius complectitur, expeditiusque et quæ displicent aversatur. [s] Nothing against a good stomach, as the saying is.

peril be it. *Qui monet amat, Ave et cave.*

He who advises is your friend,
Farewell and to your health attend.

SUBSECT. IV.— *Retention and Evacuation a cause, and how*

OF retention and evacuation, there be divers kinds, which are eith comitant, assisting, or sole causes many times of melancholy. [z]Gal duceth defect and abundance to this head; others "[z]All that is separat remains."

Costiveness.] In the first rank of these, I may well reckon up costiv and keeping in of our ordinary excrements, which as it often causeth diseases, so this of melancholy in particular. [a]Celsus, lib. 1. cap. 3. "It produceth inflammation of the head, dulness, cloudiness, headache, Prosper Calenus, *lib. de atrâ bile,* will have it distemper not the organ "[a]but the mind itself by troubling of it:" and sometimes it is a sole of madness, as you may read in the first book of [b]Skenkius's Medicinal O vations. A young merchant going to Nordeling fair in Germany, for ten space never went to stool; at his return he was [c]grievously melancholy, th ing that he was robbed, and would not be persuaded but that all his m was gone; his friends thought he had some philtrum given him, but Ga a physician, being sent for, found his [d]costiveness alone to be the caus thereupon gave him a clyster, by which he was speedily recovered. Trio lius, consult. 35 lib. 1. saith as much of a melancholy lawyer, to wh administered physic, and Rodericus à Fonseca, consult. 85. tom. 2 patient of his, that for eight days was bound, and therefore mela affected. Other retentions and evacuations there are, not simply but at some times; as Fernelius accounts them. Path. lib. 1. suppression of hæmorrhoids, or monthly issues in women, bleed immoderate or no use at all of Venus: or any other ordinary iss

[e]Detention of hæmorrhoids, or monthly issues, Villanovanus Br cap. 18. Arculanus, cap. 16. in 9. Rhasis, Vittorius Faventinus, Tract. 2. cap. 15. Bruel, &c. put for ordinary causes. Fuchsius, l. 30. goes farther, and saith, "[f]That many men unseasonably c

intains, "That without great danger, such an issue may not be omitted produceth like effects. Mathiolus, *epist.* 5. 1. penult. eth of his knowledge, that some through bashfulness abstained from d thereupon became very heavy and dull; and some others that timorous, melancholy, and beyond all measure sad." Oribasius, *med.* . *c.* 37. speaks of some, "[l] That if they do not use carnal copula- continually troubled with heaviness and headache; and some in the by intermission of it." Not use of it hurts many, Arculanus, *c.* 6. *sis, et Magninus, part.* 3. *cap.* 5. think, because it "[m] sends up vapours to the brain and heart. And so doth Galen himself hold, this natural seed be over-long kept (in some parties) it turns to Hieronymus Mercurialis, in his chapter of Melancholy, cites it for al cause of this malady, [n] Priapismus, Satyriasis, &c., Haliabbas, 5. 36. reckons up this and many other diseases. Villanovanus Breviar. . saith, "He knew [o] many monks and widows grievously troubled ancholy, and that for this sole cause." [p] Lodovicus Mercatus, *l.* 2. *de affect. cap.* 4. and Rodericus à Castro, *de morbis mulier. l.* 2. *c.* 2. ely of this subject, and will have it produce a peculiar kind of melan- tale maids, nuns, and widows, *Ob suppressionem mensium et venerem timidæ, mæstæ, anxiæ, verecundæ, supiciosæ, languentes, consilii in- summa vitæ et rerum meliorum desperatione, &c.*, they are melancholy ghest degree, and all for want of husbands. Ælianus Montaltus, *cap. elanchol.* confirms as much out of Galen; so doth Wierus, *Christoferus e art. med. lib.* 3. *c.* 14, relates many such examples of men and hat he had seen so melancholy. Fœlix Plater in the first book of his ions, "[q] tells a story of an ancient gentleman in Alsatia, that mar- ung wife, and was not able to pay his debts in that kind for a long ether, by reason of his several infirmities: but she, because of this n of Venus, fell into a horrible fury, and desired every one that came r, by words, looks, and gestures, to have to do with her," &c. [r] Ber- aternus, a physician, saith, "He knew a good honest godly priest, use he would neither willingly marry, nor make use of the stews, grievous melancholy fits." Hildesheim, *spicel.* 2. hath such another of an Italian melancholy priest, in a consultation had *Anno* 1580. atensis gives instance in a married man, that from his wife's death g, "[s] after marriage, became exceedingly melancholy," Rodericus à n a young man so misaffected, *Tom.* 2. *consult.* 85. To these you if you please, that conceited tale of a Jew, so visited in like sort, red, out of Poggius Florentinus.

erate Venus is all but as bad in the other extreme. Galen. *l.* 6. *de pular. sect.* 5. *text.* 26, reckons up melancholy amongst those diseases "[t] exasperated by venery:" so doth Avicenna, 2, 3. *c.* 11. Oribi- *itat.* Ficinus, *lib.* 2. *de sanitate tuendâ.* Marsilius Cognatus, Mon- *p.* 27. Guianerius, *Tract.* 3. *cap.* 2. Magninus, *cap.* 5, *part.* 3. e reason, because "[x] it infrigidates and dries up the body, consumes

[l] dam præ pudore à coitu abstinentes, torpidos, pigrosque factos; nonnullos etiam melan- ter modum mœstos, timidosque. [l] Nonnulli nisi coeant, assiduè capitis gravitate infestantur. sse quosdam tristes et ita factos ex intermissione Veneris. [m] Vapores venenatos mittit r et cerebrum. Sperma plus diu retentum, transit in venenum. [n] Graves producit nimi ægritudines. [o] Ex spermate supra modum retento monachos et viduas melancholicos ti. [p] Melancholia orta à vasis seminariis in utero. [q] Nobilis senex Alsatus juvenem it, at ille colico dolore, et multis morbis correptus, non potuit præstare officium mariti, vix inito ægrotus. Illa in horrendum furorem incidit, ob Venerem cohibitam, ut omnium eam invisen- essum, voce, vultu, gestu expeteret, et quum non consentirent, molossos Anglicanos magno nore. [r] Vidi sacerdotem optimum et pium, qui quod nollet uti Venere, in melancholica incidit. [s] Ob abstinentiam à concubitu incidit in melancholiam. [t] Quæ à coitu exacer- [u] Superfluum coitum causam ponunt. [x] Exsiccat corpus, spiritus consumit, &c., caveant ab lut inimico mortali.

the spirits, and would therefore have all such as are cold and dry to take heed of and to avoid it as a mortal enemy." Jacchinus *in* 9. *Rhasis*, cap. 1, ascribes the same cause, and instanceth in a patient of his, that married a young wife in a hot summer, "[f] and so dried himself with chamber-work, that he became in short space from melancholy, mad:" he cured him by moistening remedies. The like example I find in Lælius à Fonte Eugubinus, consil. 129. of a gentleman of Venice, that upon the same occasion was first melancholy, afterwards mad. Read in him the story at large.

Any other evacuation stopped will cause it, as well as these above named, be it bile, [g] ulcer, issue, &c. Hercules de Saxoniâ, *lib.* 1. *c.* 16. and Gordonius, verify this out of their experience. They saw one wounded in the head, who as long as the sore was open, *Lucida habuit mentis intervalla*, was well; but when it was stopped, *Relilit melancholia*, his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used. [h] Baths dry too much if used in excess, be they natural or artificial, and offend extreme hot or cold, [i] one dries, the other refrigerates over much. Montanus, *consil.* 137, saith they over-heat the liver. Joh. Struthius, *Stigmat. artis. l.* 4. *c.* 9. contends "[k] that if one stays longer than ordinary at the bath, go in too oft, or at unseasonable times, he putrefies the humours in his body." To this purpose writes Magninus, *l.* 3. *c.* 5. Guianerius, *Tract.* 15. *c.* 21, utterly disallows all hot baths in melancholy adust. "[d] I saw (saith he) a man that laboured of the gout, who to be freed of his malady came to the bath, and was instantly cured of his disease, but got another worse, and that was madness." But this judgment varies as the humour doth, in hot or cold: baths may be good for one melancholy man, bad for another; that which will cure it in this party may cause it in a second.

Phlebotomy.] Phlebotomy, many times neglected, may do much harm to the body, when there is a manifest redundance of bad humours, and melancholy blood; and when these humours heat and boil, if this be not used in time the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: as Joh. [l] Cuno in his 10th Chapter well reprehends, such kind of letting blood doth more harm than good: "[l] The humours rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, and weakeneth the sight." [m] Prosper Calenus observes as much of all phlebotomy, except they keep a very good diet after it; yea, and as [b] Leonartus Jacchinus speaks out of his own experience, "[i] The blood is much blacker to many men after their letting blood than it was at first." For this cause belike Salust. Salvinus, [illegible] *c.* 1. will admit or hear of no blood-letting at all in this disease, [illegible] manifest it proceed from blood: he was (it appears) by his own wo[illegible] place, master of an hospital of mad men, "[k] and found by long e[illegible] that this kind of evacuation, either in head, arm, or any other part [illegible] harm than good." To this opinion of his, [n] Felix Plater is quite [illegible]

[f] Ita exsiccatus ut è melancholico statim fuerit insanus, ab humectantibus curatus. [g] [illegible] ulcere exsiccato. [h] Gord. c. 10. lib. 1. Discommends cold baths as noxious. [i] [illegible] corpus. [k] Si quis longius moretur in iis, aut nimis frequenter, aut importunè utatur, [illegible] putrefacit. [d] Ego anno superiore, quendam guttosum vidi adustum, qui ut liberaretur [illegible] ad balnea accessit, et de gutta liberatus, maniacus factus est. [l] On Schola Salernitana. [illegible] ebullitio per venæ incisionem, magis sæpe incitatur et augetur, majore impetu humores per [illegible] runt. [m] Lib. de flatulenta Melancholia. Frequens sanguinis missio corpus extenuat. [b] In [illegible] bilem parit, et visum debilitat. [i] Multo nigrior spectatur sanguis post dies quosdam, [illegible] initio. [k] Non laudo eos qui in desipientia docent secandam esse venam frontis, quia spiritus [illegible] inde, et ego longâ experientiâ observavi in proprio Xenodochio, quòd desipientes ex phlebotomia [illegible] læduntur, et magis desipiunt, et melancholici sæpe fiunt inde pejores. [n] De mentis alienatione [illegible] multos hoc improbâsse sciam, innumeros hâc ratione sanatos longâ observatione cognovi, quos [illegible] agies venas tundendo, &c.

ome wink at, disallow and quite contradict all phlebotomy in melan-
by long experience I have found innumerable so saved, after they had
ty, nay, sixty times let blood, and to live happily after it. It was
y thing of old, in Galen's time, to take at once from such men six
blood, which now we dare scarce take in ounces: *sed viderint*
great books are written of this subject.

upward and downward, in abundance of bad humours omitted, may
worst; so likewise as in the precedent, if overmuch, too frequent
it [l] weakeneth their strength, saith Fuchsius, *l.* 2. *sect.* 2. *c.* 17. or
strong or able to endure physic, yet it brings them to an ill habit,
their bodies no better than apothecaries' shops, this and such like
must needs follow.

Subsect. V.—*Bad Air, a Cause of Melancholy.*

cause of great moment, in producing this, or any other disease,
it is still taken into our bodies by respiration, and our more inner
If it be impure and foggy, it dejects the spirits, and causeth dis-
fection of the heart," as Paulus hath it, *lib.* 1. *c.* 49. Avicenna
de. san. tuendâ. Mercurialis, Montaltus, &c.. [n] Fernelius saith, "A
hickeneth the blood and humours." [o] Lemnius reckons up two main
t profitable, and most pernicious to our bodies; air and diet: and
ir disease, nothing sooner causeth ([p] Jobertus holds) "than the air
breathe and live." * Such as is the air, such be our spirits; and
ts, such are our humours. It offends commonly if it be too [q] hot and
fuliginous, cloudy, blustering, or a tempestuous air. Bodine in his
De repub. cap. 1, 5. of his Method of History, proves that hot
re most troubled with melancholy, and that there are therefore in
ca, and Asia Minor, great numbers of mad men, insomuch that they
ed in all cities of note, to build peculiar hospitals for them. Leo
3. *de Fessa urbe,* Ortelius and Zuinger, confirm as much: they are
o choleric in their speeches, that scarce two words pass without
chiding in common talk, and often quarrelling in the streets.
will have every man take notice of it: "Note this (saith he) that
tries it is far more familiar than in cold." Although this we have
not continually so, for as [t] Acosta truly saith, under the Equator
ost temperate habitation, wholesome air, a paradise of pleasure:
ver green, cooling showers. But it holds in such as are intem-
t, as [u] Johannes à Meggen found in Cyprus, others in Malta,
the † Holy Land, where at some seasons of the year is nothing
eir rivers dried up, the air scorching hot, and earth inflamed;
at many pilgrims going barefoot for devotion sake, from Joppa to
pon the hot sands, often run mad, or else quite overwhelmed with
dis arenis, as in many parts of Africa, Arabia Deserta, Bactriana,
san, when the west wind blows ‡ *Involuti arenis transeuntes necan-*
cules de Saxonia, a professor in Venice, gives this cause why so
ian women are melancholy, *Quòd diù sub sole degant,* they tarry too
sun. Montanus, *consil.* 21. amongst other causes assigns this;
Iew his patient was mad, *Quòd tam multum exposuit se calori et*

t. [m] Impurus aër spiritus dejicit, infecto corde gignit morbos. [n] Sanguinem
es, P. 1. c. 13. [o] Lib. 3. cap. 3. [p] Lib. de quartana. Ex aëre ambiente
or melancholicus. * Qualis aër, talis spiritus: et cujusmodi spiritus, humores.
itus, cap. 11. calidus et siccus, frigidus et siccus, paludinosus, crassus. [q] Multa hic in
ticorum millia quæ strictissimè catenata servantur. [r] Lib. med. part. 2. cap. 19. Intellige,
egionibus, frequenter accidit mania, in frigidis autem tardè. [s] Lib. 2. [t] Hodopericon,
pulia æstivo calore maximè fervet, ita ut ante finem Maii pene exusta sit. ‡ "They
of sand." Magnus Pers. [x] Pantheo seu Pract. med. l. 1. cap. 16. Venetæ mulieres,
vivunt, aliquando melancholicæ evadunt.

it is so hot, "* that they that are sick of the pox, lie commonly bleac
the sun to dry up their sores." Such a complaint I read of those isles
Verde, fourteen degrees from the Equator, they do *malè audire:* * O
them the unhealthiest clime of the world, for fluxes, fevers, frenzies, cal
which commonly seize on seafaring men that touch at them, and all by
of a hot distemperature of the air. The hardiest men are offended w
heat, and stiffest clowns cannot resist it, as Constantine affirms, A
l. 2. *c.* 45. They that are naturally born in such air, may not * endu
Niger records of some part of Mesopotamia, now called Diarbecha: *Qui
in locis sævienti æstui adeo subjecta est, ut pleraque animalia fervor
cœli extinguantur,* 'tis so hot there in some places, that men of the coun
cattle are killed with it; and † Adricomius of Arabia Felix, by re
myrrh, frankincense, and hot spices there growing, the air is so obnox
their brains, that the very inhabitants at some times cannot avoid it,
less weaklings and strangers. ‡ Amatus Lusitanus, *cent.* 1. *curat.* 45,
of a young maid, that was one Vincent a currier's daughter, some t
years of age, that would wash her hair in the heat of the day (in Jul
so let it dry in the sun, "[b] to make it yellow, but by that means tarry
long in the heat, she inflamed her head, and made herself mad."

Cold air in the other extreme is almost as bad as hot, and so doth M
esteem of it, *c.* 11. if it be dry withal. In those northern countries, th
are therefore generally dull, heavy, and many witches, which (as I ha
quoted) Saxo Grammaticus, Olaus, Baptista Porta ascribe to melanch
these cold climes are more subject to natural melancholy (not this
which is cold and dry: for which cause [c] Mercurius Britannicus b
melancholy men to inhabit just under the Pole. The worst of the
[d] thick, cloudy, misty, foggy air, or such as come from fens, moorish
lakes, muckhills, draughts, sinks, where any carcasses or carrion lie
whence any stinking fulsome smell comes: Galen, Avicenna, Mercur
and old physicians, hold that such air is unwholesome, and engende
choly, plagues, and what not? [e] Alexandretta an haven-town in the
ranean Sea, Saint John de Ulloa, an haven in Nova-Hispania, are n

is new kind of fortification, and many other good necessary uses; but y so wholesome? Old Rome hath descended from the hills to the 'tis the site of most of our new cities, and held best to build in plains, the opportunity of rivers. Leander Albertus pleads hard for the air e of Venice, though the black Moorish lands appear at every low the sea, fire, and smoke (as he thinks) qualify the air; and [f]some , that a thick foggy air helps the memory, as in them of Pisa in Italy; r Cambden, out of Plato, commends the site of Cambridge, because it ar the fens. But let the site of such places be as it may, how can they ised that have a delicious seat, a pleasant air, and all that nature can and yet through their own nastiness, and sluttishness, immund and manner of life, suffer their air to putrefy, and themselves to be up? Many cities in Turkey do *malè audire* in this kind: Constanti- self, where commonly carrion lies in the street. Some find the same Spain, even in Madrid, the king's seat, a most excellent air, a pleasant t the inhabitants are slovens, and the streets uncleanly kept.

ublesome tempestuous air is as bad as impure, rough and foul wea- petuous winds, cloudy dark days, as it is commonly with us, *Cœlum um*, [g] Polydore calls it a filthy sky, *et in quo facilè generantur nubes;* 's brother Quintus wrote to him in Rome, being then Quæstor in "In a thick and cloudy air (saith Lemnius) men are tetric, sad, rish: And if the western winds blow, and that there be a calm, or a hine day, there is a kind of alacrity in men's minds; it cheers up beasts: but if it be a turbulent, rough, cloudy, stormy weather, men lumpish, and much dejected, angry, waspish, dull, and melancholy." [h] Virgil's experiment of old,

ubi tempestas, et cœli mobilis humor re vices, et Jupiter humidus Austro, tur species animorum, et pectore motus unt alios"——	"But when the face of heaven changed is To tempests, rain, from season fair: Our minds are altered, and in our breasts Forthwith some new conceits appear."

o is not weather-wise against such and such conjunctions of planets, foul weather, dull and heavy in such tempestuous seasons? [i] *Gelidum t Aquarius annum:* the time requires, and the autumn breeds it: s like unto it, ugly, foul, squalid, the air works on all men, more or especially on such as are melancholy, or inclined to it, as Lemnius "They are most moved with it, and those which are already mad, rave ght, either in, or against a tempest. Besides, the devil many times s opportunity of such storms, and when the humours by the air be he goes in with them, exagitates our spirits, and vexeth our souls; as waves, so are the spirits and humours in our bodies tossed with tem- s winds and storms." To such as are melancholy therefore, Montanus, 24, will have tempestuous and rough air to be avoided, and *consil.* 27, t air, and would not have them to walk abroad, but in a pleasant day. s, *l.* 3. *c.* 3. discommends the south and eastern winds, commends the Montanus, *consil.* 31, "[l] wills not any windows to be opened in the *Consil.* 229. *et consil.* 230, he discommends especially the south wind, turnal air: So doth [m] Plutarch. The night and darkness makes men like do all subterranean vaults, dark houses in caves and rocks, de- es cause melancholy in an instant, especially such as have not been

graphicus. Memoria valent Pisani, quod crassiore fruantur aëre. [f] Lib. I. hist. lib. 2. cap. nsâ ac caliginosâ tetrici homines existunt, et subtristes, et cap. 3. stante subsolano et Zephyro, mentibus hominum alacritas existit, mentisque erectio ubi telum solis splendore nitescit, ectio mœrorque siquando aura caliginosa est. [h] Geor. [i] Hor. [k] Mens quibus vacillat offenduntur, et multi insani apud Belgas ante tempestates sæviunt, aliter quieti. Spiritus s et mali genii aliquando se tempestatibus ingerunt, et menti humanæ se latenter insinuant, ant, exagitant, et ut fluctus marini, humanum corpus ventis agitatur. [l] Aer noctu densatur; silitiam [m] Lib. de Iside et Osyride.

used to it, or otherwise accustomed. Read more of air in H *Ætius, l.* 3. *à c* 171. *ad* 175. Oribasius, *à c* 1. *ad* 21. Avicen. *l.* 1 2, *doc.* 2, *Fen.* 1. *c.* 123. to the 12, &c.

SUBSECT. VI.—*Immoderate Exercise a Cause, and how. Solitarines*

NOTHING so good but it may be abused: nothing better than e opportunely used) for the preservation of the body: nothing so ba unseasonable, violent, or overmuch. Fernelius out of Galen, *Path. lib* saith, "[n] That much exercise and weariness consumes the spirits stance, refrigerates the body: and such humours which Nature wo otherwise concocted and expelled, it stirs up and makes them rag being so enraged, diversely affect and trouble the body and mind." S if it be unseasonably used, upon a full stomach, or when the body crudities, which Fuchsius so much inveighs against, *lib.* 2. *instit. sect* giving that for a cause why school-boys in Germany are so often because they use exercise presently after meats. [o] Bayerus puts in against such exercise, because "it [p] corrupts the meat in the stom carries the same juice raw, and as yet undigested, into the veins (sai nius), which there putrefies and confounds the animal spirits." Crat 21. *l.* 2. [q] protests against all such exercise after meat, as being the enemy to concoction that may be, and cause of corruption of humour produce this, and many other diseases. Not without good reason th Salust. Salvianus, l. 2. *c.* 1. and Leonartus Jacchinus, *in* 9, *Rhasis.* alis, Arcubanus, and many other, set down [r] immoderate exercise as forcible cause of melancholy.

Opposite to exercise is idleness (the badge of gentry) or want of the bane of body and mind, the nurse of naughtiness, stepmother of di the chief author of all mischief, one of the seven deadly sins, and a s of this and many other maladies, the devil's cushion, as [s] Gualter cal pillow and chief reposal. "For the mind can never rest, but still m on one thing or other, except it be occupied about some honest busine own accord it rusheth into melancholy. [t] As too much and violent offends on the one side, so doth an idle life on the other (saith Crato the body full of phlegm, gross humours, and all manner of obst rheums, catarrhs," &c. Rhasis, *cont. lib.* 1. *tract.* 9, accounts of it greatest cause of melancholy. "[u] I have often seen (saith he) that begets this humour more than anything else." Montaltus, *c.* 1, seco out of his experience, "[x] They that are idle are far more subject to me than such as are conversant or employed about any office or business tarch reckons up idleness for a sole cause of the sickness of the soul: are they (saith he) troubled in mind, that have no other cause b Homer, *Iliad.* 1, brings in Achilles eating of his own heart in his because he might not fight. Mercurialis, *consil.* 86, for a melanchol man urgeth [z] it is a chief cause; why was he melancholy? beca

[n] Multa defatigatio, spiritus, viriumque substantiam exhaurit, et corpus refrigerat. Humo qui aliter à natura concoqui, et domari possint, et demum blandè excludi, irritat, et quasi in qui postea mota camerina, tetro vapore corpus variè lacessunt, animumque. [o] In Veni sic inscripto. [p] Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes animales inficiunt. [q] Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices dicum exercitium. [r] Hom. 31. in 1. Cor. vi. Nam quâ mens hominis quiescere non possit, rirca varias cogitationes discurrat, nisi honesto aliquo negotio occupetur, ad melancholiam spon [t] Crato consil. 21. Ut immodica corporis exercitatio nocet corporibus, ita vita desca et animal pituitosum reddit, viscerum obstructiones et crebras fluxiones, et morbos concitat. quod una de rebus quæ magis generat melancholiam, est otiositas. [x] Reponitur otium ab hoc à nobis observatum eos huic malo magis obnoxios qui plane otiosi sunt, quam eos qui versantur exequendo. [y] De Tranquil. animæ. Sunt quos ipsum otium in animi conjicit [z] Nihil est quod æquè melancholiam alat ac augeat, ac otium et abstinentia à corporis et animi tionibus.

ets it sooner, increaseth and continueth it oftener than idleness.[a] niliar to all idle persons, an inseparable companion to such as live *ui otio desidiosè agentes*, a life out of action, and have no calling ɔmployment to busy themselves about, that have small occasions; they have such is their laziness, dulness, they will not compose ɔ do aught; they cannot abide work, though it be necessary; easy hemselves, write a letter or the like; yet as he that is benumbed s still shaking. that might relieve himself with a little exercise or hey complain, but will not use the facile and ready means to do ɡood; and so are still tormented with melancholy. Especially if ɜn formerly brought up to business, or to keep much company, and en come to lead a sedentary life; it crucifies their souls, and em in an instant; for whilst they are any ways employed, in ırse, about any business, sport or recreation, or in company to they are very well; but if alone or idle, tormented instantly again; itariness, one hour's sometimes, doth them more harm, than a , labour, and company can do good. Melancholy seizeth on ith being alone, and is such a torture, that as wise Seneca well *nihi malè quam molliter esse*, I had rather be sick than idle. This ther of body or mind. That of body is nothing but a kind of aziness, intermitting exercise, which if we may believe [b] Fernelius, dities, obstructions, excremental humours, quencheth the natural ıe spirits, and makes them unapt to do any thing whatsoever."

ırenda filix innascitur agris." | ——"for, a neglected field
Shall for the fire its thorns and thistles yield."

's in untilled grounds, and all manner of weeds, so do gross humours dy, *Ignavum corrumpunt otia corpus.* A horse in a stable that , a hawk in a mew that seldom flies, are both subject to diseases; to themselves, are most free from any such incumbrances. An be mangy, and how shall an idle person think to escape? Idle- ınd is much worse than this of the body; wit without employ- sease,[d] *Ærugo animi, rubigo ingenii:* the rust of the soul, [e] a l itself, *Maximum animi nocumentum*, Galen calls it. "[f] As pool, worms and filthy creepers increase (*et vitium capiunt ni ɡuæ*, the water itself putrefies, and air likewise, if it be not con- ɜd by the wind), so do evil and corrupt thoughts in an idle person," ɔntaminated. In a commonwealth, where is no public enemy, y civil wars, and they rage upon themselves: this body of ours, ɜ, and knows not how to bestow itself, macerates and vexeth itself ɡriefs, false fears, discontents, and suspicions; it tortures and ıis own bowels, and is never at rest. Thus much I dare boldly she that is idle, be they of what condition they will, never so allied, fortunate, happy, let them have all things in abundance hat heart can wish and desire, all contentment, so long as he or re idle, they shall never be pleased, never well in body and mind, ll, sickly still, vexed still, loathing still, weeping, sighing, griev- ɡ, offended with the world, with every object, wishing themselves or else carried away with some foolish phantasy or other. And ıe cause that so many great men, ladies, and gentlewomen, labour ɔ in country and city; for idleness is an appendix to nobility;

ɜxcat intellectum, quam otium. Gordonius de observat. vit. hum. lib. 1. [b] Path. lib. 1. ɔnis intermissio, inertem colorem, languidos spiritus, et ignavos, et ad omnes actiones ruditates, obstructiones, et excrementorum proventus facit. [c] Hor. Ser. 1. Sat. 3. ɔrem animi, et maciem, Plutarch calls it. [f] Sicut in stagno generantur vermes, sic ɡitationes Sen.

When you shall hear and see so many discontented persons in all plac
you come, so many several grievances, unnecessary complaints, fea
cions, † the best means to redress it is to set them awork, so to b
minds : for the truth is, they are idle. Well they may build castl
air for a time, and soothe up themselves with phantastical and pleasant h
but in the end they will prove as bitter as gall, they shall be still I sa
tent, suspicious, [h] fearful, jealous, sad, fretting and vexing of themse
long as they be idle, it is impossible to please them, *Otio qui nescit*
habet negotii quam qui negotium in negotio, as that [i]Agellius could
He that knows not how to spend his time, hath more business, ca
anguish of mind, than he that is most busy in the midst of all his
Otiosus animus nescit quid volet : An idle person (as he follows it) k
when he is well, what he would have, or whither he would go, *Qu*
ventum est illinc lubet, he is tired out with everything, displeased
weary of his life : *Nec bene domi, nec militiæ* neither at home no
errat, et præter vitam vivitur, he wanders and lives besides himself. I
What the mischievous effects of laziness and idleness are, I do not
where more accurately expressed, than in these verses of Philolach
‡ Comical Poet, which for their elegancy I will in part insert.

"Novarum ædium esse arbitror similem ego hominem,
Quando hic natus est : Ei rei argumenta dicam.
Ædes quando sunt ad amussim expolitæ,
Quisque laudat fabrum, atque exemplum, expetit, &c.
At ubi illò migrat nequam homo indiligensque, &c.
Tempestas venit, confringit tegulas, imbricesque,
Putrifacit aer operam fabri, &c.
Dicam ut homines similes esse ædium arbitremini,
Fabri parentes fundamentum substruunt liberorum,
Expoliunt, docent literas, nec parcunt sumptui,
Ego autem sub fabrorum potestate frugi fui,
Postquam autem migravi in ingenium meum,
Perdidi operam fabrorum illicò, oppidò,
Venit ignavia, ea mihi tempestas fuit,
Adventuque suo grandinem et imbrem attulit,
Illa mihi virtutem deturbavit, &c."

"A young man is like a fair new house, the carpenter leaves it well
good repair of solid stuff; but a bad tenant lets it rain in, and for

r coact, enforced, or else voluntarily. Enforced solitariness is commonly in students, monks, friars, anchorites, that by their order and course of nust abandon all company, society of other men, and betake themselves private cell: *Otio superstitioso seclusi*, as Bale and Hospinian well term ch as are the Carthusians of our time, that eat no flesh (by their order), perpetual silence, never go abroad. Such as live in prison, or some desert and cannot have company, as many of our country gentlemen do in ry houses, they must either be alone without companions, or live beyond means, and entertain all comers as so many hosts, or else converse with servants and hinds, such as are unequal, inferior to them, and of a con- disposition: or else as some do, to avoid solitariness, spend their time lewd fellows in taverns, and in alehouses, and thence addict themselves me unlawful disports, or dissolute courses. Divers again are cast upon rock of solitariness for want of means, or out of a strong apprehension of infirmity, disgrace, or through bashfulness, rudeness, simplicity, they ot apply themselves to others' company. *Nullum solum infelici gratius dine, ubi nullus sit qui miseriam exprobret;* this enforced solitariness place, and produceth his effect soonest in such as have spent their time lly, peradventure in all honest recreations, in good company, in some great y or populous city, and are upon a sudden confined to a desert country ge far off, restrained of their liberty, and barred from their ordinary iates; solitariness is very irksome to such, most tedious, and a sudden of great inconvenience.

oluntary solitariness is that which is familiar with melancholy, and gently gs on like a syren, a shoeing-horn, or some sphinx to this irrevocable gulf, primary cause, Piso calls it; most pleasant it is at first, to such as are ncholy given, to lie in bed whole days, and keep their chambers, to walk in some solitary grove, betwixt wood and water, by a brook side, to tate upon some delightsome and pleasant subject, which shall affect them *; amabilis insania, et mentis gratissimus error:* a most incomparable ht it is so to melancholize, and build castles in the air, to go smiling to selves, acting an infinite variety of parts, which they suppose and strongly ne they represent, or that they see acted or done: *Blandæ quidem ab* saith Lemnius, to conceive and meditate of such pleasant things, some- "[m] present, past, or to come," as Rhasis speaks. So delightsome these re at first, they could spend whole days and nights without sleep, even years alone in such contemplations, and fantastical meditations, which ce unto dreams, and they will hardly be drawn from them, or willingly upt, so pleasant their vain conceits are, that they hinder their ordinary and necessary business, they cannot address themselves to them, or almost r study or employment, these fantastical and bewitching thoughts so ly, so feelingly, so urgently, so continually set upon, creep in, insinuate, s, overcome, distract, and detain them, they cannot, I say, go about their necessary business, stave off or extricate themselves, but are ever musing, cholizing, and carried along, as he (they say) that is led round about a with a Puck in the night, they run earnestly on in this labyrinth of us and solicitous melancholy meditations, and cannot well or willingly n, or easily leave off, winding and unwinding themselves, as so many , and still pleasing their humours, until at last the scene is turned upon den, by some bad object, and they being now habituated to such vain ations and solitary places, can endure no company, can ruminate of ng but harsh and distasteful subjects. Fear, sorrow, suspicion, *subrusticus*

nibus malum, velut à primaria causa, occasionem nactum est. [m] Jucunda rerum præsentium, tarum, et futurarum meditatio.

Dioclesian the emperor, retired themselves, &c., in that sense, *Vatia vivere*, Vatia lives alone, which the Romans were wont to say, when mended a country life. Or to the bettering of their knowledge, as D Cleanthus, and those excellent philosophers have ever done, to seque selves from the tumultuous world, or as in Pliny's villa Laurentana, T culan, Jovius' study, that they might better *vacare studiis et Deo*, serv follow their studies. Methinks, therefore, our too zealous innovator so well advised in that general subversion of abbeys and religious h miscuously to fling down all; they might have taken away those gr crept in amongst them, rectified such inconveniences, and not so f raved and raged against those fair buildings, and everlasting monum forefathers' devotion, consecrated to pious uses; some monasteries giate cells might have been well spared, and their revenues otherwise here and there one, in good towns or cities at least, for men and wo sorts and conditions to live in, to sequester themselves from the tumults of the world, that were not desirous, or fit to marry; or willing to be troubled with common affairs, and know not well where themselves, to live apart in, for more conveniency, good education, b pany sake, to follow their studies (I say), to the perfection of arts an common good, and as some truly devoted monks of old had done, truly to serve God. For these men are neither solitary, nor idle, made answer to the husbandman in Æsop, that objected idleness t was never so idle as in his company; or that Scipio Africanus in "T *quam minus solus, quàm cum solus; nunquam minus otiosus, qu esset otiosus;* never less solitary, than when he was alone, never m than when he seemed to be most idle. It is reported by Plato in his *de Amore*, in that prodigious commendation of Socrates, how a deep m coming into Socrates' mind by chance, he stood still musing, *exla cogitabundus*, from morning to noon, and when as then he had not ye his meditation, *perstabat cogitans*, he so continued till the evening, th (for he then followed the camp) observed him with admiration, a purpose watched all night, but he persevered immoveable *ad exort*

t Deus, aut Dæmon: a man alone, is either a saint or a devil, *mens languescit, aut tumescit;* and * *Væ soli* in this sense, woe be to him o alone. These wretches do frequently degenerate from men, and of creatures become beasts, monsters, inhumane, ugly to behold, *Misan-* they do even loathe themselves, and hate the company of men, as so imons, Nebuchadnezzars, by too much indulging to these pleasing s, and through their own default. So that which Mercurialis, *consil.* 11. es expostulated with his melancholy patient, may be justly applied to litary and idle person in particular. [q]*Natura de te videtur conqueri* . "Nature may justly complain of thee, that whereas she gave thee wholesome temperature, a sound body, and God hath given thee so nd excellent a soul, so many good parts, and profitable gifts, thou hast contemned and rejected, but hast corrupted them, polluted them, over- their temperature, and perverted those gifts with riot, idleness, solita- nd many other ways, thou art a traitor to God and nature, an enemy lf and to the world." *Perditio tua ex te;* thou hast lost thyself wilfully, y thyself, "thou thyself art the efficient cause of thine own misery, esisting such vain cogitations, but giving way unto them."

Subsect. VII.—*Sleeping and Waking, Causes.*

r I have formerly said of exercise, I may now repeat of sleep. Nothing an moderate sleep, nothing worse than it, if it be in extremes, or un- ly used. It is a received opinion, that a melancholy man cannot sleep h; *Somnus supra modum prodest,* as an only antidote, and nothing hem more, or causeth this malady sooner, than waking, yet in some ep may do more harm than good, in that phlegmatic, swinish, cold, gish melancholy which Melancthon speaks of, that thinks of waters, most part, &c. [r]It dulls the spirits, if overmuch, and senses; fills the l of gross humours; causeth distillations, rheums, great store of excre- the brain, and all the other parts, as [s]Fuchsius speaks of them, that e so many dormice. Or if it be used in the day-time, upon a full the body ill-composed to rest, or after hard meats, it increaseth fearful incubus, night walking, crying out, and much unquietness; such sleep the body, as [t]one observes, "to many perilous diseases." But, as I l, waking overmuch, is both a symptom, and an ordinary cause. "It dryness of the brain, frenzy, dotage, and makes the body dry, lean, d ugly to behold," as [u]Lemnius hath it. "The temperature of the corrupted by it, the humours adust, the eyes made to sink into the ler increased, and the whole body inflamed:" and, as may be added Galen 3. *de sanitate tuendâ,* Avicenna 3. 1. "[x]It overthrows the heat, it causeth crudities, hurts concoction," and what not? Not with- cause therefore Crato *consil.* 21, *lib.* 2; Hildesheim, *spicel.* 2, *de Delir.* , Jacchinus, Arculanus on Rhasis, Guianerius and Mercurialis, reckon vermuch waking as a principal cause.

[q]Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus clarum à Deo ac utile donum, non contempsisti modo, verum corrupisti, sedasti, prodidisti, uperaturam otio, crapulâ, et aliis vitæ erroribus, &c. [r]Path. lib. cap. 17. Fernel. corpus mnes sensus, mentisque vires torpore debilitat. [s]Lib. 2. sect. 2. cap. 4. Magnam excremen- erebro et aliis partibus conservat. [t]Jo. Rutzius lib. de rebus 6 non naturalibus. Præparat somnus ad multas periculosas ægritudines. [u]Instit. ad vitam optimam cap. 26. cerebro dfert, phrenesin et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, tempe- erebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, et. [x]Naturalem calorem dissipat, læsâ concoctione cruditates facit. Attenuant juvenum pora noctes.

times subverts the good estate and temperature of it. For as the b
upon the mind by his bad humours, troubling the spirits, sending gross
the brain, and so *per consequens* disturbing the soul, and all the facu

"* ———— Corpus onustum,
Hesternis vitiis animum quoque prægravat una."

with fear, sorrow, &c., which are ordinary symptoms of this disease:
other side, the mind most effectually works upon the body, produci
passions and perturbations miraculous alterations, as melancholy, desp
diseases, and sometimes death itself. Insomuch that it is most tr
Plato saith in his Charmides, *omnia corporis mala ab animâ proceder*
[a]mischiefs of the body proceed from the soul: and Democritus in
urgeth, *Damnatum iri animam à corpore*, if the body should in this beh
an action against the soul, surely the soul would be cast and convicte
her supine negligence had caused such inconveniences, having autho
the body, and using it for an instrument, as a smith does his hamm
[c]Cyprian), imputing all those vices and maladies to the mind. Ev
[d]Philostratus, *non coinquinatur corpus, nisi consensu animæ;* the b
corrupted, but by the soul. Lodovicus Vives will have such turbulen
tions proceed from ignorance and indiscretion.[e] All philosophers in
miseries of the body to the soul, that should have governed it better
mand of reason, and hath not done it. The Stoics are altogether o
(as [f]Lipsius and [g]Piccolomineus record), that a wise man should be *im*
out all manner of passions and perturbations whatsoever, as [h]Seneca
Cato, the [i]Greeks of Socrates, and [k]Io. Aubanus of a nation in Africa, so
passion, or rather so stupid, that if they be wounded with a sword, they
look back. [l]Lactantius 2 *instit.* will exclude "fear from a wise man
except all, some the greatest passions. But let them dispute how they
down in Thesi, give precepts to the contrary; we find that of [m]Lem
by common experience; "No mortal man is free from these pertu
or if he be so, sure he is either a god, or a block." They are born
with us, we have them from our parents by inheritance. *A parentibus*
malum hunc assem, saith [n]Pelezius, *Nascitur unà nobiscum, aliturque*

, prostrates the crops), they overwhelm reason, judgment, and pervert the erature of the body; *Fertur*[p] *equis auriga, nec audit currus habenas.* Now a man (saith[q] Austin) "that is so led, in a wise man's eye, is no better he that stands upon his head." It is doubted by some, *Gravioresne morbi turbationibus, an ab humoribus,* whether humours or perturbations cause nore grievous maladies. But we find that of our Saviour, Mat. xxvi. nost true, "The spirit is willing, the flesh is weak," we cannot resist; his of[r] Philo Judæus, "Perturbations often offend the body, and are most ent causes of melancholy, turning it out of the hinges of his health." s compares them to "[s]Winds upon the sea, some only move as those gales, but others turbulent quite overturn the ship." Those which are easy, and more seldom, to our thinking, do us little harm, and are fore contemned of us: yet if they be reiterated, "[t]as the rain (saith in) doth a stone, so do these perturbations penetrate the mind:" [u]and ne observes) "produce a habit of melancholy at the last, which having n the mastery in our souls, may well be called diseases."

w these passions produce this effect, [x]Agrippa hath handled at large, . *Philos. l.* 11. *c.* 63. Cardan, *l.* 14, *subtil.* Lemnius, *l.* 1, *c.* 12, *de occult. ir. et lib.* 1. *cap.* 16. Suarez, *Met. disput.* 18. *sect.* 1, *art.* 25. T. Bright, 2. of his Melancholy Treatise. Wright the Jesuit in his book of the ns of the Mind, &c. Thus in brief, to our imagination cometh by the rd sense or memory, some object to be known (residing in the foremost f the brain), which he misconceiving or amplifying presently communi- to the heart, the seat of all affections. The pure spirits forthwith flock the brain to the heart, by certain secret channels, and signify what good l object was presented;[y] which immediately bends itself to prosecute, or it; and withal, draweth with it other humours to help it: so in pleasure, r great store of purer spirits; in sadness, much melancholy blood; in ire, . If the imagination be very apprehensive, intent, and violent, it sends store of spirits to, or from the heart, and makes a deeper impression, and r tumult, as the humours in the body be likewise prepared, and the tem- ure itself ill or well disposed, the passions are longer and stronger; so he first step and fountain of all our grievances in this kind, is[z] *læsa maginatio,* which misinforming the heart, causeth all these distemperatures, tion, and confusion of spirits and humours. By means of which, so dis- d, concoction is hindered, and the principal parts are much debilitated; r. Navarra well declared, being consulted by Montanus about a melancholy The spirits so confounded, the nourishment must needs be abated, bad urs increased, crudities and thick spirits engendered with melancholy . The other parts cannot perform their functions, having the spirits drawn them by vehement passion, but fail in sense and motion; so we look upon ng, and see it not; hear, and observe not; which otherwise would much us, had we been free. I may therefore conclude with[b] Arnoldus, *Maxi- is est phantasiæ, et huic uni ferè, non autem corporis intemperiei, omnis ncholiæ causa est ascribenda:* "Great is the force of imagination, and more ought the cause of melancholy to be ascribed to this alone, than to

g. [q] De civit. Dei, l. 14. c. 9. qualis in oculis hominum qui inversis pedibus ambulat, talis, in sapientum, cui passiones dominantur. [r] Lib. de Decal. passiones maximè corpus offendunt mam, et frequentissimæ causæ melancholiæ, dimoventes ab ingenio et sanitate pristina. l. 3. de [s] Fræna et stimuli animi, velut in mari quædam auræ leves, quædam placidæ, quædam turbu- sic in corpore quædam affectiones excitant tantum, quædam ita movent ut de statu judicii depellant. tta lapidem, sic paulatim hæ penetrant animum. [t] Usu valentes rectè morbi animi vocantur. inatio movet corpus, ad cujus motum excitantur humores, et spiritus vitales, quibus alteratur. . xiii. 26. "The heart alters the countenance to good or evil, and distraction of the mind causeth perature of the body." [u] Spiritus et sanguis à læsa imaginatione contaminantur, humores enim i affectiones animi immutant, Piso. [x] Montani, consil. 22. Hæ vero quomodo causent melancholiam, ; et quod concoctionem impediant, et membra principalia debilitent. [b] Breviar. l. 1. cap. 18.

the distemperature of the body." Of which imagination, because it great a stroke in producing this malady, and is so powerful of itself, it be improper to my discourse, to make a brief digression, and speak of of it, and how it causeth this alteration. Which manner of digression ever some dislike, as frivolous and impertinent, yet I am of * Beroald nion, "Such digressions do mightily delight and refresh a weary read are like sauce to a bad stomach, and I do therefore most willingly use

SUBSECT. II.—*Of the force of Imagination.*

WHAT imagination is, I have sufficiently declared in my digression anatomy of the soul. I will only now point at the wonderful effects and of it; which, as it is eminent in all, so most especially it rageth in melan persons, in keeping the species of objects so long, mistaking, amplifying by continual and [c]strong meditation, until at length it produceth in parties real effects, causeth this and many other maladies. And althoug fantasy of ours be a subordinate faculty to reason, and should be ruled yet in many men, through inward or outward distemperatures, defect of o which are unapt, or otherwise contaminated, it is likewise unapt, or hin and hurt. This we see verified in sleepers, which by reason of humour concourse of vapours troubling the fantasy, imagine many times absur prodigious things, and in such as are troubled with incubus, or witch (as we call it), if they lie on their backs, they suppose an old woman rid sits so hard upon them, that they are almost stifled for want of breath; there is nothing offends, but a concourse of bad humours, which trouble t tasy. This is likewise evident in such as walk in the night in their slee do strange feats: [d]these vapours move the fantasy, the fantasy the ap which moving the animal spirits causeth the body to walk up and dow they were awake. Fracast. *l.* 3. *de intellect.* refers all ecstasies to this f imagination such as lie whole days together in a trance: as that priest [e]Celsus speaks of, that could separate himself from his senses when and lie like a dead man, void of life and sense. Cardan brags of himsel he could do as much, and that when he list. Many times such men wh come to themselves, tell strange things of heaven and hell, what vision have seen; as that St. Owen, in Matthew Paris, that went into St. P purgatory, and the monk of Evesham in the same author. Those c apparitions in Bede and Gregory, Saint Bridget's revelations, Wier. *lamiis, c.* 11. Cæsar Vanninus, in his Dialogues, &c. reduceth (as formerly said), with all those tales of witches' progresses, dancing transformations, operations, &c. to the force of [f]imagination, and the illusions. The like effects almost are to be seen in such as are awak many chimeras, antics, golden mountains and castles in the air do the unto themselves? I appeal to painters, mechanicians, mathematicians. ascribe all vices to a false and corrupt imagination, anger, revenge, h bition, covetousness, which prefers falsehood before that which is rig good, deluding the soul with false shows and suppositions. [h]Be Penottus will have heresy and superstition to proceed from this fountai falsely imagineth, so he believeth; and as he conceiveth of it, so it m

* Solent hujusmodi egressiones favorabiliter oblectare, et lectorem lassum jucundè refovere, ne nauseantem, quodam quasi condimento reficere, et ego libenter excurro. [a] Ab imagination affectiones, quibus anima componitur, aut turbata deturbatur, Jo. Sarisbur. Matolog. lib. 4. c. 16. exercit. [c] Qui quoties volebat, mortuo similis jacebat auferens se à sensibus, et quum pungeret non sensit. [f] Idem Nymannus orat. de Imaginat. [g] Verbis et unctionibus se consecrant pessimæ mulieres, qui ils ad opus suum utitur, et earum phantasiam regit, ducitque ad loca ab derata, corpora vero earum sine sensu permanent, quæ umbra cooperit diabolus, ut nulli sint ma post, umbrâ sublatâ, propriis corporibus eas restituit. l. 3. c. 11. Wier. [h] Denario medico.

shall be, *contra gentes*, he will have it so. But most especially in passions ections, it shows strange and evident effects: what will not a fearful nceive in the dark? What strange forms of bugbears, devils, witches, s? Lavater imputes the greatest cause of spectrums, and the like appa-, to fear, which above all other passions begets the strongest imagination Wierus), and so likewise, love, sorrow, joy, &c. Some die suddenly, as t saw her son come from the battle at Cannæ, &c. Jacob the patriarch, e of imagination, made speckled lambs, laying speckled rods before his Persina that Æthiopian queen in Heliodorus, by seeing the picture of s and Andromeda, instead of a blackamoor, was brought to bed of a fair hild. In imitation of whom belike, a hard-favoured fellow in Greece, he and his wife were both deformed, to get a good brood of children, *tissimas imagines in thalamo collocavit, &c.*, hung the fairest pictures he uy for money in his chamber, "That his wife by frequent sight of them, conceive and bear such children." And if we may believe Bale, one of icholas the Third's concubines by seeing of [k] a bear was brought to bed nster. "If a woman (saith [l] Lemnius), at the time of her conception f another man present or absent, the child will be like him." Great-women, when they long, yield us prodigious examples in this kind, as warts, scars, harelips, monsters, especially caused in their children by f a depraved fantasy in them: *Ipsam speciem quam animo effigiat, nducit:* She imprints that stamp upon her child which she [m] conceives erself. And therefore Lodovicus Vives, *lib.* 2. *de Christ. fœm.* gives a caution to great-bellied women, "[n] That they do not admit such absurd s and cogitations, but by all means avoid those horrible objects, heard , or filthy spectacles." Some will laugh, weep, sigh, groan, blush, e, sweat, at such things as are suggested unto them by their imagination. ma speaks of one that could cast himself into a palsy when he list; and an imitate the tunes of birds and beasts that they can hardly be dis-: Dagebertus' and Saint Francis' scars and wounds, like those of s (if at the least any such were), [o] Agrippa supposeth to have happened e of imagination: that some are turned to wolves, from men to women, men again to men (which is constantly believed) to the same imagina-r from men to asses, dogs, or any other shapes. [p] Wierus ascribes all those transformations to imagination; that in hydrophobia they seem to see ture of a dog, still in their water, [q] that melancholy men and sick men e so many fantastical visions, apparitions to themselves, and have such apparitions, as that they are kings, lords, cocks, bears, apes, owls; that e heavy, light, transparent, great and little, senseless and dead (as e showed more at large, in our * sections of symptoms), can be imputed ght else, but to a corrupt, false, and violent imagination. It works sick and melancholy men only, but even most forcibly sometimes in are sound: it makes them suddenly sick, and [r] alters their temper-n an instant. And sometimes a strong conceit or apprehension, as ius proves, will take away diseases: in both kinds it will produce real

Men, if they see but another man tremble, giddy or sick of some disease, their apprehension and fear is so strong in this kind, that they

imor, præ omnibus affectibus, fortes imaginationes gignere, post. amor, &c. 1. 3. c. 8. [k] Ex viso m peperit. [l] Lib. 1. cap. 4. de occult. nat. mir. si inter amplexus et suavia cogitet de uno, aut te, ejus effigies solet in fœtu elucere. [m] Quid non fœtui adhuc matri unito, subitâ spirituum per nervos, quibus matrix cerebro conjuncta est, imprimit impregnatæ imaginatio? ut si ima-alum granatum, illius notus secum proferet fœtus: Si leporem, infans editur supremo labella dissecto: Vehemens cogitatio movet rerum species. Wier. lib. 3. cap. 8. [n] Ne dum uterum dmittant absurdas cogitationes, sed et visu, auditusque fœda et horrenda devitent. [o] Occult. . 1. cap. 64. [p] Lib. 3. de Lamiis, cap. 10. [q] Agrippa, lib. 1. cap. 64. * Sect. 3. memb. 1. . [r] Malleus malefic. fol. 77. corpus mutari potest in diversas ægritudines, ex forti apprehen-fr. Vales. 1. 5. cont. 6. nonnunquam etiam morbi diuturni consequuntur, quandoque curantur.

will have the same disease. Or if by some soothsayer, wiseman, fortune-teller, or physician, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in China (saith Riccius the Jesuit), "[t] If it be told them they shall be sick on such a day, when that day comes they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it." Dr. Cotta in his discovery of ignorant practitioners of physic, *cap.* 8. hath two strange stories to this purpose, what fancy is able to do. The one of a parson's wife in Northamptonshire, *An.* 1607, that coming to a physician, and told by him that she was troubled with the sciatica, as he conjectured (a disease she was free from), the same night after her return, upon his words, fell into a grievous fit of a sciatica; and such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her physician did but name it. Sometimes death itself is caused by force of fantasy. I have heard of one that coming by chance in company of him that was thought to be sick of the plague (which was not so) fell down suddenly dead. Another was sick of the plague with conceit. One seeing his fellow let blood falls down in a swoon. Another (saith [u] Cardan out of Aristotle), fell down dead (which is familiar to women at any ghastly sight), seeing but a man hanged. A Jew in France (saith [x] Lodovicus Vives), came by chance over a dangerous passage or plank, that lay over a brook in the dark, without harm, the next day perceiving what danger he was in, fell down dead. Many will not believe such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as [y] Peter Byarus illustrates it, If they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith Agrippa), [z] "strong-hearted men otherwise, tremble at such sights, dazzle, and are sick, if they look but down from a high place, and what moves them but conceit?" As some are so molested by fantasy; so some again, by fancy alone, and a good conceit, are as easily recovered. We see commonly the tooth-ache, gout, falling-sickness, biting of a mad dog, and many such maladies, cured by spells, words, characters, and charms, and many green wounds by that now so much used *Unguentum Armarium*, magnetically cured, which Crollius and Goclenius in a book of late hath defended, Libavius in a just tract as stiffly contradicts, and most men controvert. All the world knows there is no virtue in such charms or cures, but a strong conceit and opinion alone, as [a] Pomponatius holds, "which forceth a motion of the humours, spirits, and blood, which takes away the cause of the malady from the parts affected." The like we may say of our magical effects, superstitious cures, and such as are done by mountebanks and wizards. "As by wicked incredulity many men are hurt (so saith * Wierus of charms, spells, &c.), we find in our experience, by the same means many are relieved." An empiric oftentimes, and a silly chirurgeon, doth more strange cures than a rational physician. Nymannus gives a reason, because the patient puts his confidence in him, [b] which Avicenna "prefers before art, precepts, and all remedies whatsoever." 'Tis opinion alone (saith [c] Cardan), that makes or mars physicians, and he doth the best cures, according to Hippocrates, in whom most trust. So

[t] Expedit. in Sinas, l. 1. c. 9. tantum porro multi prædictoribus hisce tribuunt ut ipse metus filem faciat: nam si prædictum iis fuerit tali die eos morbo corripiendos, ii, ubi dies advenerit, in morbum incidunt, et ab metûs afflicti, cum ægritudine, aliquando etiam cum morte colluctantur. [u] Subtil. 18. [x] Lib. 3. de anima, cap. de mel. [y] Lib. de Peste. [z] Lib. 1. cap. 63. Ex alto despicientes aliqui præ timore contremiscunt, caligant, infirmantur; sic singultus, febres, morbi comitiales quandoque sequuntur, quandoque recedunt. [a] Lib. de Incantatione. Imaginatio subitum humorum et spirituum motum infert, unde vario affectu movetur sanguis, ac una morbificas causas partibus affectis eripit. * Lib. 3. c. 18. de præstig. Ut impia credulitate quis læditur, sic et levari eundem credibile est, usuque observatum. [b] Ægri persuasi de fiducia, omni arti et consilio et medicinæ præferenda. Avicen. [c] Plures sanat in quem plures confidunt. *lib. de sapientia.*

sely doth this fantasy of ours affect, turn, and wind, so imperiously com- our bodies, which as another "[d]Proteus, or a chameleon, can take all s; and is of such force (as Ficinus adds), that it can work upon others, ll as ourselves." How can otherwise blear eyes in one man cause the ection in another? Why doth one man's yawning [e]make another ? One man's pissing provoke a second many times to do the like? Why raping of trenchers offend a third, or hacking of files? Why doth a bleed when the murderer is brought before it, some weeks after the r hath been done? Why do witches and old women fascinate and h children: but as Wierus, Paracelsus, Cardan, Mizaldus, Valleriola, Vanninus, Campanella, and many philosophers think, the forcible ima- n of the one party moves and alters the spirits of the other. Nay more, an cause and cure not only diseases, maladies and several infirmities, s means, as Avicenna *de anim. l.* 4. *sect.* 4. supposeth in parties remote, ove bodies from their places, cause thunder, lightning, tempests, which n Alkindus, Paracelsus, and some others, approve of. So that I may ly conclude this strong conceit or imagination is *astrum hominis*, and dder of this our ship, which reason should steer, but overborne by fantasy manage, and so suffers itself and this whole vessel of ours to be over- and often overturned. Read more of this in Wierus, *l.* 3. *de Lamiis*, , 10. Franciscus, Valesius *med. controv. l.* 5. *cont.* 6. Marcellus Dona- 2. *c.* 1. *de hist. med. mirabil.* Levinus Lemnius, *de occult. nat. mir. l.* 1. Cardan, *l.* 18. *de rerum var.* Corn. Agrippa, *de occult. philos. cap.* 64, Camerarius, 1 *cent. cap.* 54. *horarum subcis.* Nymannus, *morat. de* Laurentius, and him that is *instar omnium*, Fienus, a famous physician twerp that wrote three books *de viribus imaginationis.* I have thus far sed, because this imagination is the *medium deferens* of passions, by means they work and produce many times prodigious effects: and as antasy is more or less intended or remitted, and their humours disposed, perturbations move, more or less, and take deeper impression.

Subsect. III.—*Division of Perturbations.*

ERTURBATIONS and passions, which trouble the fantasy, though they between the confines of sense and reason, yet they rather follow sense reason, because they are drowned in corporeal organs of sense. They are nonly [f]reduced into two inclinations, irascible and concupiscible. The nists subdivide them into eleven, six in the coveting, and five in the in- ng. Aristotle reduceth all to pleasure and pain, Plato to love and hatred, es to good and bad. If good, it is present, and then we absolutely joy love; or to come, and then we desire and hope for it. If evil, we abso- y hate it; if present, it is sorrow; if to come, fear. These four passions nard compares "to the wheels of a chariot, by which we are carried in world." All other passions are subordinate unto these four, or six, as will: love, joy, desire, hatred, sorrow, fear; the rest, as anger, envy, ation, pride, jealousy, anxiety, mercy, shame, discontent, despair, ambi- avarice, &c., are reducible unto the first; and if they be immoderate, [g]consume the spirits, and melancholy is especially caused by them. Some iscreet men there are, that can govern themselves, and curb in these inate affections, by religion, philosophy, and such divine precepts, of ness, patience, and the like; but most part for want of government, out iscretion, ignorance, they suffer themselves wholly to be led by sense,

[d] Ficinus l. 13, c. 18. de theolog. Platonicâ. Imaginatio est tanquam Proteus vel Chamæleon, Proprium et alienum nonnunquam afficiens. [e] Cur oscitantes oscitent, Wierus. [f] T. W. Jesuit. Anima. [g] Ser. 35. Hæ quatuor passiones sunt tanquam rotæ in curru, quibus vehimur hoc mundo. quippe immoderatione, spiritus marcescunt. Fernel. l. 1. Path. c. 18.

odies, and quite perverts their temperature that are misaffected with it. eonora, that exiled mournful duchess (in our [x] English Ovid), laments noble husband Humphrey, duke of Glocester,

> "Sawest thou those eyes in whose sweet cheerful look
> Duke Humphry once such joy and pleasure took,
> Sorrow hath so despoil'd me of all grace,
> Thou could'st not say this was my Elnor's face.
> Like a foul Gorgon," &c.

hinders concoction, refrigerates the heart, takes away stomach, colour, ep, thickens the blood ([z] Fernelius *l.* 1. cap. 18, *de morb. causis*), con- tes the spirits." ([a] Piso.) Overthrows the natural heat, perverts the state of body and mind, and makes them weary of their lives, cry out, nd roar for very anguish of their souls. David confessed as much, xxxviii. 8, "I have roared for the very disquietness of my heart." salm cxix. 4 part, 4 v. "My soul melteth away for very heaviness," v. 83, like a bottle in the smoke." Antiochus complained that he could not nd that his heart fainted for grief, [b] Christ himself, *Vir dolorum*, out of ehension of grief, did sweat blood, Mark xiv. "His soul was heavy to the and no sorrow was like unto his." Crato *consil.* 21, *l.* 2, gives instance in t was so melancholy by reason of [c] grief; and Montanus *consil.* 30, in a matron, "[d] that had no other cause of this mischief." I. S. D. in Hildes- ally cured a patient of his that was much troubled with melancholy, and ay years, "[e] but afterwards, by a little occasion of sorrow, he fell into his fits, and was tormented as before." Examples are common, how it a melancholy, [f] desperation, and sometimes death itself; for (Eccles. i. 15), "Of heaviness comes death; worldly sorrow causeth death." vii. 10, Psalm xxxi. 10. "My life is wasted with heaviness, and my with mourning." Why was Hecuba said to be turned to a dog? Niobe stone? but that for grief she was senseless and stupid. Severus the or [g] died for grief; and how [h] many myriads besides? *Tanta illi est , tanta est insania luctûs.*[1] Melancthon gives a reason of it, "[k] the ing of much melancholy blood about the heart, which collection extin- th the good spirits, or at least dulleth them, sorrow strikes the heart, makes ible and pine away, with great pain; and the black blood drawn from een, and diffused under the ribs, on the left side, makes those perilous hypo- riacal convulsions, which happen to them that are troubled with sorrow."

Subsect. V.—*Fear, a Cause.*

SIN-GERMAN to sorrow, is fear, or rather a sister, *fidus Achates*, and con- companion, an assistant and a principal agent in procuring of this mis- a cause and symptom as the other. In a word, as [1] Virgil of the es, I may justly say of them both,

> s haud illis monstrum, nec sævior ulla
> t ira Deum stygiis sese extulit undis."

> "A sadder monster, or more cruel plague so fell,
> Or vengeance of the gods, ne'er came from Styx or Hell."

s foul fiend of fear was worshipped heretofore as a god by the Lace-

rayton in his Her. ep. [y] Crato consil. 21. lib. 2. mœstitia universum infrigidat corpus, calorem extinguit, appetitum destruit. [z] Cor refrigerat tristitia, spiritus exsiccat, innatumque calorem igritias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratque melancholicum succum s et sanguis hoc contaminatur. Piso. [b] Marc. vi. 16. 11. [c] Mœrore maceror, marcesco e co miser, cessa atque pellis sum misera macritudine. Plaut. [d] Malum inceptum et actum sola. [e] Hildesheim, spicel. 2. de melancholia, mœrore animi postea accedente, in priora sym; ncidit. [f] Vives 3. de anima, c. de mœrore. Sabin. in Ovid. [g] Herodian. 1. 3. mœrore magis orbo consumptus est. [h] Bothwellius atribilarius obiit. Brizarrus Genuensis hist. &c. [i] So the fierceness and madness of melancholy. [k] Mœstitia cor quasi percussum constringitur, tremit escit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melan- n, qui effusus sub costis in sinistro latere hypochondriacos flatus facit, quod sæpe accidit iis qui a cura et mœstitia conflictantur. Melancthon. [1] Lib. 3. Æn. 4.

dæmonians, and most of those other torturing [m] affections, and so w
amongst the rest, under the name of Angerona Dea, they stood in su
them, as Austin *de Civitat. Dei, lib.* 4. *cap.* 8. noteth out of Varro,
commonly [n] adored and painted in their temples with a lion's head
Macrobius records *l.* 10. *Saturnalium;* "[o] in the calends of January,
had her holy day, to whom in the temple of Volupia, or goddess of
their augurs and bishops did yearly sacrifice; that, being propitious
she might expel all cares, anguish, and vexation of the mind for that
lowing." Many lamentable effects this fear causeth in men, as to be
tremble, sweat, [p] it makes sudden cold and heat to come over all t
palpitation of the heart, syncope, &c. It amazeth many men tha
speak, or show themselves in public assemblies, or before some gr
sonages, as Tully confessed of himself, that he trembled still at the be
of his speech; and Demosthenes, that great orator of Greece, before Ph
It confounds voice and memory, as Lucian wittingly brings in Jupiter Tr
so much afraid of his auditory, when he was to make a speech to the
the gods, that he could not utter a ready word, but was compelled
Mercury's help in prompting. Many men are so amazed and astonish
fear, they know not where they are, what they say, [q] what they do, a
which is worse, it tortures them many days before with continual affrig
suspicion. It hinders most honourable attempts, and makes their hear
sad and heavy. They that live in fear are never free, [r] resolute, secur
merry, but in continual pain: that, as Vives truly said, *Nulla est
major quàm metus,* no greater misery, no rack, nor torture like unto
suspicious, anxious, solicitous, they are childishly drooping without
without judgment, "[s] especially if some terrible object be offered," as P
hath it. It causeth oftentimes sudden madness, and almost all ma
diseases, as I have sufficiently illustrated in my [t] digression of the
imagination, and shall do more at large in my section of [u] terrors
makes our imagination conceive what it list, invites the devil to come
[x] Agrippa and Cardan avouch, and tyrannizeth over our fantasy mo
all other affections, especially in the dark. We see this verified in mo
as [y] Lavater saith, *Quæ metuunt, fingunt;* what they fear they conce
feign unto themselves; they think they see goblins, hags, devils, an
times become melancholy thereby. Cardan *subtil. lib.* 18. hath an exa
such an one, so caused to be melancholy (by sight of a bugbear) all
after. Augustus Cæsar durst not sit in the dark, *nisi aliquo assider*
[z] Suetonius, *Nunquam tenebris evigilavit.* And 'tis strange what won
children will conceive unto themselves, if they go over a church-yar
night, lie, or be alone in a dark room, how they sweat and tremble on a
Many men are troubled with future events, foreknowledge of their
destinies, as Severus the emperor, Adrian and Domitian, *Quod scire
vitæ diem,* saith Suetonius, *valde solicitus,* much tortured in mind be
foreknew his end; with many such, of which I shall speak more opp

SUBSECT. VI.—*Shame and Disgrace, Causes.*

ME and disgrace cause most violent passions and bitter pangs. *Ob m et dedecus publicum, ob errorem commissum sæpe moventur generosi* (Felix Plater *lib.* 3. *de alienat. mentis*): Generous minds are often moved name, to despair for some public disgrace. And he, saith Philo *lib.* 2. *id. dei*, "[a] that subjects himself to fear, grief, ambition, shame, is not but altogether miserable, tortured with continual labour, care, and " It is as forcible a batterer as any of the rest: "[d] Many men neglect mults of the world, and care not for glory, and yet they are afraid of , repulse, disgrace, (*Tul. offic. l.* 1.) they can severely contemn pleasure, ief indifferently, but they are quite [e]battered and broken with reproach oquy:" (*siquidem vita et fama pari passu ambulant*) and are so dejected imes for some public injury, disgrace, as a box on the ear by their ; to be overcome of their adversary, foiled in the field, to be out in a some foul fact committed or disclosed, &c. that they dare not come all their lives after, but melancholize in corners, and keep in holes. The enerous spirits are most subject to it; *Spiritus altos frangit et generosos:* ymus. Aristotle, because he could not understand the motion of Euripus, f and shame drowned himself: *Cœlius Rodiginus antiquar. lec. lib.* 29. *Homerus pudore consumptus*, was swallowed up with this passion of "[f]because he could not unfold the fisherman's riddle." Sophocles himself, "[g]for that a tragedy of his was hissed off the stage:" *Valer. ib.* 9. *cap.* 12. Lucretia stabbed herself, and so did [h]Cleopatra, "when that she was reserved for a triumph, to avoid the infamy." Antonius man, "[i]after he was overcome of his enemy, for three days' space sat in the fore-part of the ship, abstaining from all company, even of tra herself, and afterwards for very shame butchered himself," Plutarch *ius.* "Apollonius Rhodius[k] wilfully banished himself, forsaking his y, and all his dear friends, because he was out in reciting his poems," *lib.* 7. *cap.* 23. Ajax ran mad, because his arms were adjudged to . In China 'tis an ordinary thing for such as are excluded in those trials of theirs, or should take degrees, for shame and grief to lose their *Mat. Riccius expedit. ad Sinas, l.* 3. *c.* 9. Hostratus the friar took that hich Reuclin had writ against him, under the name of *Epist. obscur- irorum*, so to heart, that for shame and grief he made away himself, *in elogiis.* A grave and learned minister, and an ordinary preacher at in Holland, was (one day as he walked in the fields for his recreation) y taken with a lax or looseness, and thereupon compelled to retire to ditch; but being [m]surprised at unawares, by some gentlewomen of his wandering that way, was so abashed, that he did never after show his public, or come into the pulpit, but pined away with melancholy: *restus med. observat. lib.* 10. *observat.* 12.) So shame amongst other can play his prize.

ow there be many base, impudent, brazen-faced rogues, that will [o]*Nullâ re culpâ*, be moved with nothing, take no infamy or disgrace to heart,

[a]tem subjecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est, sed omnin iduis laboribus torquetur et miseria. [d] Multi contemnunt mundi strepitum, reputant pro nihilo ed timent infamiam, offensionem, repulsam. Voluptatem severissimè contemnunt, in dolore sunt gloriam negligunt, franguntur infamia. [e] Gravius contumeliam ferimus quam detrimentum, ni nis animo simus. Plut. in Timol. [f] Quod piscatoris ænigma solvere non posset. [g] Ob Tra- xplosam, mortem sibi gladio conscivit. [h] Cum vidit in triumphum se servari, causa ejus vitandæ mortem sibi conscivit. Plut. [i] Bello victus, per tres dies sedit in prora navis, ab omni consortio, etiam Cleopatræ, postea se interfecit. [k] Cum malè recitasset Argonautica, ob exulavit. [l] Quidam præ verecundia simul et dolore in insaniam incidunt, eo quod a literatorum examine excluduntur. [m] Hostratus cucullatus adeò graviter ob Reuclini librum, qui inscribitur, obscurorum virorum, dolore simul et pudore sauciatus, ut seipsum interfecerit. [n] Propter confusus, statim cœpit delirare, &c. ob suspicionem, quod vili illum crimine accusarent. [o] Horat.

laugh at all; let them be proved perjured, stigmatized, convict rogues traitors, lose their ears, be whipped, branded, carted, pointed at, hissed and derided with[p] Ballio the Bawd in Plautus, they rejoice at it, *Can bos;* "babæ and bombax," what care they? We have too many suc times,

"——Exclamat Melicerta perisse
——Frontem de rebus."[q]

Yet a modest man, one that hath grace, a generous spirit, tender of tation, will be deeply wounded, and so grievously affected with it, th rather give myriads of crowns, lose his life, than suffer the least defa honour, or blot in his good name. And if so be that he cannot avo nightingale, *Quæ cantando victa moritur* (saith [r] Mizaldus), dies for another bird sing better, he languisheth and pineth away in the angui spirit.

Subsect. VII.—*Envy, Malice, Hatred, Causes.*

Envy and malice are two links of this chain, and both, as Guianeri 15. *cap.* 2. proves out of Galen 3. *Aphorism. com.* 22. "[s]cause this n themselves, especially if their bodies be otherwise disposed to mel 'Tis Valescus de Taranta, and Fœlix Platerus' observation, "[t]Envy many men's hearts, that they become altogether melancholy." And belike Solomon, Prov. xiv. 13. calls it, "the rotting of the bones," *vulnus occultum;*

"——[u]Siculi non invenere tyranni
Majus tormentum"——

The Sicilian tyrants never invented the like torment. It crucifies t withers their bodies, makes them hollow-eyed, [x]pale, lean, and g behold, Cyprian *ser.* 2. *de zelo et livore.* "[y]As a moth gnaws a gar saith Chrysostom, "doth envy consume a man; to be a living an skeleton, to be a lean and [z]pale carcass, quickened with a [a]fiend," Charact. for so often as an envious wretch sees another man pro enriched, to thrive, and be fortunate in the world, to get honours, the like, he repines and grieves.

"——[b]intabescitque videndo
Successus hominum——suppliciumque suum est."

He tortures himself if his equal, friend, neighbour, be preferred, co do well; if he understand of it, it galls him afresh; and no greater come to him than to hear of another man's well-doing; 'tis a dag heart every such object. He looks at him as they that fell down i rock of honour, with an envious eye, and will damage himself, to do mischief: *Atque cadet subito, dum super hoste cadat.* As he did in one eye willingly, that his fellow might lose both, or that rich man tilian that poisoned the flowers in his garden, because his neighb should get no more honey from them. His whole life is sorrow, word he speaks a satire: nothing fats him but other men's ruin speak in a word, envy is nought else but *Tristitia de bonis alienis,*

Ps. Impudice. B. Ita est. Ps. sceleste. B. dicis vera. Ps. Verbero. B. quippeni? Ps. furc optime. Ps. soci fraude. B. sunt mea istæc. Ps. parricida. B. perge tu. Ps. sacrilege. B. fateor. vera dicis. Ps. pernities adolescentum. B. acerrimè. Ps. fur. B. babæ. Ps. fugitive. B. bom populi. B. Planissimè. Ps. impure leno, cœnum. B. cantores probos. Pseudolus act. 1. Scen. 3. certa exclaims, "all shame has vanished from human transactions." Persius, Sat 5. [q]C [r] Multos videmus propter invidiam et odium in melancholiam incidisse: et illos potissimum q ad hanc apta sunt. [s]Invidia affligit homines adeo et corrodit, ut hi melancholici penitus [t] [u]His vultus minax, torvus aspectus, pallor in facie, in labiis tremor, stridor in dentibus, &c. corrodit vestimentum, sic invidia eum qui zelatur consumit. [x]Pallor in ore sedet, macies [y] Nusquam recta acies, livent rubigine dentes. [z]Diaboli expressa Imago, toxicum chari amicitiæ, abyssus mentis, non est eo monstrosius monstrum, damnosius damnum, urit, tor macie et squalore conficit. Austin. Domin. primi Advent. [b]Ovid. He pines away a another's success——it is his special torture. [a]Declam. 13. linivit flores maleficis suc mella convertens.

en's good, be it present, past, or to come: *et gaudium de adversis*, and [c] their harms, opposite to mercy, [d] which grieves at other men's mis-, and misaffects the body in another kind; so Damascen defines it, *lib. thod. fid.* Thomas 2. 2. *quæst.* 36. *art.* 1., Aristotle *l.* 2. *Rhet. c.* 4. *et* to Philebo., Tully 3. *Tusc., Greg. Nic. l. de virt. animæ, c.* 12., *Basil. de* , *Pindarus Od.* 1. *ser.* 5. and we find it true. 'Tis a common disease, ost natural to us, as [e] Tacitus holds, to envy another man's prosperity. is in most men an incurable disease. "[f] I have read," saith Marcus s, "Greek, Hebrew, Chaldee authors; I have consulted with many en for a remedy for envy, I could find none, but to renounce all happi- d to be a wretch, and miserable for ever." 'Tis the beginning of hell life, and a passion not to be excused. "[g] Every other sin hath some e annexed to it, or will admit of an excuse; envy alone wants both. ins last but for awhile; the gut may be satisfied, anger remits, hatred end, envy never ceaseth." Cardan *lib.* 2. *de sap.* Divine and human es are very familiar; you may run and read them, as that of Saul and Cain and Abel, *angebat illum non proprium peccatum, sed fratris pros-* saith Theodoret, it was his brother's good fortune galled him. Rachel her sister, being barren, Gen. xxx. Joseph's brethren, him, Gen. xxxvii. had a touch of this vice, as he confesseth, [h] Ps. 37. [i] Jeremy and [k] Hab- they repined at others' good, but in the end they corrected themselves. "fret not thyself," &c. Domitian spited Agricola for his worth, private man should be so much glorified." [m] Cecinna was envied of w-citizens, because he was more richly adorned. But of all others, are most weak, *ob pulchritudinem invidæ sunt fœminæ* (*Musæus*) *aut ut odit, nihil est tertium* (*Granatensis*). They love or hate, no medium t them. *Implacabiles plerumque læsæ mulieres*, Agrippina like, "[o] A if she see her neighbour more neat or elegant, richer in tires, jewels, rel is enraged, and like a lioness sets upon her husband, rails at her, t her, and cannot abide her;" so the Roman ladies in Tacitus did at a, Cecinna's wife, [p] "because she had a better horse, and better furni- if she had hurt them with it; they were much offended. In like sort tlewomen do at their usual meetings, one repines or scoffs at another's and happiness. Myrsine, an Attic wench, was murdered of her fel- [q] because she did excel the rest in beauty," Constantine *Agricult. l.* 11. Every village will yield such examples.

ECT. VIII.—*Emulation, Hatred, Faction, Desire of Revenge, Causes.*

of this root of envy [r] spring those feral branches of faction, hatred, livor, ion, which cause the like grievances, and are, *serræ animæ*, the saws of l, [s] *consternationis pleni affectus*, affections full of desperate amazement; yprian describes emulation, it is "[t] a moth of the soul, a consumption

[c] cæcis Basilius eos comparat, qui liquefiunt ad præsentiam solis, quâ alii gaudent et ornantur. il, quæ ulceribus gaudent, amœna prætereunt, sistunt in fœtidis. [d] Misericordia etiam tia quædam est, sæpe miserantis corpus male afficit Agrippa. 1. 1. cap. 63. [e] Insitum a a natura recentem aliorum fœlicitatem ægris oculis intueri, hist. 1. 2. Tacit. [f] Legi Chaldæos, Hebræos, consului sapientes pro remedio invidiæ, hoc enim inveni, renunciare felicitati, et perpetuò . [g] Omne peccatum aut excusationem secum habet, aut voluptatem, sola invidia utraque caret, tia finem habent, ira defervescit, gula satiatur, odium finem habet, invidia nunquam quiescit. ne æmulatio propter stultos. [h] Hier. 12. 1. [i] Hab. 1. [k] Invidit privati nomen supra attolli. [m] Tacit. Hist. lib. 2. part 6. [n] Perituræ dolore et invidia, si quem viderint n se in publicum prodiisse. Platina dial. amorum. [o] Ant. Guianerius lib. 2. cap. 8. vim. M. mina vicinam elegantius se vestitam videns, leænæ instar in virum insurgit, &c. [p] Quod insigni tro veheretur, quanquam nullius cum injuria, ornatum illum tanquam læsæ gravabantur. [q] Quod line omnes excelleret, puellæ indignatæ occiderunt. [r] Latè patet invidiæ fœcundæ pernities, et omnium malorum, fons cladium, inde odium surgit, æmulatio. Cyprian ser. 2. de Livore. [s] Vale- cap. 9. [t] Qualis est animi tinea, quæ tabes pectoris zelare in altero vel aliorum fœlicitatem suam seriam, et velut quosdam pectori suo admovere carnifices, cogitationibus et sensibus suis adhibere qui se intestinis cruciatibus lacerent. Non cibus talibus lætus, non potus potest esse jucundus; r semper et gemitur, et doletur dies et noctes, pectus sine intermissione laceratur.

"Καὶ κεραμεὺς κεραμεῖ κοτεεῖ καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

A potter emulates a potter;
One smith envies another:
A beggar emulates a beggar;
A singing man his brother.

Every society, corporation, and private family is full of it, it takes h
of all sorts of men, from the prince to the ploughman, even amongst
is to be seen, scarce three in a company but there is siding, faction, e
between two of them, some *simultas*, jar, private grudge, heart-burni
midst of them. Scarce two gentlemen dwell together in the countr
be not near kin or linked in marriage), but there is emulation betwixt
their servants, some quarrel or some grudge betwixt their wives or
friends and followers, some contention about wealth, gentry, preced
by means of which, like the frog in [x]Æsop, "that would swell till
big as an ox, burst herself at last;" they will stretch beyond their
callings, and strive so long that they consume their substance in la
otherwise in hospitality, feasting, fine clothes, to get a few bombast
ambitiosâ paupertate laboramus omnes, to outbrave one another, the
their bodies, macerate their souls, and through contentions or mutu
tions beggar themselves. Scarce two great scholars in an age, but w
invectives they fall foul one on the other, and their adherents;
Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Pa
&c., it holds in all professions.

Honest [y]emulation in studies, in all callings is not to be disliked,
niorum cos, as one calls it, the whetstone of wit, the nurse of wit a
and those noble Romans out of this spirit did brave exploits.
modest ambition, as Themistocles was roused up with the glory of
Achilles' trophies moved Alexander,

"* Ambire semper, stulta confidentia est,
Ambire nunquam, deses arrogantia est."

'Tis a sluggish humour not to emulate or to sue at all, to withdra
neglect, refrain from such places, honours, offices, through sloth, nigg
fear, bashfulness, or otherwise, to which by his birth, place, fortun
tion, he is called, apt, fit, and well able to undergo; but when it is im

s, murder Scipio; the Greeks by ostracism to expel Aristides, biades, imprison Theseus, make away Phocion, &c. When nd Philip of France were fellow soldiers together, at the siege of Holy Land, and Richard had approved himself to be the more insomuch that all men's eyes were upon him, it so galled Philip, *ebat Regis victoria*, saith mine [c]author, *tam ægrè ferebat Richardi arpere dicta, calumniari facta;* that he cavilled at all his pro- l fell at length to open defiance; he could contain no longer, but e, invaded his territories, and professed open war. "Hatred stirs n," Prov. x. 12, and they break out at last into immortal enmity, y, and more than Vatinian hate and rage; [d]they persecute each riends, followers, and all their posterity, with bitter taunts, hostile e invectives, libels, calumnies, fire, sword, and the like, and will ciled. Witness that Guelph and Ghibelline faction in Italy; that ni and Fregosi in Genoa; that of Cneius Papirius, and Quintus ome; Cæsar and Pompey; Orleans and Burgundy in France; Lancaster in England: yea, this passion so rageth [e]many times, rts not men only, and families, but even populous cities, *Carthage can witness as much, nay flourishing kingdoms are brought into a y it. This hatred, malice, faction, and desire of revenge, invented e racks and wheels, strapadoes, brazen bulls, feral engines, prisons, severe laws to macerate and torment one another. How happy , and end our time with blessed days and sweet content, if we ı ourselves, and, as we ought to do, put up injuries, learn humility, ıtience, forget and forgive, as in [f]God's word we are enjoined, h final controversies amongst ourselves, moderate our passions in and think better of others," as [g]Paul would have us, "than of e of like affection one towards another, and not avenge ourselves, ıce with all men." But being that we are so peevish and perverse, proud, so factious and seditious, so malicious and envious; we do *ıriare*, maul and vex one another, torture, disquiet, and precipitate o that gulf of woes and cares, aggravate our misery and melan- upon us hell and eternal damnation.

Subsect. IX.—*Anger, a Cause.*

perturbation, which carries the spirits outwards, preparing the ıncholy, and madness itself: *Ira furor brevis est*, "anger is tem- ess;" and as [h]Piccolomineus accounts it, one of the three most violent reteus sets it down for an especial cause (so doth Seneca, *ep.* 18. *l.* 1.) ly. [k]Magninus gives the reason, *Ex frequenti ira supra modum* overheats their bodies, and if it be too frequent, it breaks out into lness, saith St. Ambrose. 'Tis a known saying, *Furor fit læsa sæpius* most patient spirit that is, if he be often provoked, will be incensed it will make a devil of a saint: and therefore Basil (belike) in his *Irâ*, calls it *tenebras rationis, morbum animæ, et dæmonem pessi-* larkening of our understanding, and a bad angel. [l]Lucian, *in n.* 1. will have this passion to work this effect, especially in old

aldus, l. 2. c. 12. de bello sacr. [d] Nulla dies tantum poterit lenire furorem. Æterna bella unt. Jurat odium, nec ante invisum esse desinit, quam esse desiit. Paterculus, vol. 1. tygia ministra ut urbes subvertat aliquando, deleat populos, provincias alioqui florentes udines, mortales vero miseros in profunda miseriarum valle miserabiliter immergat. la Romani imperii funditus interiit. Salust. Catil. [f] Paul. 3 Col. [g] Rom. 12. [h] Ira et mœror et ingens animi consternatio melancholicos facit. Areteus. Ira immodica [k] Reg. sanit. parte 2. c. 8. in apertam insaniam mox ducitur iratus. [l] Gilberto ete. Multis, et præsertim senibus ira impotens insaniam fecit, et importuna calumnia, hæc animum, paulatim vergit ad insaniam. Porro mulierum corpora multa infestant, et in hunc ni, præcipuè si quæ oderint aut invideant, &c. hæc paulatim in insaniam tandem evadunt.

Lumina Gorgonio sævius angue micant."

They are void of reason, inexorable, blind, like beasts and monster
time, say and do they know not what, curse, swear, rail, fight, and
How can a mad man do more? as he said in the comedy, [o] *Iracundia
apud me*, I am not mine own man. If these fits be immoderate,
long, or be frequent, without doubt they provoke madness. Montanus,
had a melancholy Jew to his patient, he ascribes this for a princip
Irascebatur levibus de causis, he was easily moved to anger. Ajax had
beginning of his madness; and Charles the Sixth, that lunatic Fre
fell into this misery, out of the extremity of his passion, desire of
and malice, [p]incensed against the duke of Britain, he could neither e
nor sleep for some days together, and in the end, about the calends
1392, he became mad upon his horseback, drawing his sword, strikin
came near him promiscuously, and so continued all the days of his li
lib. 10. *Gal. hist.* *Ægesippus de excid. urbis Hieros. l.* 1. *c.* 37. ha
story of Herod, that out of an angry fit, became mad, [q]leaping out o
he killed Josippus, and played many such bedlam pranks, the wh
could not rule him for a long time after: sometimes he was sorry and
much grieved for that he had done, *Postquam deferbuit ira*, by and by
ous again. In hot choleric bodies, nothing so soon causeth madnes
passion of anger, besides many other diseases, as Pelesius observes, ca
de hum. affect. causis; Sanguinem imminuit, fel auget: and as [r]Val
troverts, *Med. controv. lib.* 5. *contro.* 8. many times kills them quite o
were the worst of this passion, it were more tolerable, "[s]but it
subverts whole towns, [t]cities, families and kingdoms;" *Nulla pesti
generi pluris stetit*, saith Seneca, *de Ira, lib.* 1. No plague hath d
kind so much harm. Look into our histories, and you shall almost
no other subject, but what a company [u]of hare-brains have done in t
We may do well therefore to put this in our procession amongst
"From all blindness of heart, from pride, vain-glory, and hypocr
envy, hatred and malice, anger, and all such pestiferous perturbati
Lord deliver us."

; that they are as the rest, both causes and symptoms of this ıg the like inconveniences, and are most part accompanied d pain. The common etymology will evince it, *Cura, quasi 'es curæ, insomnes curæ, damnosæ curæ, tristes, mordaces,* iting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, intolerable cares, as the poets [y] call them, worldly cares, and number as the sea sands. [z] Galen, Fernelius, Felix Plater, ınta, &c., reckon afflictions, miseries, even all these conten- ions of the mind, as principal causes, in that they take away coction, dry up the body, and consume the substance of it. many in number, but their causes be as divers, and not one of rom them, or that can vindicate himself, whom that *Ate dea,*

capita molliter ambulans, teneras habens:"	"Over men's heads walking aloft, With tender feet treading so soft,"

Ate hath not involved into this discontented [a] rank, or plagued y or other. Hyginus, *fab.* 220, to this purpose hath a plea- e Cura by chance went over a brook, and taking up some of made an image of it; Jupiter eftsoons coming by, put life to Jupiter could not agree what name to give him, or who should tter was referred to Saturn as judge, he gave this arbitrement: e *Homo ab humo, Cura eum possideat quamdiu vivat,* Care hilst he lives, Jupiter his soul, and Tellus his body when he ve tales. A general cause, a continuate cause, an inseparable nen, is discontent, care, misery: were there no other parti- which who is free from?) to molest a man in this life, the very t common misery were enough to macerate, and make him ; to think that he can never be secure, but still in danger, l persecution. For to begin at the hour of his birth, as [b] Pliny escribe it, "he is born naked, and falls [c] a whining at the waddled and bound up like a prisoner, cannot help himself, es to his life's end." *Cujusque feræ pabulum,* saith * Seneca, t and cold, impatient of labour, impatient of idleness, exposed umelies. To a naked mariner Lucretius compares him, cast wreck, cold and comfortless in an unknown land: † no estate, ıre himself from this common misery. "A man that is born of short continuance, and full of trouble." Job xiv. 1, 22. flesh is upon him he shall be sorrowful, and while his soul mourn." "All his days are sorrow and his travels griefs; keth not rest in the night," Eccles. ii. 23. and ii. 11. "All orrow and vexation of spirit." [d] Ingress, progress, regress, ke: blindness seizeth on us in the beginning, labour in the he end, error in all. What day ariseth to us without some guish? Or what so secure and pleasing a morning have we not been overcast before the evening? One is miserable, ıs, a third odious. One complains of this grievance, another *ndo nervi, aliquando pedes vexant,* (Seneca) *nunc distillatio, rbus; nunc deest, nunc superest sanguis:* now the head aches w the lungs, then the liver, &c. *Huic sensus exuberat, sed*

us. Tristes, Virg. Mordaces, Luc. Edaces, Hor. Mœstæ, Amaræ, Ovid. Damnosæ, s, Rodentes, Mant. &c. [z] Galen. l. 3. c. 7. de locis affectis, homines sunt maxime gilis multis, et solicitudinibus, et laboribus, et curis fuerint circumventi. * Lucian. mperfecta, confusa, et perturbatione plena, Cardan. [b] Lib. 7, nat. hist. cap. 1. vagitum edit natura. Flens ab initio, devinctus jacet, &c * Δακρυ χέων θύκοκα, τῶ γενος ἀνθρωπων πολυδάκρυτον, ἀσθενὲς οἰκρούν. Lachrymans natus sum, &c. * Ad Marinum. † Boethius. [d] Initium cæcitas, progressum labor, exitum m tranquillum quæso, quem non laboriosum aut anxium diem egimus? Petrarch.

est pudori degener sanguis, &c. He is rich, but base born; he is poor; a third hath means, but he wants health peradventure, or wi his estate; children vex one, wife a second, &c. *Nemo facilè cum suâ concordat,* no man is pleased with his fortune, a pound of sorr ñarly mixed with a dram of content, little or no joy, little comfort, where danger, contention, anxiety, in all places: go where tho thou shalt find discontents, cares, woes, complaints, sickness, disea brances, exclamations: "If thou look into the market, there (sa sostom) is brawling and contention; if to the court, there knave tery, &c.; if to a private man's house, there's cark and care, hea As he said of old, [f]*Nil homine in terrâ spirat miserum magis a* creature so miserable as man, so generally molested, "[g] in miserie in miseries of mind, miseries of heart, in miseries asleep, in misc in miseries wheresoever he turns," as Bernard found, *Nunquid tent humana super terram?* A mere temptation is our life (Austin, c 10, *cap.* 28), *catena perpetuorum malorum, et quis potest molesti cultates pati?* Who can endure the miseries of it? "† In prospe insolent and intolerable, dejected in adversity, in all fortunes i miserable." [h] In adversity I wish for prosperity, and in prosperity I of adversity. What mediocrity may be found? Where is no te What condition of life is free? [i]Wisdom hath labour annexed t envy; riches and cares, children and incumbrances, pleasure and di and beggary, go together: as if a man were therefore born (as the hold) to be punished in this life for some precedent sins." Or that complains, "Nature may be rather accounted a step-mother, than unto us, all things considered: no creature's life so brittle, so full mad, so furious; only man is plagued with envy, discontent, griefs ness, ambition, superstition." Our whole life is an Irish sea, whe is nought to be expected but tempestuous storms and troublesome those infinite,

> "[l] Tantum malorum pelagus aspicio,
> Ut non sit inde enatandi copia,"

no halcyonian times, wherein a man can hold himself secure, or agr present estate; but as Boethius infers, "[m] There is something in e us which before trial we seek, and having tried abhor: [n] we earnestl eagerly covet, and are eftsoons weary of it." Thus between hop suspicions, angers, [o] *Inter spemque metumque, timores inter et ira* falling in, falling out, &c., we bangle away our best days, befo times, we lead a contentious, discontent, tumultuous, melancholy, life; insomuch, that if we could foretell what was to come, and it choice, we should rather refuse than accept of this painful life. In a world itself is a maze, a labyrinth of errors, a desert, a wilderness thieves, cheaters, &c., full of filthy puddles, horrid rocks, precip ocean of adversity, an heavy yoke, wherein infirmities and calamitie and follow one another, as the sea waves; and if we scape Scylla, on Charybdis, and so in perpetual fear, labour, anguish, we run

[e] Ubique periculum, ubique dolor, ubique naufragium, in hoc ambitu quocunque me ver
[f] Hom. 10. Si in forum iveris, ibi rixæ et pugnæ; si in curiam, ibi fraus, adulatio; privatam, &c. [g] Homer. [g] Multis repletur homo miseriis, corporis miseriis, anim dormit, dum vigilat, quocunque se vertit. Lususque rerum, temporumque nascimur. fortuna intolerandi, in calamitatibus lugubres, semper stulti et miseri, Cardan. [h] Pros desidero, et adversa prosperis timeo, quis inter hæc medius locus, ubi non fit humana
[i] Cardan. Consol. Sapientiæ labor annexus, gloriæ invidia, divitiis curæ, soboli sollicitudo, quieti paupertas, ut quasi fruendorum scelerum causa nasci hominem possis cum Platon
[k] Lib. 7. cap. 1. Non satis æstimare, an melior parens natura homini, an tristior noverca fragilior vita, pavor, confusio, rabies major, uni animantium ambitio data, luctus, avaritia,
[l] Euripides. "I perceive such an ocean of troubles before me, that no means of escape re consol. 1. 2. Nemo facilè cum conditione sua concordat, inest singulis quod imperiti petant, e
[n] Esse in honore juvat, mox displicet. [o] Hor.

ue, one mischief, one burden to another, *duram servientes servitutem*, and may as soon separate weight from lead, heat from fire, moistness from r, brightness from the sun, as misery, discontent, care, calamity, danger, a man. Our towns and cities are but so many dwellings of human ry. "In which grief and sorrow ([p]as he right well observes out of Solon) merable troubles, labours of mortal men, and all manner of vices, are ded, as in so many pens." Our villages are like mole-hills, and men as any emmets, busy, busy still, going to and fro, in and out, and crossing nother's projects, as the lines of several sea-cards cut each other in a or map. "Now light and merry, but ([q]as one follows it) by-and-by wful and heavy; now hoping, then distrusting; now patient, to-morrow g out; now pale, then red; running, sitting, sweating, trembling, halt- &c. Some few amongst the rest, or perhaps one of a thousand, may be s Jovis, in the world's esteem, *Gallinæ filius albæ*, an happy and fortu- nan, *ad invidiam felix*, because rich, fair, well allied, in honour and office; eradventure ask himself, and he will say, that of all others, [r]he is most able and unhappy. A fair shoe, *Hic soccus novus, elegans*, as he [s]said, *scis ubi urat*, but thou knowest not where it pincheth. It is not another opinion can make me happy: but as [t]Seneca well hath it, "He is able wretch that doth not account himself happy; though he be sovereign f a world, he is not happy, if he think himself not to be so; for what th it what thine estate is, or seem to others, if thou thyself dislike it?" mon humour it is of all men to think well of other men's fortunes, and e their own: [u]*Cui placet alterius, sua nimirum est odio sors;* but [x]*qui fit nas, &c.*, how comes it to pass, what's the cause of it? Many men are a perverse nature, they are well pleased with nothing, (saith [a]Theodoret) her with riches nor poverty, they complain when they are well and when are sick, grumble at all fortunes, prosperity and adversity; they are led in a cheap year, in a barren, plenty or not plenty, nothing pleaseth , war nor peace, with children, nor without." This for the most part is umour of us all, to be discontent, miserable, and most unhappy, as we at least; and show me him that is not so, or that ever was otherwise. us Metellus his felicity is infinitely admired amongst the Romans, inso- that as [b]Paterculus mentioneth of him, you can scarce find of any nation, , age, sex, one for happiness to be compared unto him: he had, in a *Bona animi, corporis et fortunæ*, goods of mind, body, and fortune, so P. Mutianus, [c]Crassus. Lampsaca, that Lacedemonian lady was such er in [d]Pliny's conceit, a king's wife, a king's mother, a king's daughter: ll the world esteemed as much of Polycrates of Samos. The Greeks of their Socrates, Phocion, Aristides; the Psophidians in particular of Aglaus, *Omni vitâ felix, ab omni periculo immunis* (which by the way nias held impossible); the Romans of their [e]Cato, Curius, Fabricius, for composed fortunes, and retired estates, government of passions, and con- t of the world: yet none of all these were happy, or free from discontent, er Metellus, Crassus, nor Polycrates, for he died a violent death, and so

[p]heus in 6. Job. Urbes et oppida nihil aliud sunt quàm humanarum ærumnarum domicilia, quibus et mœror, et mortalium varii infinitique labores, et omnis generis vitia, quasi septis includuntur. [q]Chytreus de lit. Europæ. Lætus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, [r]iens; nunc pallens, rubens, currens, sedens, claudicans, tremens, &c. [s]Sua cuique calamitas us. [t]Cn. Græcinus. [u]Epist. 9. l. 7. Miser est qui se beatissimum non judicat; licet imperet non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus? ep. 1. l. 4. [x]Hor. Ser. 1. Sat. 1. [a]Lib. de curat. græc. affect. cap. 6. de provident. Multis acet atque adeo et divitias damnant, et paupertatem, de morbis expostulant, bene valentes graviter atque ut semel dicam, nihil eos delectat, &c. [b]Vix ullius gentis, ætatis, ordinis, hominem s cujus felicitatem fortunæ Metelli compares, vol. 1. [c]P. Crassus Mutianus, quinque habuisse rerum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, juriscon- mus, pontifex maximus. [d]Lib. 7. Regis filia, Regis uxor, Regis mater. [e]Qui nihil unquam it dixit, aut fecit, *aut sensit, qui bene semper fecit*, quod aliter facere non potuit.

"[g] Desinit in piscem mulier formosa supernè:" | "A handsome woman with a fish's t

a fair morning turns to a lowering afternoon. Brutus and Cassi
renowned, both eminently happy, yet you shall scarce find two, (sai
culus) *Quos fortuna maturiùs destituerit*, whom fortune sooner forsoo
nibal, a conqueror all his life, met with his match, and was subdued
Occurrit forti, qui magè fortis erit. One is brought in triumph, as Ca
Rome, Alcibiades into Athens, *coronis aureis donatus*, crowned, h
admired; by-and-by his statues demolished, he hissed out, massa
[h] Magnus Gonsalva, that famous Spaniard, was of the prince and p
first honoured, approved; forthwith confined and banished. *Ad*
actiones; graves plerunque sequuntur invidiæ, et acres calumniæ: 'tis
his observation, grievous enmities, and bitter calumnies, common
renowned actions. One is born rich, dies a beggar; sound to-day,
morrow; now in most flourishing estate, fortunate and happy, by-an
prived of his goods by foreign enemies, robbed by thieves, spoiled, ca
impoverished as they of "[i] Rabbah, put under iron saws, and under
rows, and under axes of iron, and cast into the tile kiln,"

"[k] Quid me felicem toties jactàstis amici,
Qui cecidit, stabili non erat ille gradu."

He that erst marched like Xerxes with innumerable armies, as rich a
now shifts for himself in a poor cock-boat, is bound in iron chai
Bajazet the Turk, and a footstool with Aurelian, for a tyrannising con
trample on. So many casualties there are, that as Seneca said of a
sumed with fire, *Una dies interest inter maximam civitatem et nullam*
betwixt a great city and none: so many grievances from outward
and from ourselves, our own indiscretion, inordinate appetite, one da
a man and no man. And which is worse, as if discontents and miser
not come fast enough upon us: *homo homini dæmon*, we maul, perse
study how to sting, gall, and vex one another with mutual hatre
injuries; preying upon and devouring as so many [l] ravenous birds
jugglers, panders, bawds, cozening one another; or raging as [m] wolv
and devils, we take a delight to torment one another: men are evi

erly have enjoyed. He sits at table in a soft chair at ease, but he doth not mber in the meantime that a tired waiter stands behind him, "an hungry v ministers to him full, he is athirst that gives him drink (saith [p] Epictetus) is silent whilst he speaks his pleasure: pensive, sad, when he laughs." *o se proluit auro:* he feasts, revels, and profusely spends, hath variety of , sweet music, ease, and all the pleasures the world can afford, whilst many nger-starved poor creature pines in the street, wants clothes to cover him, rs hard all day long, runs, rides for a trifle, fights peradventure from sun , sick and ill, weary, full of pain and grief, is in great distress and sorrow rt. He loathes and scorns his inferior, hates or emulates his equal, envies perior, insults over all such as are under him, as if he were of another s, a demi-god, not subject to any fall, or human infirmities. Generally love not, are not beloved again: they tire out others' bodies with con- labour, they themselves living at ease, caring for none else, *sibi nati;* re so far many times from putting to their helping hand, that they seek ans to depress, even most worthy and well deserving, better than them- , those whom they are by the laws of nature bound to relieve and help, ch as in them lies, they will let them caterwaul, starve, beg, and hang, they will any ways (though it be in their power) assist or ease: [q] so ural are they for the most part, so unregardful; so hard-hearted, so sh, proud, insolent, so dogged, of so bad a disposition. And being so h, so devilishly bent one towards another, how is it possible but that ould be discontent of all sides, full of cares, woes, and miseries?

his be not a sufficient proof of their discontent and misery, examine every tion and calling apart. Kings, princes, monarchs, and magistrates seem most happy, but look into their estate, you shall [r] find them to be most bered with cares, in perpetual fear, agony, suspicion, jealousy: that as id of a crown, if they knew but the discontents that accompany it, they l not stoop to take it up. *Quem mihi regem dabis* (saith Chrysostom) *non plenum?* What king canst thou show me, not full of cares? "'Look his crown, but consider his afflictions; attend not his number of servants, ultitude of crosses." *Nihil aliud potestas culminis, quàm tempestas mentis,* egory seconds him; sovereignty is a tempest of the soul: Sylla-like have brave titles but terrible fits: *splendorem titulo, cruciatum animo* made * Demosthenes vow, *si vel ad tribunal, vel ad interitum duceretur.* e a judge, or to be condemned, were put to his choice, he would be con- ed. Rich men are in the same predicament; what their pains are, *stulti nt, ipsi sentiunt:* they feel, fools perceive not, as I shall prove elsewhere, heir wealth is brittle, like children's rattles: they come and go, there is rtainty in them: those whom they elevate, they do as suddenly depress, ave in a vale of misery. The middle sort of men are as so many asses to urdens; or if they be free, and live at ease, they spend themselves, and me their bodies and fortunes with luxury and riot, contention, emulation, The poor I reserve for another [u] place, and their discontents.

r particular professions, I hold as of the rest, there's no content or security y; on what course will you pitch; how resolve? to be a divine, 'tis con- ible in the world's esteem; to be a lawyer, 'tis to be a wrangler; to be sician, [x] *pudet lotii,* 'tis loathed; a philosopher, a madman; an alchymist, gar; a poet, *esurit,* an hungry jack; a musician, a player; a schoolmas- drudge; an husbandman, an emmet; a merchant, his gains are uncer-

sedet in mensa, non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes, &c. o in adolescentia sua ipsi vixerint, lautius et liberius voluptates suas expleverint, illi gnatis impo- riores continentiæ leges. [r] Lugubris Ate luctuque fero Regum tumidas obsidet arces. Res est in- felicitas. [s] Plus aloes quam mellis habet. Non humi jacentem tolleres. Valer. l. 7. c. 3. [t] Non a aspicias, sed vitam afflictione refertam, non catervas satellitum, sed curarum multitudinem. * Ad h relateth. [u] Sect. 2. memb. 4. subsect. 6. [x] Stercus et urina, medicorum fercula prima.

tain; a mechanician, base; a chirurgeon, fulsome; a tradesman, a tailor, a thief; a serving-man, a slave; a soldier, a butcher; a su metalman, the pot's never from's nose; a courtier, a parasite, as he c no tree in the wood to hang himself; I can show no state of life to tent. The like you may say of all ages; children live in a perpetua still under that tyrannical government of masters; young men, and years, subject to labour, and a thousand cares of the world, to treach hood, and cozenage,

"——[x] Incedit per ignes, Suppositos cineri doloso,"	"——you incautious tread On fires, with faithless ashes ov

[a]old are full of aches in their bones, cramps and convulsions, *silicerni* hearing, weak sighted, hoary, wrinkled, harsh, so much altered as t cannot know their own face in a glass, a burthen to themselves and oth 70 years, "all is sorrow" (as David hath it), they do not live but li they be sound, they fear diseases; if sick, weary of their lives: *Non sed valere, vita.* One complains of want, a second of servitude, [b]and secret or incurable disease; of some deformity of body, of some loss death of friends, shipwreck, persecution, imprisonment, disgrace, [c]contumely, calumny, abuse, injury, contempt, ingratitude, unkindne flouts, unfortunate marriage, single life, too many children, no childr servants, unhappy children, barrenness, banishment, oppression, hopes and ill success, &c.

"[d] Talia de genere hoc adeo sunt multa, loquacem ut Delassare valent Fabium.——"	"But, every various instance in Would tire even Fabius of inca

Talking Fabius will be tired before he can tell half of them; they subject of whole volumes, and shall (some of them) be more opportune elsewhere. In the meantime thus much I may say of them, that gener crucify the soul of man, [e]attenuate our bodies, dry them, wither them them up like old apples, make them as so many anatomies ([f]*ossa atq est totus, ita curis macet*), they cause *tempus fœdum et squalidum*, cun days, *ingrataque tempora*, slow, dull, and heavy times: make us h and tear our hairs, as sorrow did in [g]Cebes' table, and groan for anguish of our souls. Our hearts fail us as David's did, Psal. xl. innumerable troubles that compassed him;" and we are ready to con Hezekiah, Isaiah lviii. 17, "behold, for felicity I had bitter grief;" with Heraclitus, to curse the day of our birth with Jeremy, xx. 14, stars with Job: to hold that axiom of Silenus, "[h]better never to b born, and the best next of all, to die quickly:" or if we must live, to aba world, as Timon did; creep into caves and holes, as our anchorites into the sea, as Crates Thebanus; or as Theombrotus Ambrocia auditors, precipitate ourselves to be rid of these miseries.

Subsect. XI.—*Concupiscible Appetite, as Desires, Ambition, C*

These concupiscible and irascible appetites are as the two twists mutually mixed one with the other, and both twining about the he good, as Austin holds, *l.* 14, *c.* 9, *de civ. Dei*, "[i]if they be modera pernicious if they be exorbitant." This concupiscible appetite, how may seem to carry with it a show of pleasure and delight, and our concu most part affect us with content and a pleasing object, yet if they be in they rack and wring us on the other side. A true saying it is, "Desir rest;" is infinite in itself, endless; and as [k]one calls it, a perpetual

[y] Nihil lucrantur, nisi admodum mentiendo. Tull. Offic. [z] Hor. l. 2. od. 1. [a] Rarus senex. Seneca in Her. æteo. [b] Omitto ægros, exules, mendicos, quos nemo audet fœlices lib. 8. c. 46. de rer. var. [c] Spretæque injuria formæ. [d] Hor. [e] Attenuant vigiles corp æ. [f] Plautus. [g] Hæc quæ crines evellit, ærumna. [h] Optimum non nasci, aut cito m rectam rationem sequuntur, malæ si exorbitant. [k] Tho. Buovic. Prob. 18. [i] Mala

mill, according to Austin, still going round as in a ring. They are not tinual, as divers, *feliciùs atomos denumerare possem*, saith [m] Bernard, *motus cordis; nunc hæc, nunc illa cogito*, you may as well reckon up the in the sun as them. "[n] It extends itself to every thing," as Guianerius ave it, "that is superfluously sought after:" or to any [o] fervent desire, as lius interprets it; be it in what kind soever, it tortures if immoderate, (according to [p] Plater and others) an especial cause of melancholy. *osis concupiscentiis dilaniantur cogitationes meæ*, [q] Austin confessed, that torn a pieces with his manifold desires: and so doth [r] Bernard com- "that he could not rest for them a minute of an hour: this I would and that, and then I desire to be such and such." 'Tis a hard matter ore to confine them, being they are so various and many, impossible to end all. I will only insist upon some few of the chief, and most noxious r kind, as that exorbitant appetite and desire of honour, which we com- call ambition; love of money, which is covetousness, and that greedy of gain: self-love, pride, and inordinate desire of vain-glory or applause, f study in excess; love of women (which will require a just volume of of the other I will briefly speak, and in their order.

bition, a proud covetousness, or a dry thirst of honour, a great torture of nd, composed of envy, pride, and covetousness, a gallant madness, one es it a pleasant poison, Ambrose, "a canker of the soul, an hidden :" [t] Bernard, "a secret poison, the father of livor, and mother of hypo- the moth of holiness, and cause of madness, crucifying and disquieting t it takes hold of." [u] Seneca calls it, *rem solicitam, timidam, vanam, m*, a windy thing, a vain, solicitous, and fearful thing. For commonly hat, like Sysiphus, roll this restless stone of ambition, are in a perpetual , still [v] perplexed, *semper taciti, tristesque recedunt* (Lucretius), doubtful, us, suspicious, loath to offend in word or deed, still cogging and collogue- nbracing, capping, cringing, applauding, flattering, fleering, visiting, g at men's doors, with all affability, counterfeit honesty and humility.[x] t will not serve, if once this humour (as [y] Cyprian describes it) possess irsty soul, *ambitionis salsugo ubi bibulam animam possidet*, by hook and ok he will obtain it, "and from his hole he will climb to all honours and if it be possible for him to get up, flattering one, bribing another, he ave no means unessay'd to win all." [z] It is a wonder to see how slavishly kind of men subject themselves, when they are about a suit, to every r person; what pains they will take, run, ride, cast, plot, countermine, t and swear, vow, promise, what labours undergo, early up, down late; bsequious and affable they are, how popular and courteous, how they grin eer upon every man they meet; with what feasting and inviting, how pend themselves and their fortunes, in seeking that many times, which ad much better be without; as [a] Cyneas the orator told Pyrrhus: with waking nights, painful hours, anxious thoughts, and bitterness of mind. *pemque metumque*, distracted and tired, they consume the interim of their There can be no greater plague for the present. If they do obtain their hich with such cost and solicitude they have sought, they are not so freed,

t. de Inter. c. 92. [n] Circa quamlibet rem mundi hæc passio fieri potest, quæ superfluè diligatur. , c. 17. [o] Ferventius desiderium. [p] Imprimis verò Appetitus, &c. 3. de alien. ment. [q] Conf. [r] Per diversa loca vagor, nullo temporis momento quiesco, talis et talis esse cupio, illud atque illud desidero. [s] Ambros. 1. 3. super Lucam, ærugo animæ. [t] Nihil animum cruciat, nihil molestiùs t, secretum virus, pestis occulta, &c. epist. 126. [u] Ep. 88. [v] Nihil infelicius his, quantus iis uanta dubitatio, quantus conatus, quanta solicitudo, nulla illis à molestiis vacua hora. [x] Semper , semper pavidus quid dicat, faciatve: ne displiceat humilitatem simulat, honestatem mentitur. Prolog. ad ser. To. 2. cunctos honorat, universis inclinat, subsequitur, obsequitur, frequentat curias, optimates amplexatur, applaudit, adulatur: per fas et nefas è latebris, in omnem gradum ubi aditus ingerit, discurrit. [y] Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem [z] Plutarchus. Quin convivemur, et in otio nos oblectemur, quoniam in promptu id nobis

their anxiety is anew to begin, for they are never satisfied, *nihil imperium spirant*, their thoughts, actions, endeavours are all for so and honour, like [b] Lues Sforsia that huffing duke of Milan, "a man o wisdom, but profound ambition, born to his own, and to the destr Italy," though it be to their own ruin, and friends' undoing, they will they may not cease, but as a dog in a wheel, a bird in a cage, or a sq a chain, so [c]Budæus compares them; [d] they climb and climb still, w labour, but never make an end, never at the top. A knight would be a and then a lord, and then a viscount, and then an earl, &c.; a doctor and then a bishop; from tribune to prætor; from bailiff to major; f office, and then that; as Pyrrhus in [e] Plutarch, they will first have then Africa, and then Asia, and swell with Æsop's frog so long, till in they burst, or come down with Sejanus, *ad Gemonias scalas*, and bre own necks; or as Evangelus the piper in Lucian, that blew his pipe till he fell down dead. If he chance to miss, and have a canvass, he is i on the other side; so dejected, that he is ready to hang himself, turn Turk, or traitor in an instant. Enraged against his enemies, he rails, fights, slanders, detracts, envies, murders: and for his own part, *si ap explere non potest, furore corripitur;* if he cannot satisfy his desire (as writes) he runs mad. So that both ways, hit or miss, he is distracted as his ambition lasts, he can look for no other but anxiety and care, di and grief in the meantime, [g] madness itself, or violent death in the en event of this is common to be seen in populous cities, or in princes' co a courtier's life (as Budæus describes it) "is a [h] gallimaufry of ambiti fraud, imposture, dissimulation, detraction, envy, pride; [i]the court, a conventicle of flatterers, time-servers, politicians," &c.; or as [k] Anthon will, "the suburbs of hell itself." If you will see such discontented there you shall likely find them. [l] And which he observed of the m old Rome,

> [m] Qui perjurum convenire vult hominem, mitto in Comitium;
> Qui mendacem et gloriosum, apud Cluasinæ sacrum;
> Dites, damnosos maritos, sub basilicâ quærito," &c.

Perjured knaves, knights of the post, liars, crackers, bad husbands, their several stations; they do still, and always did in every commo

SUBSECT. XII.—Φιλαργυρία, *Covetousness, a Cause.*

PLUTARCH, in his [m] book whether the diseases of the body be more than those of the soul, is of opinion, "if you will examine all the caus miseries in this life, you shall find them most part to have had their b from stubborn anger, that furious desire of contention, or some unju moderate affection, as covetousness," &c. "From whence are wars tentions amongst you?" * St. James asks: I will add usury, fraud

s," 1 Tim. vi. 10. Hippocrates therefore in his Epistle to Crateva, an ist, gives him this good counsel, that if it were posssible, "[o]amongst herbs, he should cut up that weed of covetousness by the roots, that there remainder left, and then know this for a certainty, that together with bodies, thou mayst quickly cure all the diseases of their minds." For it ed the pattern, image, epitome of all melancholy, the fountain of many s, much discontented care and woe; this "inordinate or immoderate of gain, to get or keep money," as [p]Bonaventure defines it: or, as describes it, a madness of the soul, Gregory, a torture; Chrysostom, an ble drunkenness; Cyprian, blindness, *speciosum supplicium*, a plague ing kingdoms, families, an †incurable disease; Budæus, an ill habit, ling to no remedies:" neither, Æsculapius nor Plutus can cure them: a al plague, saith Solomon, and vexation of spirit, another hell. I know e some of opinion, that covetous men are happy, and worldly-wise, that s more pleasure in getting of wealth than in spending, and no delight in rld like unto it. 'Twas ‡Bias' problem of old, "With what art thou ary? with getting money. What is more delectable? to gain." What ow you, that makes a poor man labour all his lifetime, carry such great s, fare so hardly, macerate himself, and endure so much misery, undergo ase offices with so great patience, to rise up early, and lie down late, if vere not an extraordinary delight in getting and keeping of money? makes a merchant that hath no need, *satis superque domi*, to range all e world, through all those intemperate *Zones of heat and cold; volun- o venture his life, and be content with such miserable famine, nasty in a stinking ship; if there were not a pleasure and hope to get money, doth season the rest, and mitigate his indefatigable pains? What makes o into the bowels of the earth, an hundred fathom deep, endangering earest lives, enduring damps and filthy smells, when they have enough , if they could be content, and no such cause to labour, but an extraor- delight they take in riches. This may seem plausible at first show, a r and strong argument; but let him that so thinks, consider better of it, shall soon perceive, that it is far otherwise than he supposeth; it may ly pleasing at the first, as most part all melancholy is. For such men have some *lucida intervalla*, pleasant symptoms intermixed; but you note that of †Chrysostom, "'Tis one thing to be rich, another to be s:" generally they are all fools, dizzards, mad-men, [r]miserable wretches, beside themselves, *sine arte fruendi*, in perpetual slavery, fear, suspicion, , and discontent, *plus aloës quam mellis habent;* and are indeed, "rather ed by their money, than possessors:" as [s]Cyprian hath it, *mancipati is;* bound prentice to their goods, as ‡Pliny; or as Chrysostom, *servi rum*, slaves and drudges to their substance; and we may conclude of ll, as [t]Valerius doth of Ptolomæus king of Cyprus, "He was in title e f that island, but in his mind, a miserable drudge of money:"

"————§ potiore metallis
Libertate carens————"

g his liberty, which is better than gold. Damasippus the Stoic, in e, proves that all mortal men dote by fits, some one way, some another,

[o] Crateva, inter cæteras herbarum radices, avaritiæ radicem secare posses amaram, ut nullæ essent, probè scito, &c. [p] Cap. 6. Dietæ salutis: avaritia est amor immoderatus pecuniæ vel dæ, vel retinendæ. † Ferum profecto dirumque ulcus animi, remediis non cedens medendo tur. [q] Malus est morbus maleque afficit avaritia siquidem censeo, &c. avaritia difficilius curatur sania: quoniam hac omnes fere medici laborant. Hip. ep. Abderit. ‡ Extremos currit mercator Hor. * Qua re non es lassus? lucrum faciendo: quid maximè delectabile? lucrari. † Hom. varus aliud dives. [r] Divitiæ ut spinæ animum hominis timoribus, solicitudinibus, angoribus pungunt, vexant, cruciant. Greg. in hom. [s] Epist. ad Donat cap. 2. ‡ Lib. 9. ep. 30. cap. 4. insulæ rex titulo, sed animo pecuniæ miserabile mancipium. § Hor. 10. lib. 1.

but that covetous men [a]are madder than the rest; and he that shall t
into their estates, and examine their symptoms, shall find no better of
that they are all [x]fools, as Nabal was, *Re et nomine* (1. *Reg.* 25).
greater folly can there be, or ‖madness, than to macerate himself whe
not? and when, as Cyprian notes, "[y]he may be freed from his bur
eased of his pains, will go on still, his wealth increasing, when he hath
to get more, to live besides himself," to starve his genius, keep back
wife [z]and children, neither letting them nor other friends use or en
which is theirs by right, and which they much need perhaps; like a
dog in the manger, he doth only keep it, because it shall do nobody el
hurting himself and others: and for a little momentary pelf, damn
soul! They are commonly sad and tetric by nature, as Ahab's spirit
cause he could not get Naboth's vineyard, (3. *Reg.* 21.) and if he lay
money at any time, though it be to necessary uses, to his own children
he brawls and scolds, his heart is heavy, much disquieted he is, and
part from it: *Miser abstinet et timet uti*, Hor. He is of a wearish, d
constitution, and cannot sleep for cares and worldly business; his riche
Solomon, will not let him sleep, and unnecessary business which he ha
himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing
with his bags in his arms,

"——congestis undique saccis
Indormit inhians,——"

And though he be at a banquet, or at some merry feast, "he sighs for
heart (as [a]Cyprian hath it) and cannot sleep though it be upon a do
his wearish body takes no rest, [b]troubled in his abundance, and sorro
plenty, unhappy for the present, and more unhappy in the life to come."
He is a perpetual drudge, [c]restless in his thoughts, and never satisfied,
a wretch, a dust-worm, *semper quod idolo suo immolet, sedulus obserat*,
prolog. ad sermon. still seeking what sacrifice he may offer to his gol
per fas et nefas, he cares not how, his trouble is endless, [d]*crescant*
tamen curtæ nescio quid semper abest rei: his wealth increaseth, and t
he hath, the more [e]he wants: like Pharaoh's lean kine, which devou
fat, and were not satisfied. [f]Austin therefore defines covetousness, g
libet rerum inhonestam et insatiabilem cupiditatem, a dishonest and in
desire of gain; and in one of his epistles compares it to hell; "
devours all, and yet never hath enough, a bottomless pit," an endless
in quem scopulum avaritiæ cadaverosi senes ut plurimùm impingunt, a
which is their greatest corrosive, they are in continual suspicion, fear,
trust. He thinks his own wife and children are so many thieves, and g
to cozen him, his servants are all false:

"Rem suam perisse, seque eradicarier,
Et divûm atque hominum clamat continuò fidem,
De suo tigillo fumus si quâ exit foras."

"If his doors creek, then out he cries
His goods are gone, and he is quite

Timidus Plutus, an old proverb, As fearful as Plutus; so doth Ari
and Lucian bring him in fearful still, pale, anxious, suspicious, and tru
man, "[h]They are afraid of tempests for their corn; they are afraid

[a] Danda est hellebori multo pars maxima avaris. [x] Luke, xii. 20. Stulte, hac nocte
tuam. ‖ Opes quidem mortalibus sunt dementia. Theog. [y] Ed. 2. lib. 2. Exonerare
et relevare ponderibus pergit magis fortunis augentibus pertinaciter incubare. [z] Non
non ipsi sibi quidquam impertit; possidet ad hoc tantum, ne possidere alteri liceat, &c.
tum deest quod habet quam quod non habet. [a] Epist. 2. lib. 2. Suspirat in convivio,
et toro molliore marcidum corpus condiderit, vigilat in pluma. [b] Angustatur ex abundantia,
ex opulentia, infelix præsentibus bonis, infelicior in futuris. [c] Illorum cogitatio
pecunias supplere diligunt. Gulaner. tract. 15. c. 17. [d] Hor. 3. Od. 24. Quo plus
sitiuntur aquæ. [e] Hor. 1. 2. Sat. 6. O si angulus ille proximus accedat, qui nunc
[f] Lib. 3. de lib. arbit. Immoritur studiis, et amore senescit habendi. [g] Avarus vir
modum non habet, hoc egentior quo plura habet. [h] Erasm. Adag. chil. 3. cent. 7. pro.
omnium formidant opes, ideo pavidum malum vocat Euripides: metuunt tempestates
ne rogent, inimicos ne lædant, fures ne rapiant, bellum timent, pacem timent, summos

s lest they should ask something of them, beg or borrow; they are of their enemies lest they hurt them, thieves lest they rob them; they raid of war and afraid of peace, afraid of rich and afraid of poor; afraid ." Last of all, they are afraid of want, that they shall die beggars, makes them lay up still, and dare not use that they have: what if a dear ome, or dearth, or some loss? and were it not that they are loath to[1] lay oney on a rope, they would be hanged forthwith, and sometimes die to charges, and make away themselves, if their corn and cattle miscarry; h they have abundance left, as [k] Agellius notes. [l] Valerius makes men- f one that in a famine sold a mouse for 200 pence, and famished lf: such are their cares, [m] griefs and perpetual fears. These symptoms gantly expressed by Theophrastus in his character of a covetous man; g in bed, he asked his wife whether she shut the trunks and chests fast, rcase be sealed, and whether the hall door be bolted; and though she is well, he riseth out of his bed in his shirt, barefoot and barelegged, whether it be so, with a dark lantern searching every corner, scarce g a wink all night." Lucian in that pleasant and witty dialogue called , brings in Mycillus the cobbler disputing with his cock, sometimes Py- as; where after much speech pro and con to prove the happiness of a estate, and discontents of a rich man, Pythagoras' cock in the end, to ate by examples that which he had said, brings him to Gnyphon the 's house at midnight, and after that to Eucrates; whom they found wake, casting up their accounts, and telling of their money, [o] lean, dry, d anxious, still suspecting lest somebody should make a hole through ll, and so get in; or if a rat or mouse did but stir, starting upon a sud- d running to the door to see whether all were fast. Plautus, in his aria, makes old Euclio [p] commanding Staphyla his wife to shut the doors nd the fire to be put out, lest any body should make that an errand to o his house: when he washed his hands, [q] he was loath to fling away the vater, complaining that he was undone, because the smoke got out of f. And as he went from home, seeing a crow scratch upon the muck-hill, ed in all haste, taking it for *malum omen*, an ill sign, his money was l up; with many such. He that will but observe their actions, shall find nd many such passages not feigned for sport, but really performed, veri- deed by such covetous and miserable wretches, and that it is,

> "——* manifesta phrenesis
> Ut locuples moriaris egenti vivere fato."

re madness, to live like a wretch, and die rich.

SECT. XIII.—*Love of Gaming, &c. and pleasures immoderate; Causes.*

is a wonder to see, how many poor, distressed, miserable wretches, one neet almost in every path and street, begging for an alms, that have been lescended, and sometimes in flourishing estate, now ragged, tattered, and to be starved, lingering out a painful life, in discontent and grief of body ind, and all through immoderate lust, gaming, pleasure and riot. 'Tis mmon end of all sensual epicures and brutish prodigals, that are stupified rried away headlong with their several pleasures and lusts. Cebes in his

Char. k Agellius lib. 3. cap. 1. interdum eo sceleris perveniunt ob lucrum, ut vitam propriam tent. Lib. 7. cap. 6. m Omnes perpetuo morbo agitantur, suspicatur omnes timidus, sibique m insidiari putat, nunquam quiescens, Plin. Proœm. lib. 14. n Cap. 18. In lecto jacens interrogat an arcam probe clausit, an capsula, &c. E lecto surgens nudus et absque calceis, accensa lucerna bliens et lustrans, et vix somno indulgens. o Curis extenuatus, vigilans et secum supputans. quemquam alienum in ædes intromiseris. Ignem extingui volo, ne causæ quidquam sit quod te quis- aeritet. Si bona fortuna veniat ne intromiseris; Occlude sis fores ambobus pessulis. Discrutior ala domo abeundum est mihi: Nimis hercule invitus abeo, nec quid agam scio. q Plorat aquam ere, &c. perilit dum fumus de tigillo exit foras. * Juv. Sat. 14.

table, S. Ambrose in his second book of Abel and Cain, and amon
Lucian in his tract *de Mercede conductis*, hath excellent well decip
men's proceedings in his picture of Opulentia, whom he feigns to d
top of a high mount, much sought after by many suitors; at thei
ing they are generally entertained by pleasure and dalliance, and h
content that possibly may be given, so long as their money lasts:
their means fail, they are contemptibly thrust out at a back door,
and there left to shame, reproach, despair. And he at first that ha
attendants, parasites, and followers, young and lusty, richly array
the dainty fare that might be had, with all kind of welcome and go
is now upon a sudden stript of all, [r]pale, naked, old, diseased and
cursing his stars, and ready to strangle himself; having no other co
repentance, sorrow, grief, derision, beggary and contempt, which ar
attendants to his life's end. As the [s]prodigal son had exquisite mu
company, dainty fare at first; but a sorrowful reckoning in the en
all such vain delights and their followers. [t]*Tristes voluptatum exi*
quis voluptatum suarum reminisci volet, intelliget, as bitter as gall
wood is their last; grief of mind, madness itself. The ordinary
which such men do impinge and precipitate themselves, are cards, d
and hounds, *Insanum venandi studium*, one calls it, *insanæ sub*
their mad structures, disports, plays, &c., when they are unseaso
imprudently handled, and beyond their fortunes. Some men are co
mad fantastical buildings, by making galleries, cloisters, terra
orchards, gardens, pools, rillets, bowers, and such like places o
Inutiles domos, [u]Xenophon calls them, which howsoever they be d
things in themselves, and acceptable to all beholders, an ornamen
ting some great men; yet unprofitable to others, and the sole overth
estates. Forestus in his observations hath an example of such a one
melancholy upon the like occasion, having consumed his substance i
fitable building, which would afterward yield him no advantage. O
are [x]overthrown by those mad sports of hawking and hunting; h
tions, and fit for some great men, but not for every base inferior pe
they will maintain their falconers, dogs, and hunting nags, their
[y]Salmutze, "runs away with hounds, and their fortunes fly
hawks." They persecute beasts so long, till in the end they
degenerate into beasts, as [z]Agrippa taxeth them, [a]Actæon-like, f
eaten to death by his own dogs, so do they devour themselves a
trimonies, in such idle and unnecessary disports, neglecting in th
their more necessary business, and to follow their vocations. O
sometimes are our great men in delighting, and doting too much on
they drive poor husbandmen from their tillage," as [c]Sarisburie
Polycrat. l. 1. *c.* 4. "fling down country farms, and whole tow
parks, and forests, starving men to feed beasts, and [d]punishing
time such a man that shall molest their game, more severely than
otherwise a common hacker, or a notorious thief." But great m
ways to be excused, the meaner sort have no evasion why they sh

[r]Ventricosus, nudus, pallidus, læva pudorem occultans, dextra seipsum strangulans,
exeunti pœnitentia his miserum conficiens, &c. [s]Luke xv. [t]Boethius. [u]In
si nunc ostendam eos qui magna vi argenti domus inutiles ædificant, inquit Socrates.
Polycrat. l. 1. c. 14. venatores omnes adhuc institutionem redolent centaurorum. Raro in
eorum modestus et gravis, raro continens, et ut credo sobrius unquam. [y]Pancirol. Tit.
cum accipitre. [z]Insignis venatorum stultitia, et supervacanea cura eorum, qui dum
insistunt, ipsi abjecta omni humanitate in feras degenerant, ut Acteon, &c. [a]Sabin. in
[b]Agrippa de vanit. scient. Insanum venandi studium, dum à novalibus arcentur agricolæ
rusticis, agricolonis præcluduntur sylvæ et prata pastoribus ut augeantur pascua feris.——
agricola si gustarit. [c]A novalibus suis arcentur agricolæ, dum feræ habeant vagandi
pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis. [d]Feris quam bos
[e]Guil. Conq. qui 36 Ecclesias matrices depopulatus est ad forestam novam. Mat. Paris.

ed mad. Poggius the Florentine tells a merry story to this purpose, con-
ing the folly and impertinent business of such kind of persons. A physician
ilan, saith he, that cured mad men, had a pit of water in his house, in
he kept his patients, some up to their knees, some to the girdle, some to
in, *pro modo insaniæ*, as they were more or less affected. One of them
nce, that was well recovered, stood in the door, and seeing a gallant ride
th a hawk on his fist, well mounted, with his spaniels after him, would
know to what use all this preparation served; he made answer to kill
n fowls; the patient demanded again, what his fowl might be worth which
ed in a year; he replied 5 or 10 crowns; and when he urged him farther
his dogs, horse, and hawks stood him in, he told him 400 crowns; with
he patient bade be gone, as he loved his life and welfare, for if our master
and find thee here, he will put thee in the pit amongst mad men up to the
taxing the madness and folly of such vain men that spend themselves in
idle sports, neglecting their business and necessary affairs. *Leo decimus*,
unting pope, is much discommended by [e]Jovius in his life, for his immo-
e desire of hawking and hunting, in so much that (as he saith) he would
imes live about Ostia weeks and months together, leave suitors [f]unre-
d, bulls and pardons unsigned, to his own prejudice, and many private
loss. "[g]And if he had been by chance crossed in his sport, or his game
good, he was so impatient, that he would revile and miscall many times
of great worth with most bitter taunts, look so sour, be so angry and
sh, so grieved and molested, that it is incredible to relate it." But if he
ood sport, and been well pleased, on the other side, *incredibili munificentiâ*,
unspeakable bounty and munificence he would reward all his fellow hunters,
eny nothing to any suitor when he was in that mood. To say truth, 'tis
mmon humour of all gamesters, as Galatæus observes, if they win, no men
are so jovial and merry, but [h]if they lose, though it be but a trifle, two
ree games at tables, or a dealing at cards for twopence a game, they are
oleric and testy that no man may speak with them, and break many times
violent passions, oaths, imprecations, and unbeseeming speeches, little
ing from mad men for the time. Generally of all gamesters and gaming,
e excessive, thus much we may conclude, that whether they win or lose
e present, their winnings are not *Munera fortunæ, sed insidiæ*, as that
Seneca determines, not fortune's gifts, but baits, the common catastrophe
ggary, [k]*Ut pestis vitam, sic adimit alea pecuniam*, as the plague takes
life, doth gaming goods, for [l]*omnes nudi, inopes et egeni;*

"[m]Alea Scylla vorax, species certissima furti,
Non contenta bonis animum quoque perfida mergit,
Fœda, furax, infamis, iners, furiosa, ruina."

little pleasure they take, and some small gains and gettings now and then,
wives and children are wringed in the mean time, and they themselves with
body and soul rue it in the end. I will say nothing of those prodigious
gals, *perdendæ pecuniæ genitos*, as he [n]taxed Anthony, *Qui patrimonium
illâ fori calumniâ amittunt*, saith [o]Cyprian, and [p]mad Sybaritical spend-
s, *Quique unâ comedunt patrimonia cœnâ;* that eat up all at a breakfast,
upper, or amongst bawds, parasites, and players, consume themselves in

. 2. de vitis illustrium, l. 4. de vit. Leon. 10. [f]Venationibus adeo perditè studebat et aucupiis.
felicitèr venatus tam impatiens inde, ut summos sæpe viros acerbissimis contumeliis oneraret, et
lle est quali vultûs animique habitu dolorem iracundiamque præferret, &c. [h] Unicuique autem
stura insitum est, ut doleat sicubi erraverit aut deceptus sit. [l]Juven. Sat. 8. Nec enim loculis
ibus itur ad casum tabulæ, posita sed luditur arca. Lemnius instit. ca. 44. mendaciorum quidem, et
rum et paupertatis mater est alea, nullam habens patrimonii reverentiam, quum illud effuderit, sen-
furta delabitur et rapinas. Saris. polycrat. l. 1. c. 5. [k] Damhoderus. [l]Dan. Souter. [m]Petrar.
. [n]Sallust. [o]Tom. 3. Ser. de Alea. [p]Plutus in Aristoph. calls all such gamesters madmen. Si
um hominem contigero. Spontaneum ad se trahunt furorem, et os, et nares, et oculos rivos faciunt
et diversoria, Chrys. hom. 17.

an instant, as if they had flung it into [q]Tiber, with great wagers, v idle expenses, &c., not themselves only, but even all their friends, a desperately swimming drowns him that comes to help him, by suretis borrowing they will willingly undo all their associates and allies. [r]*Iro niis*, as he saith, angry with their money: "[s]what with a wanton eye, a li tongue, and a gamesome hand, when they have indiscreetly impov themselves, mortgaged their wits together with their lands, and entomb ancestors' fair possessions in their bowels, they may lead the rest of th in prison, as many times they do; they repent at leisure; and when all begin to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late about; their [t]end is misery, sorrow, shame, and discontent. And w deserve to be infamous and discontent. [u]*Catamidiari in Amphitheatr* Adrian the emperor's edict they were of old, *decoctores bonorum suoru* calls them, prodigal fools, to be publicly shamed, and hissed out of all s rather than to be pitied or relieved.[x] The Tuscans and Boëtians broug bankrupts into the market place in a bier with an empty purse carrie them, all the boys following, where they sat all day *circumstante pl* infamous and ridiculous. At [y]Padua in Italy they have a stone ca stone of turpitude, near the senate house, where spendthrifts, and disclaim non-payment of debts, do sit with their hinder parts bare, that note of disgrace, others may be terrified from all such vain ex borrowing more than they can tell how to pay. The [z]civilians of guardians over such brain-sick prodigals, as they did over madmen, t rate their expenses, that they should not so loosely consume their fo the utter undoing of their families.

I may not here omit those two main plagues, and common dotages o kind, wine and women, which have infatuated and besotted myriads o they go commonly together.

"[a]Qui vino indulget, quemque alea decoquit, ille
In venerem putret———"

To whom is sorrow, saith Solomon, Pro. xxiii. 29. to whom is woe, bu a one as loves drink? it causeth torture (*vino tortus et irâ*), and bitt mind, Sirac. 31. 21. *Vinum furoris*, Jeremy calls it, 15. *cap.* wine of as well he may, for *insanire facit sanos*, it makes sound men sick and wise men [b]mad, to say and do they know not what. *Accidit hodie casus* (saith [c]S. Austin), hear a miserable accident; Cyrillus' son this drink, *Matrem prægnantem nequitèr oppressit, sororem violare v occidit ferè, et duas alias sorores ad mortem vulneravit*, would have vi sister, killed his father, &c. A true saying it was of him, *Vino dar et dolorem*, drink causeth mirth, and drink causeth sorrow, drink cau verty and want," (Prov. xxi.) shame and disgrace. *Multi ignobiles vini potum, et* (Austin) *amissis honoribus profugi aberrârunt:* many made shipwreck of their fortunes, and go like rogues and begga turned all their substance into *aurum potabile*, that otherwise might in good worship and happy estate, and for a few hours' pleasure, Hilary term's but short, or [d]free madness, as Seneca calls it, purc themselves eternal tediousness and trouble.

That other madness is on women, *Apostatare facit cor*, saith the [e]*Atque homini cerebrum minuit.* Pleasant at first she is, like D

[q]Pascasius Justus, l. 1. de alea. [r]Seneca. [s]Hall. [t]In Sat. 11. Sed decidens crescente gula, quis te manet exitus—rebus in ventrem mersis. [u]Spartian. Adriano. [x] lib. 6. c. 10. Idem Gerbellius, lib. 5. Græ. disc. [y]Fines Moris. [z]Justinian. in Digestis Sat. 5. "One indulges in wine, another the die consumes, a third is decomposed by venery." quasi sinus in quo sæpe naufragium faciunt, jactura tum pecuniæ tum mentis. Erasm. in remiges. chil. 4. cent. 7. Pro. 41. [a]Ser. 33. ad frat. in Eremo. [d]Liberæ mulieres æterno temporis tædio pensant. [e]Menander.

›daphne, that fair plant to the eye, but poison to the taste, the rest as as wormwood in the end (Prov. v. 4.) and sharp as a two-edged sword. 7.) "Her house is the way to hell, and goes down to the chambers of " What more sorrowful can be said? they are miserable in this life, ›easts, led like "[f] oxen to the slaughter:" and that which is worse, whore-›s and drunkards shall be judged, *amittunt gratiam*, saith Austin, *per-›loriam, incurrunt damnationem æternam.* They lose grace and glory;

" ——[g] brevis illa voluptas
Abrogat æternum cœli decus——"

›ain hell and eternal damnation.

CT. XIV.—*Philautia, or Self-love, Vain-glory, Praise, Honour, Immoderate Applause, Pride, over-much Joy, &c., Causes.*

-F-LOVE, pride, and vain-glory, [h] *cæcus amor sui*, which Chrysostom calls f the devil's three great nets; "[i] Bernard, an arrow which pierceth the hrough, and slays it; a sly, insensible enemy, not perceived," are main s. Where neither anger, lust, covetousness, fear, sorrow, &c., nor any perturbation can lay hold; this will slily and insensibly pervert us, *non gula vicit, Philautia superavit*, (saith Cyprian) whom surfeiting not overtake, self-love hath overcome. "[k] He hath scorned all money, s, gifts, upright otherwise and sincere, hath inserted himself to no fond nation, and sustained all those tyrannical concupiscences of the body, lost all his honour, captivated by vain-glory." Chrysostom. *sup. Io. Tu nimum mentemque peruris, gloria.* A great assault and cause of our nt malady, although we do most part neglect, take no notice of it, yet s a violent batterer of our souls, causeth melancholy and dotage. This ing humour; this soft and whispering popular air, *Amabilis insania;* lelectable frenzy, most irrefragable passion, *Mentis gratissimus error*, this table disease, which so sweetly sets upon us, ravisheth our senses, lulls ouls asleep, puffs up our hearts as so many bladders, and that without eling. [l] insomuch as "those that are misaffected with it, never so much ce perceive it, or think of any cure." We commonly love him best in [m] malady, that doth us most harm, and are very willing to be hurt; *tionibus nostris libenter favemus* (saith [n] Jerome) we love him, we love for it: [o] *O Bonciari, suave suave fuit à te tali hæc tribui;* 'Twas sweet to it. And as [p] Pliny doth ingenuously confess to his dear friend Augu-, "all thy writings are most acceptable, but those especially that speak ." Again, a little after to Maximus, "[q] I cannot express how pleasing to me to hear myself commended." Though we smile to ourselves, at ironically, when parasites bedaub us with false encomiums, as many es cannot choose but do, *Quum tale quid nihil intra se repererint*, when know they come as far short, as a mouse to an elephant, of any such es; yet it doth us good. Though we seem many times to be angry, d blush at our own praises, yet our souls inwardly rejoice, it puffs us up;" *illax suavitas, blandus dæmon*, "makes us swell beyond our bounds, and t ourselves." Her two daughters are lightness of mind, immoderate joy pride, not excluding those other concomitant vices, which [r] Iodocus hius reckons up; bragging, hypocrisy, peevishness, and curiosity.

r. 5. [e] Merlin. cocc. "That momentary pleasure blots out the eternal glory of a heavenly life." [f] Sagitta quæ animam penetrat, leviter penetrat, sed non leve infligit vulnus. sup. cant. [h] Qui a pecuniarum contemptum habent, et nulli imaginationis totius mundi se immiscuerint, et tyrannicas is concupiscentias sustinuerint, hi multoties capti à vana gloria omnia perdiderunt. [i] Hac correpti gitant de medela. [m] Dii talem à terris avertite pestem. [n] Ep. ad Eustochium, de custod. virgin. Ep. ad Bonciarium. [p] Ep. lib. 9. Omnia tua scripta pulcherrima existimo, maximè tamen illa quæ de. [q] Exprimere non possum quàm sit jucundum, &c. [r] Hieron. et licet nos indignos dicimus ius rubor ora perfundat. attamen ad laudem suam intrinsecus animæ lætantur. [r] Thesaur. Theo.

Now the common cause of this mischief, ariseth from ourselves o
[s]we are active and passive. It proceeds inwardly from ourselves, as we a
causes, from an overweening conceit we have of our good parts, ow
(which indeed is no worth) our bounty, favour, grace, valour, strength,
patience, meekness, hospitality, beauty, temperance, gentry, knowled
science, art, learning, our * excellent gifts and fortunes, for which, N
like, we admire, flatter, and applaud ourselves, and think all the world
so of us; and as deformed women easily believe those that tell them
fair, we are too credulous of our own good parts and praises, too well pe
of ourselves. We brag and venditate our [t]own works, and scorn all o
respect of us; *Inflati scientiâ* (saith Paul), our wisdom, [u]our learning
geese are swans, and we as basely esteem and vilify other men's, a
over-highly prize and value our own. We will not suffer them to be in a
no, not *in tertiis;* what, *Mecum confertur Ulysses?* they are *Mures,*
culices præ se, nits and flies compared to his inexorable and supercilio
nent and arrogant worship: though indeed they be far before him. O
only rich, only fortunate, valorous, and fair, puffed up with this tym
self-conceit; [x]as that proud Pharisee, they are not (as they suppo
other men," of a purer and more precious metal:† *Soli rei gerendi su*
ces, which that wise Periander held of such: [y]*meditantur omne qui*
gotium, &c. Novi quendam (saith ‡Erasmus) I knew one so arrogant
thought himself inferior to no man living, like [z]Callisthenes the phil
that neither held Alexander's acts, or any other subject worthy of
such was his insolency; or Seleucus king of Syria, who thought no
contend with him but the Romans. [a]*Eos solos dignos ratus quib*
imperio certaret. That which Tully writ to Atticus long since, is still
"[b]There was never yet true poet nor orator, that thought any oth
than himself." And such for the most part are your princes, potenta
philosophers, historiographers, authors of sects or heresies, and all
scholars, as [c]Hierom defines; "a natural philosopher is a glorious
and a very slave of rumour, fame, and popular opinion," and though t
de contemptu gloriæ, yet as he observes, they will put their names to th
Vobis et famæ me semper dedi, saith Trebellius Pollio, I have who
crated myself to you and fame." "'Tis all my desire, night and da
my study to raise my name." Proud [d]Pliny seconds him; *Quanqua*
and that vain-glorious [e]orator, is not ashamed to confess in an Epi
to Marcus Lecceius *Ardeo incredibili cupiditate, &c.* "I burn with
dible desire to have my [f]name registered in thy book." Out of this
proceed all those cracks and brags,——[g]*speramus carmina fingi Pos*
cedro, et leni servanda cupresso——[h]*Non usitatâ nec tenui ferar p*
nec in terra morabor longius. Nil parvum aut humili modo, nil
quor. Dicar qua violens obstrepit Ausidas.——*Exegi monume*
perennius. Jamque opus exegi, quod nec Jovis ira, nec ignis, &c.,
ille dies, &c., parte tamen meliore mei super alta perennis astra ferar,
erit indelebile nostrum. (This of Ovid I have paraphrased in Engli

"And when I am dead and gone,
My corpse laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persever," &c

[s] Nec enim mihi cornea fibra est. Per. * E manibus illis, Nascentur violæ. Pers. 1. Sat.
enim nostra supra modum placent. [u] Fab. 1. 10. c. 3. Ridentur, mala componunt carmina, v
scribentes, et se venerantur, et ultra. Si taceas laudant, quicquid scripsere beati. Hor. ep. 2.
xviii. 10. † De meliore luto finxit præcordia Titan. [y] Auson. sap. ‡ Chil. 3. cent
Qui se crederet neminem ulla in re præstantiorem. [z] Tanto fastu scripsit, ut Alexandri g
scriptis suis existimaret, Io. Vossius lib. 1. cap. 9. de hist. [a] Plutarch. vit. Catonis. [b] N
Poëta aut Orator, qui quenquam se meliorem arbitraretur. [c] Consol. ad Pammachium. 1
sophus, gloriæ animal, et popularis auræ et rumorum venale mancipium. [d] Epist. 3. C
Diebus ac noctibus, hoc solum cogito si quâ me possum levare humo. Id voto meo sufficit, &c.
[f] Ut nomen meum scriptis tuis illustretur. Inquies animus studio æternitatis, noctes et die
Hensius forsit. uneb. de Seal. [g] Hor. art. Poët. [h] Od. Vit. 1. 3. Jamque opus exegi.
fœlix: Palingen. lib. 18.

at of Ennius,

> "Nemo me lachrymis decoret, neque funera fletu
> Faxit, cur? volito docta per ora virûm."

me shed tears over me, or adorn my bier with sorrow—because I am y in the mouths of men." With many such proud strains, and foolish oo common with writers. Not so much as Democharis on the * Topics, will be immortal. *Typotius de famâ*, shall be famous, and well he , because he writ of fame; and every trivial poet must be renowned, *'lausuque petit clarescere vulgi.*" "He seeks the applause of the public." ffing humour it is, that hath produced so many great tomes, built such monuments, strong castles, and Mausolean tombs, to have their acts d, "*Digito monstrari, et dicier hic est;*" "to be pointed at with the nd to have it said, 'there he goes,'" to see their names inscribed, as on the walls of Thebes, Phryne *fecit;* this causeth so many bloody "*et noctes cogit vigilare serenas;*" "and induces us to watch during calm Long journeys, "*Magnum iter intendo, sed dat mihi gloria vires,*" "I plate a monstrous journey, but the love of glory strengthens me for it," honour, a little applause, pride, self-love, vain-glory. This is it which hem take such pains, and break out into those ridiculous strains, this nceit of themselves, to [i] scorn all others; *ridiculo fastu et intolerando tu;* as [k] Palæmon the grammarian contemned Varro, *secum et natas et as literas jactans*, and brings them to that height of insolency, that they endure to be contradicted, [l] or "hear of any thing but their own com- ion," which Hierom notes of such kind of men. And as [m] Austin well him, "'tis their sole study day and night to be commended and ap- ." When as indeed, in all wise men's judgments, *quibus cor sapit,* [n] mad, empty vessels, funges, beside themselves, derided, *et ut Camelus rbio quærens cornua, etiam quas habebat aures amisit,* [o] their works , as an almanac out of date, [p] *authoris pereunt garrulitate sui,* they ne and immortality, but reap dishonour and infamy, they are a com- loquy, *insensati*, and come far short of that which they suppose or [q] *O puer ut sis vitalis metuo.*

> "——— How much I dread
> Thy days are short, some lord shall strike thee dead."

any myriads of poets, rhetoricians, philosophers, sophisters, as † Eusebius serves, which have written in former ages, scarce one of a thousand's emains, *nomina et libri simul cum corporibus interierunt*, their books ies are perished together. It is not as they vainly think, they shall surely ired and immortal, as one told Philip of Macedon insultingly, after a that his shadow was no longer than before, we may say to them,

miramur, sed non cum deside vulgo,	"We marvel too, not as the vulgar we,
ut Harpyas, Gorgonas, et Furias."	But as we Gorgons, Harpies, or Furies see."

we do applaud, honour and admire, *quota pars*, how small a part, in of the whole world, never so much as hears our names, how few take of us, how slender a tract, as scant as Alcibiades's land in a map! t every man must and will be immortal, as he hopes, and extend his our antipodes, when as half, no not a quarter of his own province or ither knows nor hears of him: but say they did, what's a city to a n, a kingdom to Europe, Europe to the world, the world itself that ave an end, if compared to the least visible star in the firmament, times bigger than it? and then if those stars be infinite, and every

8. [i] De ponte dejicere. [k] Sueton. lib. degram. [l] Nihil libenter audiunt, nisi laudes [m] Epis. 56. Nihil aliud dies noctesque cogitant nisi ut in studiis suis laudentur ab hominibus. or dementia aut dici, aut excogitari potest, quàm sic ob gloriam cruciari? Insaniam istam, domine, me. Austin. cons. lib. 10. cap. 37. [n] "As Camelus in the novel who lost his ears while he g for a pair of horns." [p] Mart. 1. 5. 51. [q] Hor. Sat. 1. 1. 2. † Lib. cont. Philos. cap. 1.

star there be a sun, as some will, and as this sun of ours hath his planets about him, all inhabited, what proportion bear we to them, and where's our glory? *Orbem terrarum victor Romanus habebat*, as he cracked in Petronius, all the world was under Augustus: and so in Constantine's time, Eusebius brags he governed all the world, *universum mundum præclarè admodum administrat*, ——*et omnis orbis gentes Imperatori subjecti:* so of Alexander it is given out, the four monarchies, &c., when as neither Greeks nor Romans ever had the fifteenth part of the now known world, nor half of that which was then described. What braggadocioes are they and we then? *quàm brevis hic de nobis sermo*, as [s] he said, [t] *pudebit aucti nominis*, how short a time, how little a while doth this fame of ours continue? Every private province, every small territory and city, when we have all done, will yield as generous spirits, as brave examples in all respects, as famous as ourselves, Cadwallader in Wales, Rollo in Normandy, Robin Hood and Little John, are as much renowned in Sherwood, as Cæsar in Rome, Alexander in Greece, or his Hephestion, [u] *Omnis ætas omnisque populus in exemplum et admirationem veniet*, every town, city, book, is full of brave soldiers, senators, scholars; and though [x] Bracydas was a worthy captain, a good man, and as they thought, not to be matched in Lacedæmon, yet as his mother truly said, *plures habet Sparta Bracyda meliores*, Sparta had many better men than ever he was; and howsoever thou admirest thyself, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thyself.

Another kind of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu:* a company of cynics, such as are monks, hermits, anachorites, that contemn the world, contemn themselves, contemn all titles, honours, offices: and yet in that contempt are more proud than any man living whatsoever. They are proud in humility, proud in that they are not proud, *sæpe homo de vanæ gloriæ contemptu, quam gloriatur*, as Austin hath it, *confess. lib.* 10. *cap.* 38, like Diogenes, *quam gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisy. They go in sheep's russet, many great men that might maintain themselves in cloth of gold, and seem to be dejected, humble by their outward carriage, when as inwardly they are swelling full of pride, arrogancy, and self-conceit. And therefore Seneca advised his friend Lucilius, "* in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged [illegible] hirsute head, horrid beard, contempt of money, coarse lodging, and whatsoever leads to fame that opposite way."

All this madness yet proceeds from ourselves, the main engine which [illegible] us is from others, we are merely passive in this business: from a company of parasites and flatterers, that with immoderate praise, and bombast epithets, glozing titles, false eulogiums, so bedaub and applaud, gild over many a [illegible] and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as Hierom notes, this common applause is a most violent thing, *laudum placenta*, a drum, fife, and trumpet cannot so animate; that [illegible] men, erects and dejects them in an instant. [y] *Palma negata macrum, donata reducit opimum.* It makes them fat and lean, as frost doth conies. "[illegible] who is that mortal man that can so contain himself, that if he be immoderately commended and applauded, will not be moved?" Let him be what [illegible]

[s] Tul. Som. Scip. [t] Boethius. [u] Putean. Cisalp. hist. lib. 1. [x] Plutarch.

* Epist. 13. Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quorum tuo, aut genere vitæ notabilia sunt, asperum cultum et vitiosum caput, negligentiorem barbam argento odium, cubile humi positum, et quicquid ad laudem perversa via sequitur, evita.

[y] Quis vero tam bene modulo suo metiri se novit, ut eum assiduæ et immodicæ laudationes non [illegible] Hen. Steph.

parasites will overturn him: if he be a king, he is one of the nine ies, more than a man, a god forthwith,——**edictum Domini Deique* r and they will sacrifice unto him,

——"† divinos si tu patiaris honores,
Ultrò ipsi dabimus meritasque sacrabimus aras."

be a soldier, then Themistocles, Epaminondas, Hector, Achilles, *duo a belli, triumviri terrarum, &c.*, and the valour of both Scipios is too for him, he is *invictissimus, serenissimus, multis trophæis ornatissimus, e dominus*, although he be *lepus galeatus*, indeed a very coward, a milk- and as he said of Xerxes, *postremus in pugnâ, primus in fugâ*, and such as never durst look his enemy in the face. If he be a big man, then is amson, another Hercules; if he pronounce a speech, another Tully or sthenes: as of Herod in the Acts, "the voice of God and not of man;" an make a verse, Homer, Virgil, &c. And then my silly weak patient all these eulogiums to himself; if he be a scholar so commended for his reading, excellent style, method, &c., he will eviscerate himself like a study to death, *Laudatas ostendit avis Junonia pennas*, peacock-like he splay all his feathers. If he be a soldier, and so applauded, his valour d, though it be *impar congressus*, as that of Troilus, and Achilles, *Infelix* e will combat with a giant, run first upon a breach, as another [a]Philip- will ride into the thickest of his enemies. Commend his housekeeping, will beggar himself; commend his temperance, he will starve himself.

——"laudataque virtus
Crescit, et immensum gloria calcar habet." §

nad, mad, mad, no woe with him;——*impatiens consortis erit*, he will he [b]Alps to be talked of, or to maintain his credit. Commend an ambi- man, some proud prince or potentate, *si plus æquo laudetur* (saith us) *cristas erigit, exuit hominem, Deum se putat*, he sets up his crest, ill be no longer a man but a god.

——"‖ nihil est quod credere de se
Non audet quum laudatur diis æqua potestas." ¶

lid this work with Alexander, that would needs be Jupiter's son, and go ercules in a lion's skin? Domitian a god (***Dominus Deus noster sic bet*), like the †† Persian kings, whose image was adored by all that came e city of Babylon. Commodus the emperor was so gulled by his flatter- rasites, that he must be called Hercules. [d]Antonius the Roman would wned with ivy, carried in a chariot, and adored for Bacchus. Cotys, f Thrace, was married to [e]Minerva, and sent three several messengers ter another, to see if she were come to his bed-chamber. Such a one upiter Menecrates, Maximinus Jovianus, Dioclesianus Herculeus, Sapor rsian king, brother of the sun and moon, and our modern Turks, that gods on earth, kings of kings, God's shadow, commanders of all that commanded, our kings of China and Tartary in this present age. Such as Xerxes, that would whip the sea, fetter Neptune, *stultâ jactantiâ*, and challenge to Mount Athos; and such are many sottish princes, brought fool's paradise by their parasites, 'tis a common humour, incident to all when they are in great places, or come to the solstice of honour, have r deserved well, to applaud and flatter themselves. *Stultitiam suam*

†Stroza. "If you will accept divine honours, we will willingly erect and consecrate altars to Justin. *Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris e pugnantem, a muro spectantibus, egregium ducebat. § "Applauded virtue grows apace, and udes within it an immense impulse." [b]I demens, et sævas curre per Alpes. Aude aliquid, eris placeas, et declamatio fias. Juv. Sat. 10. [c]In Moriæ Encom. ‖ Juvenal. Sat. 4. is nothing which over-lauded power will not presume to imagine of itself." **Sueton. c. 12. ano. †† Brisonius. [d]Antonius ab assentatoribus evectus Librum se patrem appellari jussit, se venditavit redimitus hedera, et corona velatus aurea, et thyrsum tenens, cothurnisque succinctus t Liber pater vectus est Alexandriæ. Pater. vel. post. [e]Minervæ nuptias ambit, tanto furore ut satellites mitteret ad videndum num dea in thalamis venisset, &c. [f]Ælian. lib. 12.

produnt, &c., (saith *Platerus) your very tradesmen if they be excell crack and brag, and show their folly in excess. They have good pa they know it, you need not tell them of it; out of a conceit of their wor go smiling to themselves, a perpetual meditation of their trophies and p they run at last quite mad, and lose their wits.[g] Petrarch, *lib.* 1. *de co mundi*, confessed as much of himself, and Cardan, in his fifth book of gives an instance in a smith of Milan, a fellow-citizen of his, [h]one G Rubeis, that being commended for refining of an instrument of Arch for joy ran mad. Plutarch in the life of Artaxerxes, hath such a like one Chamus, a soldier, that wounded king Cyrus in battle, and "grew upon so [i]arrogant, that in a short space after he lost his wits." S men, if any new honour, office, preferment, booty, treasure, posse patrimony, *ex insperato* fall unto them, for immoderate joy, and c meditation of it, cannot sleep [k]or tell what they say or do, they are so on a sudden; and with vain conceits transported, there is no rule wit Epaminondas, therefore, the next day after his Leuctrian victory, abroad all squalid and submiss," and gave no other reason to his frie doing, than that he perceived himself the day before, by reason of fortune, to be too insolent, overmuch joyed. That wise and virtuo [m]Queen Katherine, Dowager of England, in private talk, upon like said, "that [n]she would not willingly endure the extremity of either but if it were so, that of necessity she must undergo the one, she wo adversity, because comfort was never wanting in it, but still con government were defective in the other:" they could not moderate the

SUBSECT. XV.—*Love of Learning, or overmuch study. With a Dig the misery of Scholars, and why the Muses are Melancholy.*

LEONARTUS FUCHSIUS, *Instit. lib.* iii. *sect.* 1. *cap.* 1, Fælix Plat *de mentis alienat.*, Herc. de Saxonia, *Tract. post. de melanch. cap.* 3, a [o]peculiar fury, which comes by overmuch study. Fernelius, *lib.* 1, [p]puts study, contemplation, and continual meditation, as an especial madness: and in his 86 *consul.* cites the same words. Jo. Arculan 9, *Rhasis ad Almansorem, cap.* 16, amongst other causes reckons up *vehemens:* so doth Levinus Lemnius, *lib. de occul. nat. mirac. lib.* I, "[q]Many men (saith he) come to this malady by continual †study, a waking, and of all other men, scholars are most subject to it:" Rhasis adds, "[r]that have commonly the finest wits." Cont. *lib.* 1, Marsilius Ficinus, *de sanit. tuendâ, lib.* 1, *cap.* 7, puts melancholy am of those five principal plagues of students, 'tis a common Maul unto and almost in some measure an inseparable companion. Varro belik cause calls *Tristes Philosophos et severos*, severe, sad, dry, tetric, are epithets to scholars: and [s]Patritius therefore, in the institution o would not have them to be great students. For (as Machiavel hol weakens their bodies, dulls the spirits, abates their strength and cou

* De mentis alienat. cap. 3. [g] Sequiturque superbia formam. Livius li. 11. Oraculum se ingenia luxuriare hac et evanescere, multosque sensum penitus amisisse. Homines iamentar esseut homines. [h] Galeus de Rubeis, civis noster faber ferrarius, ob inventionem instrumenti Archimedis dicti, præ lætitia insanivit. [i] Insania postmodum correptus, ob nimiam inde [k] Bene ferre magnam disce fortunam. Hor. Fortunam reverenter habe, quicunque repente progrediere loco. Ausonius. [l] Processit squalidus et submissus, ut hesterni diei gaudium hodie castigaret. [m] Uxor Henr. 8. [n] Neutrius se fortunæ extremum libenter experiretur necessitas alterius subinde imponeretur, optare se difficilem et adversam: quod in hac nulli solatium, in altera multis consilium, &c. Lod. Vives. [o] Peculiaris furor, qui ex literis fit. auget, ac assidua studia, et profundæ cogitationes. [q] Non desunt, qui ex jugi studio, et lucubratione, huc devenerunt, hi præ cæteris enim plerunque melancholia solent infestari. continual and earnest meditation, applied to something with great desire. Tully. [r] Et (ut qui ingenii, et multæ præmeditationis, de facili incidunt in melancholiam. [s] Ob studiorum lib. 5. Tit. 5.

scholars are never good soldiers, which a certain Goth well perceived, for his countrymen came into Greece, and would have burned all their books ied out against it, by no means they should do it, "[t]leave them that e, which in time will consume all their vigour, and martial spirits." The ks abdicated Cornutus the next heir from the empire, because he was ch given to his book: and 'tis the common tenet of the world, that ng dulls and diminisheth the spirits, and so *per consequens* produceth choly.

o main reasons may be given of it, why students should be more subject is malady than others. The one is, they live a sedentary, solitary life, *musis*, free from bodily exercise, and those ordinary disports which other ise: and many times if discontent and idleness concur with it, which is equent, they are precipitated into this gulf on a sudden: but the common is overmuch study; too much learning (as [x]Festus told Paul) hath thee mad; 'tis that other extreme which effects it. So did Trincavellius, , *consil.* 12 and 13, find by his experience, in two of his patients, a young , and another that contracted this malady by too vehement study. So tus, *observat. l.* 10, *observ.* 13, in a young divine in Louvaine, that was and said "[y]he had a bible in his head:" Marsilius Ficinus *de sanit. lib.* 1, *cap.* 1, 3, 4, and *lib.* 2, *cap.* 16, gives many reasons, "[z]why nts dote more often than others." The first is their negligence; "[a]other look to their tools, a painter will wash his pencils, a smith will look to his ner, anvil, forge; a husbandman will mend his plough-irons, and grind atchet, if it be dull; a falconer or huntsman will have an especial care of awks, hounds, horses, dogs, &c.; a musician will string and unstring his &c.; only scholars neglect that instrument, their brain and spirits (I) which they daily use, and by which they range over all the world, which uch study is consumed." *Vide* (saith Lucian) *ne funiculum nimis dendo, aliquandò abrumpas:* "See thou twist not the rope so hard, till at h it [b]break." Ficinus in his fourth chap. gives some other reasons; rn and Mercury, the patrons of learning, they are both dry planets: and anus assigns the same cause, why Mercurialists are so poor, and most part ars; for that their president Mercury had no better fortune himself. The nies of old put poverty upon him as a punishment; since when, poetry beggary are Gemelli, twin-born brats, inseparable companions;

> "[c]And to this day is every scholar poor;
> Gross gold from them runs headlong to the boor:"

ury can help them to knowledge, but not to money. The second is consolation, "[d]which dries the brain and extinguisheth natural heat; for whilst spirits are intent to meditation above in the head, the stomach and liver eft destitute, and thence come black blood and crudities by defect of con-on, and for want of exercise the superfluous vapours cannot exhale," &c. same reasons are repeated by Gomesius, *lib.* 4, *cap.* 1. *de sale* [e]*Nymannus de Imag.* Jo. Voschius, *lib.* 2, *cap.* 5, *de peste:* and something more they that hard students are commonly troubled with gouts, catarrhs, rheums,

[t]par Ens, Thesaur. Polit. Apoteles. 31. Græcis hanc pestem relinquite, quæ dubium non est quin omnem vigorem ereptura, Martiosque spiritus exhaustura sit; ut ad arma tractanda plane les futuri sint. [u]Knoles, Turk. Hist. [x]Acts, xxvi. 24. [y]Nimiis studiis melancholicus dicens se Biblium in capite habere. [z]Cur melancholiâ assiduâ, crebrisque deliramentis vexentur animi ut desipere cogantur. [a]Solers quilibet artifex instrumenta sua diligentissimè curat, penicellos malleos incudesque faber ferrarius; miles equos, arma venator, auceps aves et canes, cytharam edas, &c., soli musarum mystæ tam negligentes sunt, ut instrumentum illud quo mundum universum solent, spiritum scilicet, penitus negligere videantur. [b]Arcus et arma tibi non sunt imitanda Si nunquam cesses tendere mollis erit. Ovid. [c]Ephemer. [d]Contemplatio cerebrum at et extinguit calorem naturalem, unde cerebrum frigidum et siccum evadit quod est melancholicum lit ad hoc, quod natura in contemplatione, cerebro prorsus cordique intenta, stomachum heparque alit, unde ex alimentis male coctis, sanguis crassus et niger efficitur, dum nimio otio membrorum fumi vapores non exhalant. [e]Cerebrum exsiccatur, corpora sensim gracilescunt.

cachexia, bradiopepsia, bad eyes, stone and colic, [f]crudities, oppilatio winds, consumptions, and all such diseases as come by overmuch sit are most part lean, dry, ill-coloured, spend their fortunes, lose thei many times their lives, and all through immoderate pains, and ext studies. If you will not believe the truth of this, look upon grea and Thomas Aquinas's works, and tell me whether those men t peruse Austin, Hierom, &c., and many thousands besides.

"Qui cupit optatam cursu contingere metam, Multa tulit, fecitque puer, sudavit et alsit."	"He that desires this wished goal t Must sweat and freeze before he c

and labour hard for it. So did Seneca, by his own confession, *ep.* a day that I spend idle, part of the night I keep mine eyes open, waking, and now slumbering to their continual task." Hear Tully *Poetâ :* "whilst others loitered, and took their pleasures, he was at his book," so they do that will be scholars, and that to the hazar their healths, fortunes, wits, and lives. How much did Aristotle an spend? *unius regni precium* they say, more than a king's ransom; crowns per annum, to perfect arts, the one about his History of the other on his Almagest? How much time did Thebet Benchor to find out the motion of the eighth sphere? forty years and more, s how many poor scholars have lost their wits, or become dizzards, ne worldly affairs and their own health, wealth, *esse* and *bene esse*, to ledge, for which, after all their pains, in this world's esteem they are ridiculous and silly fools, idiots, asses, and (as oft they are) rej temned, derided, doting, and mad. Look for examples in Hildeshei *de mania et delirio :* read Trincavellius, *l.* 3. *consil.* 36, *et c.* 17. *consil.* 233. [h]Garceus *de Judic. genit. cap.* 33. Mercurialis *consil.* Prosper [i]Calenius in his Book *de atrâ bile ;* Go to Bedlam and they keep their wits, yet they are esteemed scrubs and fools b their carriage "after seven years' study"

> ———"statuâ taciturnius exit,
> Plerumque et risu populum quatit."———

"He becomes more silent than a statue, and generally excit laughter." Because they cannot ride a horse, which every clow salute and court a gentlewoman, carve at table, cringe and make co every common swasher can do, [k]*hos populus ridet,* &c., they are scorn, and accounted silly fools by our gallants. Yea, many tim their misery, they deserve it : [l]a mere scholar, a mere ass.

"[m]Obstipo capite, et figentes lumine terram, Murmura cùm secum, et rabiosa silentia rodunt, Atque experrecto trutinantur verba labello, Ægroti veteris meditantes somnia, gigni De nihilo nihilum; in nihilum nil posse reverti."	When, by themselves, they gnaw the And furious silence, as 'twere bala Each word upon their outstretched They meditate the dreams of old si As, 'Out of nothing, nothing can be And that which is, can ne'er be turn'd
———"[n]who do lean awry Their heads, piercing the earth with a fixt eye;	

Thus they go commonly meditating unto themselves, thus they sit, s action and gesture. Fulgosus, *l.* 8, *c.* 7, makes mention how Th supping with king Lewis of France, upon a sudden knocked his fi table, and cried, *conclusum est contra Manichæos;* his wits were a w ing, as they say, and his head busied about other matters, when h his error, he was much [o]abashed. Such a story there is of Arch Vitruvius, that having found out the means to know how much gold w

[f]Studiosi sunt cachectici et nunquam bene colorati, propter debilitatem digestivæ facultatis in iis superfluitates. Jo. Voschius parte 2. cap. 5. de peste. [g]Nullus mihi per otium noctis studiis dedico, non vero somno, sed oculos vigilia fatigatos cadentesque, in [h]Johannes Hanuschius Bohemus, nat. 1516. eruditus vir, nimis studiis in Phrenesin instances in a Frenchman of Tolosa. [i]Cardinalis Cæcius; ob laborem, vigiliam, et Melancholicus. [k]Pers. Sat. 3. They cannot fiddle; but, as Themistocles said, he could make become a great city. [l]Pers. Sat. [m]Ingenium sibi quod vanas desumpsit Athenas annos dedit, insenuitque. Libris et curis statua taciturnius exit, Plerunque et risu popul *ep.* 1. lib. 2. [n]Translated by M. B. Holiday. [o]Thomas rubore confusus dixit se de argum

BODLEIAN

ie silver in king Hiero's crown, ran naked forth from the bath and cried I have found: "[p] and was commonly so intent to his studies, that he perceived what was done about him: when the city was taken, and the s now ready to rifle his house, he took no notice of it." St. Bernard l day long by the Lemnian lake, and asked at last where he was, Marul- 2, *cap.* 4. It was Democritus's carriage alone that made the Abderites e him to have been mad, and sent for Hippocrates to cure him: if he en in any solemn company, he would upon all occasions fall a laughing. rastus saith as much of Heraclitus, for that he continually wept, and is of Menedemus Lampsacus, because he ran like a madman, [q] saying, me from hell as a spy, to tell the devils what mortal men did." Your t students are commonly no better, silly, soft fellows in their outward our, absurd, ridiculous to others, and no whit experienced in worldly ss; they can measure the heavens, range over the world, teach others n, and yet in bargains and contracts they are circumvented by every ndesman. Are not these men fools? and how should they be otherwise, is so many sots in schools, when (as [r] he well observed) they neither r see such things as are commonly practised abroad?" how should they perience, by what means? "[s] I knew in my time many scholars," saith Sylvius (in an epistle of his to Gasper Scitick, chancellor to the em- "excellent well learned, but so rude, so silly, that they had no common , nor knew how to manage their domestic or public affairs." "Pagla- was amazed, and said his farmer had surely cozened him, when he heard ll that his sow had eleven pigs, and his ass had but one foal." To say t of this profession, I can give no other testimony of them in general, hat of Pliny of Isæus; "[t] He is yet a scholar, than which kind of men s nothing so simple, so sincere, none better, they are most part harm- nest, upright, innocent, plain-dealing men."

, because they are commonly subject to such hazards and inconve- s as dotage, madness, simplicity, &c., Jo. Voschius would have good s to be highly rewarded, and had in some extraordinary respect above nen, "to have greater [u] privileges than the rest, that adventure them- and abbreviate their lives for the public good." But our patrons of g are so far now-a-days from respecting the muses, and giving that to scholars, or reward which they deserve, and are allowed by those nt privileges of many noble princes, that after all their pains taken niversities, cost and charge, expenses, irksome hours, laborious tasks, me days, dangers, hazards (barred interim from all pleasures which nen have, mewed up like hawks all their lives), if they chance to wade h them, they shall in the end be rejected, contemned, and which is reatest misery, driven to their shifts, exposed to want, poverty, and y. Their familiar attendants are,

tes morbi, luctus, curæque laborque tus, et malesuada fames, et turpis egestas, biles visu formæ"———	"Grief, labour, care, pale sickness, miseries, Fear, filthy poverty, hunger that cries, Terrible monsters to be seen with eyes."

ere were nothing else to trouble them, the conceit of this alone were to make them all melancholy. Most other trades and professions, after even years' apprenticeship, are enabled by their craft to live of them- A merchant adventures his goods at sea, and though his hazard be great,

ch. vitâ Marcelli. Nec sensit urbem captam, nec milites in domum irruentes, adeo intentus c. [q] Sub Furiæ larvâ circumivit urbem, dictitans se exploratorem ab inferis venisse, delaturum is mortalium peccata. [r] Petronius. Ego arbitror in scholis stultissimos fieri, quia nihil eorum u habemus aut audiunt aut vident. [s] Novi meis diebus, plerosque studiis literarum deditos, linis admodum abundabant, sed nihil civilitatis habentes, nec rem publ. nec domesticam regere Stupuit Paglarensis et furti vilicum accusavit, qui suem fœtam undecim porcellos, asinam unum pullum enixam retulerat. [t] Lib. 1. Epist. 3. Adhuc scholasticus tantum est; quo genere nihil aut est simplicius, aut sincerius aut melius. [u] Jure privilegiandi, qui ob communia breviant sibi vitam. [v] Virg. 6 Æn.

can soon say, as Seneca well notes, *O virum bonum, o ditem*, point a
man, a good, a happy man, a prosperous man, *sumptuosè vestitum*, (
tratum, bene olentem, magno temporis impendio constat hæc laudatio,
literarum, but 'tis not so easily performed to find out a learned man.
ing is not so quickly got, though they may be willing to take pains,
end sufficiently informed, and liberally maintained by their patrons and
yet few can compass it. Or if they be docile, yet all men's wills are
swerable to their wits, they can apprehend, but will not take pai
are either seduced by bad companions, *vel in puellam impingunt, vel*
lum (they fall in with women or wine), and so spend their time to thei
grief and their own undoings. Or put case they be studious, indust
ripe wits, and perhaps good capacities, then how many diseases of b
mind must they encounter? No labour in the world like unto st
may be, their temperature will not endure it, but striving to be exc
know all, they lose health, wealth, wit, life and all. Let him yet
escape all these hazards, *æreis intestinis*, with a body of brass, and is
summate and ripe, he hath profited in his studies, and proceeded
applause: after many expenses, he is fit for preferment, where shall
it? he is as far to seek it as he was (after twenty years' standin
first day of his coming to the University. For what course shall
being now capable and ready? The most parable and easy, and abo
many are employed, is to teach a school, turn lecturer or curate, and
he shall have falconer's wages, ten pound per annum, and his diet,
small stipend, so long as he can please his patron or the parish; if
prove him not (for usually they do but a year or two), as inconstant
that cried "Hosanna" one day, and "Crucify him" the other; serv
like, he must go look a new master; if they do, what is his reward

"† Hoc quoque te manet ut pueros elementa docentem
Occupet extremis in vicis alba senectus."

"At last thy snow-white age in sabu
Shall toil in teaching boys their gra

Like an ass, he wears out his time for provender, and can show a
togam tritam et laceram, saith ‡ Hædus, an old torn gown, an ensi
infelicity, he hath his labour for his pain, a *modicum* to keep him
decrepid, and that is all. *Grammaticus non est fœlix*, &c. If he be

with him. If he bend his forces to some other studies, with an intent to *ecretis* to some nobleman, or in such a place with an ambassador, he shall at these persons rise like apprentices one under another, and in so many men's shops, when the master is dead, the foreman of the shop com- steps in his place. Now for poets, rhetoricians, historians, philosophers, ematicians, sophisters, &c.; they are like grasshoppers, sing they must in er, and pine in the winter, for there is no preferment for them. Even y were at first, if you will believe that pleasant tale of Socrates, which l fair Phædrus under a plane tree, at the banks of the river Iseus; about when it was hot, and the grasshoppers made a noise, he took that sweet n to tell him a tale, how grasshoppers were once scholars, musicians, &c., before the Muses were born, and lived without meat and drink, and at cause were turned by Jupiter into grasshoppers. And may be turned *In Tythoni Cicadas, aut Lyciorum ranas,* for any reward I see they are have: or else in the meantime, I would they could live as they did, ut any viaticum, like so many [c]manucodiatæ, those Indian birds of para- s we commonly call them, those I mean that live with the air and dew ven, and need no other food? for being as they are, their "*rhetoric erves them to curse their bad fortunes," and many of them for want of are driven to hard shifts; from grasshoppers they turn humble-bees asps, plain parasites, and make the muses, mules, to satisfy their hunger- d paunches, and get a meal's meat. To say truth, 'tis the common for- of most scholars, to be servile and poor, to complain pitifully, and lay their wants to their respectless patrons, as †Cardan doth, as ‡Xilander any others: and which is too common in those dedicatory epistles, for of gain, to lie, flatter, and with hyperbolical eulogiums and commenda- to magnify and extol an illiterate unworthy idiot, for his excellent vir- whom they should rather, as [d]Machiavel observes, vilify and rail at right for his most notorious villainies and vices. So they prostitute them- as fiddlers, or mercenary tradesmen, to serve great men's turns for a reward. They are like §Indians, they have store of gold, but know he worth of it: for I am of Synesius's opinion, "[e]King Hiero got more monides' acquaintance, than Simonides did by his;" they have their ducation, good institution, sole qualification from us, and when they have well, their honour and immortality from us: we are the living tombs, ers, and as so many trumpeters of their fames: what was Achilles with- omer? Alexander without Arrian and Curtius? who had known the s, but for Suetonius and Dion?

'ixerunt fortes ante Agamemnona ulti: sed omnes illachrymabiles rgentur, ignotique longa octe, carent quia vate sacro."	"Before great Agamemnon reign'd, Reign'd kings as great as he, and brave, Whose huge ambition's now contain'd In the small compass of a grave: In endless night they sleep, unwept, unknown, No bard they had to make all time their own."

re more beholden to scholars, than scholars to them; but they under- themselves, and so by those great men are kept down. Let them have cyclopædian, all the learning in the world; they must keep it to them- "¶live in base esteem, and starve, except they will submit," as s well hath it, "so many good parts, so many ensigns of arts, virtues, ishly obnoxious to some illiterate potentate, and live under his insolent

olit astra. [c] Aldrovandus de Avibus. 1. 12. Gesner, &c. * Literas habent queis sibi et uæ maledicant. Sat. Menip. † Lib. de libris Propriis fol. 24. ‡ Præfat. translat. Plutarch. sput. laudibus extollunt eos ac si virtutibus pollerent quos ob infinita scelera potius vituperare . § Or as horses know not their strength, they consider not their own worth. [e] Plura idis familiaritate Hiero consequutus est, quam ex Hieronis Simonides. ‖ Hor. lib. 4. od. 9. nertes et plebeios fere jacet, ultimum locum habens, nisi tot artis virtutisque insignia, turpiter, supparisitando fascibus subjecerit protervæ insolentisque potentiæ, Lib. 1. de contempt. rerum am.

worship, or honour, like parasites," *Qui tanquam mures alien dunt.* For to say truth, *artes hæ non sunt lucrativæ*, as G great astrologer could foresee, they be not gainful arts these *famelicæ*, but poor and hungry.

"* Dat Galenus opes, dat Justinianus honores, Sed genus et species cogitur iré pedes:"	* The rich physician, hono Whilst the poor scholar f

Poverty is the muses' patrimony, and as that poetical divin when Jupiter's daughters were each of them married to the alone were left solitary, Helicon forsaken of all suitors, and because they had no portion.

"Calliope longum cælebs cur vixit in ævum? Nempe nihil dotis, quod numeraret, erat."	"Why did Calliope live s Because she had no dow

Ever since all their followers are poor, forsaken and left u Insomuch, that as [f]Petronius argues, you shall likely know clothes. "There came," saith he, "by chance into my comp very spruce to look on, that I could perceive by that not scholar, whom commonly rich men hate: I asked him w answered, a poet: I demanded again why he was so ragged, kind of learning never made any man rich."

"[g] Qui Pelago credit, magno se fœnore tollit, Qui pugnas et rostra petit, præcingitur auro: Vilis adulator picto jacet ebrius ostro, Sola pruinosis horret facundia pannis."	"A merchant's gain is grea A soldier embossed all i A flatterer lies fox'd in br A scholar only ragged t

All which our ordinary students, right well perceiving in the u unprofitable these poetical, mathematical, and philosophical little respected, how few patrons; apply themselves in all has commodious professions of law, physic, and divinity, sha between them, [h]rejecting these arts in the meantime, hist philology, or lightly passing them over, as pleasant toys fitting and to furnish them with discourse. They are not so behove tell his money hath arithmetic enough: he is a true g measure out a good fortune to himself; a perfect astrologer t rise and fall of others, and mark their errant motions to his best optics are, to reflect the beams of some great men's favo shine upon him. He is a good engineer, that alone can make get preferment. This was the common tenet and practic Cromerus observed not long since, in the first book of hi universities were generally base, not a philosopher, a ma antiquary, &c., to be found of any note amongst them, becau set reward or stipend, but every man betook himself to divin *votis habens, opimum sacerdotium*, a good parsonage was thei the practice of some of our near neighbours, as †Lipsius inveig their children to the study of law and divinity, before they be or capable of such studies." *Scilicet omnibus artibus antistat mosior est cumulus auri, quam quicquid Græci Latinique delir Ex hoc numero deinde veniunt ad gubernacula reipub. intersun siliis regum, ô pater ô patria?* so he complained, and so m even so we find, to serve a great man, to get an office in som (to practise in some good town), or compass a benefice, is th at, as being so advantageous, the highway to preferment.

Although many times, for aught I can see, these men fail

* Buchanan. eleg. lib. [f]In Satyricôn. intrat senex, sed cultu non ita speciosus, n hac nota literatum esse, quos divites odisse solent. Ego inquit Poeta sum: Quare erg Propter hoc ipsum; amor ingenii neminem unquam divitem fecit. [g]Petronius A paupertate animus, nihil eximium aut sublime cogitare potest, amœnitates liter nionam nihil præsidii in his ad vitæ commodum videt, primô negligere, mox pistol. quæst. lib. 4. Ep. 21.

ɔjects, and are as usually frustrate of their hopes. For let him the law, an excellent civilian of good worth, where shall he ɔatiate? Their fields are so scant, the civil law with us so con- rohibitions, so few causes, by reason of those all-devouring *quibus nihil illiteratius*, saith [l] Erasmus, an illiterate and a (for though they be never so well learned in it, I can hardly the name of scholars, except they be otherwise qualified), and e left to that profession, such slender offices, and those com- ıpassed at such dear rates, that I know not how an ingenious ive amongst them. Now for physicians, there are in every mountebanks, empirics, quacksalvers, paracelsians, as they *Caucifici et sanicidæ*, so * Clenard terms them, wizards, alche- rs, cast apothecaries, physicians' men, barbers, and good wives, skill, that I make great doubt how they shall be maintained, their patients. Besides, there are so many of both sorts, and ıch harpies, so covetous, so clamorous, so impudent; and as ıs idiots,

fatim arrogantiæ est,
ut nihil,
arii salis,
ıatio:
litium strophæ,
ium cohors, togati vultures,
ıgyrtæ," &c.

"Which have no skill but prating arrogance,
No learning, such a purse-milking nation:
Gown'd vultures, thieves, and a litigious rout
Of cozeners, that haunt this occupation,"
&c.

t well tell how to live one by another, but as he jested in the ks, they were so many, [l] *major pars populi aridâ reptant fame*, starved a great part of them, and ready to devour their fel- *calliditate se corripere*, such a multitude of pettifoggers and npostors, that an honest man knows not in what sort to com- himself in their society, to carry himself with credit in so *tiæ nomen, tot sumptibus partum et vigiliis, profiteri dispudeat*,

me to our divines, the most noble profession and worthy of ɔut of all others the most distressed and miserable. If you will hear a brief of it, as it was not many years since publicly ıl's cross, [m] by a grave minister then, and now a reverend ıd: "We that are bred up in learning, and destinated by our end, we suffer our childhood in the grammar-school, which *nam tyrannidem, et grave malum*, and compares it to the tor- dom; when we come to the university, if we live of the college ıalaris objected to the Leontines, παντῶν ἐνδεῖς πλὴν λιμοῦ καὶ φόβου, ıgs but hunger and fear, or if we be maintained but partly cost, do expend in unnecessary maintenance, books and de- come to any perfection, five hundred pounds, or a thousand his price of the expense of time, our bodies and spirits, our atrimonies, we cannot purchase those small rewards, which are l the right of inheritance, a poor parsonage, or a vicarage of but we must pay to the patron for the lease of a life (a spent fe) either in annual pension, or above the rate of a copyhold, ıe hazard and loss of our souls, by simony and perjury, and the our spiritual preferments, in *esse* and *posse*, both present and to ıther after a while will be so improvident to bring up his son rge, to this necessary beggary? What Christian will be so ring up his son in that course of life, which by all probability *ɔget ad turpia*, enforcing to sin, will entangle him in simony

* Epist. lib. 2. [k] Ja. Dousa Epodon. lib. 2. car. 2. [l] Plautus. † Barel.
Joh. Howson 4 *Novembris 1597*, the sermon was printed by Arnold Hartfield.

study? [p] *Quid me litterulas stulti docuere parentes,* what did our par
to make us scholars, to be as far to seek of preferment after twe
study, as we were at first: why do we take such pains? *Qui*
insanis juvat impallescere chartis? If there be no more hope of re
better encouragement, I say again, *Frange leves calamos, et scin*
libellos; let's turn soldiers, sell our books, and buy swords, guns, a
or stop bottles with them, turn our philosopher's gowns, as Clean
did, into millers' coats, leave all, and rather betake ourselves to
course of life, than to continue longer in this misery. † *Præstat de*
radere, quàm literariis monumentis magnatum favorem emendicare.

Yea, but methinks I hear some man except at these words, th
this be true which I have said of the estate of scholars, and esp
divines, that it is miserable and distressed at this time, that the chu
shipwreck of her goods, and that they have just cause to complain
a fault, but whence proceeds it? If the cause were justly examined
be retorted upon ourselves, if we were cited at that tribunal of
should be found guilty, and not able to excuse it. That there is a fa
us, I confess, and were there not a buyer, there would not be a sell
him that will consider better of it, it will more than manifestly ap
the fountain of these miseries proceeds from these griping patrons. I
them, I do not altogether excuse us; both are faulty, they and we:
judgment, theirs is the greater fault, more apparent causes, and
condemned. For my part, if it be not with me as I would, or as it sh
ascribe the cause, as [q] Cardan did in the like case; *meo infortunio p*
illorum sceleri, to ‡ mine own infelicity rather than their naughtiness
I have been baffled in my time by some of them, and have as just ca
plain as another: or rather indeed to mine own negligence; for
like that Alexander in § Plutarch, Crassus his tutor in philosophy, w
he lived many years familiarly with rich Crassus, was even as poor
(which many wondered at) as when he came first to him; he never
other never gave him any thing; when he travelled with Crassus h
a hat of him, at his return restored it again. I have had some
friends' acquaintance and scholars, but most part (common courtesi

not ambitious, and although *objurgabundus suam segnitiem accusaret, cum ræ sortis homines ad sacerdotia et pontificatus evectos, &c.*, he chid him for ackwardness, yet he was still the same: and for my part (though I be not hy perhaps to carry Alexander's books) yet by some overweening and well-ing friends, the like speeches have been used to me; but I replied still Alexander, that I had enough, and more peradventure than I deserved; with Libanius Sophista, that rather chose (when honours and offices by the ror were offered unto him) to be *talis Sophista, quàm talis Magistratus.* I as lief be still Democritus junior, and *privus privatus, si mihi jam dare-ptio, quam talis fortasse Doctor, talis Dominus.*———*Sed quorsum hæc?* the rest 'tis on both sides *facinus detestandum*, to buy and sell livings, to in from the church, that which God's and men's laws have bestowed on it; in them most, and that from the covetousness and ignorance of such as are ested in this business; I name covetousness in the first place, as the root ll these mischiefs, which, Achan-like, compels them to commit sacrilege, to make simoniacal compacts, (and what not) to their own ends, [7] that lles God's wrath, brings a plague, vengeance, and a heavy visitation upon selves and others. Some out of that insatiable desire of filthy lucre, to riched, care not how they come by it *per fas et nefas*, hook or crook, so have it. And others when they have with riot and prodigality embezzled r estates, to recover themselves, make a prey of the church, robbing it, as ian the apostate did, spoil parsons of their revenues (in keeping half back great man amongst us observes): "and that maintenance on which they ld live:" by means whereof, barbarism is increased, and a great decay of stian professors: for who will apply himself to these divine studies, his son, iend, when after great pains taken, they shall have nothing whereupon ve? But with what event do they these things?

"[8] Opesque totis viribus venamini,
At inde messis accidit miserrima."

y toil and moil, but what reap they? They are commonly unfortunate lies that use it, accursed in their progeny, and, as common experience eeth, accursed themselves in all their proceedings. "With what face (as quotes out of Aust.) can they expect a blessing or inheritance from Christ eaven, that defraud Christ of his inheritance here on earth?" I would all simoniacal patrons, and such as detain tithes, would read those judicious ts of Sir Henry Spelman, and Sir James Sempill, knights; those late orate and learned treatises of Dr. Tilflye, and Mr. Montague, which they e written of that subject. But though they should read, it would be to ll purpose, *clames licet et mare cœlo confundas;* thunder, lighten, preach and damnation, tell them 'tis a sin, they will not believe it; denounce and ify, they have [9] cauterised consciences, they do not attend, as the enchanted er, they stop their ears. Call them base, irreligious, profane, barbarous, ans, atheists, epicures, (as some of them surely are) with the bawd in atus, *Euge, optimè*, they cry and applaud themselves with that miser, [10] *simul summos contemplor in arcâ:* say what you will, *quocunque modo rem:* as g barks at the moon, to no purpose are your sayings: Take your heaven, them have money. A base, profane, epicurean, hypocritical rout: for my , let them pretend what zeal they will, counterfeit religion, blear the world's , bombast themselves, and stuff out their greatness with church spoils, e like so many peacocks; so cold is my charity, so defective in this behalf, I shall never think better of them, than that they are rotten at core, their

[7] habent iratum, sibique mortem æternam acquirunt, aliis miserabilem ruinam. Serrarius in Josuam, [8] Euripides. [9] Nicephorus lib. 10. cap. 5. [10] Lord Cook, in his Reports, second part, fol. 44. [8] Euripides. [9] Sir Henry Spelman, *de non temerandis Ecclesiis.* [10] 1 Tim. 4. 2 [7] Hor.

the more they offend: but let them take their course, [b] *Rode, caper, vi*
still as they begin, 'tis no sin, let them rejoice secure, God's venge
overtake them in the end, and these ill-gotten goods, as an eagle's
[c] will consume the rest of their substance; it is [d] *aurum Tholosanum*,
produce no better effects. "[e] Let them lay it up safe, and make their
ances never so close, lock and shut door," saith Chrysostom, "yet fr
covetousness, two most violent thieves, are still included, and a little
gotten will subvert the rest of their goods." The eagle in Æsop,
piece of flesh, now ready to be sacrificed, swept it away with her cl
carried it to her nest; but there was a burning coal stuck to it b
which unawares consumed her young ones, nest, and all together.
simoniacal church-chopping patrons, and sacrilegious harpies, loo
better success.

A second cause is ignorance, and from thence contempt, *successit*
literas ab ignorantiâ vulgi; which [f] Junius well perceived: this hatred
tempt of learning proceeds out of [g] ignorance; as they are themselves b
idiots, dull, illiterate, and proud, so they esteem of others. *Sint M*
non deerunt, Flacce, Marones: Let there be bountiful patrons, and the
painful scholars in all sciences. But when they contemn learning,
themselves sufficiently qualified, if they can write and read, scramble
of evidence, or have so much Latin as that emperor had, [h] *qui nescit di*
nescit vivere, they are unfit to do their country service, to perform or
any action or employment, which may tend to the good of a commo
except it be to fight, or to do country justice, with common sense, wh
yeoman can likewise do. And so they bring up their children, ru
are themselves, unqualified, untaught, uncivil most part. * *Quis è no*
tute legitimè instituitur literis? Quis oratores aut philosophos tangit?
toriam legit, illam rerum agendarum quasi animam? præcipitant pa
tua, &c. 'twas Lipsius' complaint to his illiterate countrymen, it ma
Now shall these men judge of a scholar's worth, that have no worth, t
not what belongs to a student's labours, that cannot distinguish betw
scholar and a drone? or him that by reason of a voluble tongue, a str

means to live, they think it concerns them not to know, or to trouble selves with it; a fitter task for younger brothers, or poor men's sons, to n and inkhorn men, pedantical slaves, and no whit beseeming the calling entleman, as Frenchmen and Germans commonly do, neglect therefore man learning, what have they to do with it? Let mariners learn astro- ; merchants, factors study arithmetic; surveyors get them geometry; cle-makers optics; landleapers geography; town-clerks rhetoric, what l he do with a spade, that hath no ground to dig; or they with learning, ath no use of it? thus they reason, and are not ashamed to let mariners, ntices, and the basest servants, be better qualified than themselves. In r times, kings, princes, and emperors, were the only scholars, excellent faculties.

ius Cæsar mended the year, and writ his own Commentaries,

"——— * media inter prælia semper,
Stellarum cœlique plagis, superisque vacavit."

onius, Adrian, Nero, Seve. Jul. &c. [m] Michael the emperor, and Isacius, so much given to their studies, that no base fellow would take so much : Orion, Perseus, Alphonsus, Ptolomeus, famous astronomers; Sabor, idates, Lysimachus, admired physicians: Plato's kings all: Evax, that an prince, a most expert jeweller, and an exquisite philosopher; the kings ypt were priests of old, chosen and from thence,—*Idem rex hominum, que sacerdos:* but those heroical times are past; the Muses are now ed in this bastard age, *ad sordida tuguriola*, to meaner persons, and con- alone almost to universities. In those days, scholars were highly beloved, ured, esteemed; as old Ennius by Scipio Africanus, Virgil by Augustus; e by Mecænas: princes' companions; dear to them, as Anacreon to Poly- ; Philoxenus to Dionysius, and highly rewarded. Alexander sent Xeno- the Philosopher fifty talents, because he was poor, *visu rerum, aut eru- e præstantes viri, mensis olim regum adhibiti*, as Philostratus relates of n and Lampridius of Alexander Severus: famous clerks came to these s' courts, *velut in Lycæum*, as to a university, and were admitted to their *quasi divûm epulis accumbentes;* Archilaus, that Macedonian king, would illingly sup without Euripides (amongst the rest he drank to him at r one night and gave him a cup of gold for his pains), *delectatus poetæ sermone;* and it was fit it should be so; because, as † Plato in his Pro- s well saith, a good philosopher as much excels other men, as a great doth the commons of his country; and again, [o] *quoniam illis nihil deest, imè egere solent, et disciplinas quas profitentur, soli à contemptu vindicare nt*, they needed not to beg so basely, as they compel [p] scholars in our times nplain of poverty, or crouch to a rich chuff for a meal's meat, but could ate themselves, and those arts which they professed. Now they would annot: for it is held by some of them, as an axiom, that to keep them will make them study; they must be dieted, as horses to a race, not red, [q] *Alendos volunt, non saginandos, ne melioris mentis flammula extin- r;* a fat bird will not sing, a fat dog cannot hunt, and so by this depres- f theirs, [r] some want means, others will, all want [s] encouragement, as forsaken almost; and generally contemned. [t] 'Tis an old saying, *Sint nates, non deerunt, Flacce, Marones*, and 'tis a true saying still. Yet imes, I may not deny it, the main fault is in ourselves. Our academics

an. lib. 8. [l] Spartian. Soliciti de rebus nimis. [m] Nicet. 1. Anal. Fumis lucubrationum ut. [n] Grammaticis olim et dialectices jurisque professoribus, qui specimen eruditionis dedissent, ilgnitatis insignia decreverunt Imperatores, quibus ornabant heroas. Erasm. ep. Jo. Fabio epis. † Probus vir et Philosophus magis præstat inter alios homines, quam rex inclitus inter plebeios. as præfat. Poematum. [p] Servile nomen Scholaris jam. [q] Seneca. [r] Haud facilè ut, &c. [s] Media quod noctis ab hora sedisti quâ nemo faber, quâ nemo sedebat, qui docet obliquo educere ferro: rara tamen merces. Juv. Sat

too frequently offend in neglecting patrons, as * Erasmus well tax
ill choice of them; *negligimus oblatos aut amplectimur parum*
get a good one, *non studemus mutuis officiis favorem ejus alere,*
and follow him as we should. *Idem mihi accidit Adolescenti* (s
acknowledging his fault, *et gravissimè peccavi*, and so may † I
have offended in this, and so peradventure have many others.
spondere magnatum favoribus, qui cœperunt nos amplecti, apply
that readiness we should: idleness, love of liberty, *immodicus*
effecit ut diù cum perfidis amicis, as he confesseth, *et pertinaci*
luctarer, bashfulness, melancholy, timorousness, cause many of
backward and remiss. So some offend in one extreme, but too
other, we are most part too forward, too solicitous, too ambitious, t
we commonly complain *deesse Mæcenates*, of want of encourage
means, when as the true defect is in our own want of worth, our
did Mæcenas take notice of Horace or Virgil till they had show
first? or had Bavius and Mevius any patrons? *Egregium specim*
Erasmus, let them approve themselves worthy first, sufficiently
learning and manners, before they presume or impudently int
themselves on great men as too many do, with such base flatte
colloguing, such hyperbolical elogies they do usually insinuate, tha
to hear and see. *Immodicæ laudes conciliant invidiam, potius*
and vain commendations derogate from truth, and we think in c
melius de laudato, pejus de laudante, ill of both, the commender an
So we offend, but the main fault is in their harshness, defect of
beloved of old, and how much respected was Plato to Dionysius
Alexander was Aristotle, Demeratus to Philip, Solon to Crœs
and Trebatius to Augustus, Cassius to Vespatian, Plutarch to
to Nero, Simonides to Hiero? how honoured?

"[t] Sed hæc priûs fuere, nunc recondita
Senent quiete,"

those days are gone; *Et spes, et ratio studiorum in Cæsare ta*
said of old, we may truly say now, he is our amulet, our [u]sun, o
and refuge, our Ptolemy, our common Mæcenas, *Jacobus mun*
pacificus, mystu Musarum, Rex Platonicus: Grande decus, co
trum: a famous scholar himself, and the sole patron, pillar, an
learning: but his worth in this kind is so well known, that as
Cato, *Jam ipsum laudare nefas sit:* and which § Pliny to T
carmina, honorque æternus annalium, non hæc brevis et pudenda p
But he is now gone, the sun of ours set, and yet no night follow
nox nulla sequuta est. We have such another in his room,
Avulsus, simili frondescit virga metallo, and long may he reig
amongst us.

Let me not be malicious, and lie against my genius, I may
that we have a sprinkling of our gentry, here and there one, e
learned, like those Fuggeri in Germany; Dubartus, Du Ple
France; Picus Mirandula, Schottus, Barotius, in Italy; *Appar*
in gurgite vasto. But they are but few in respect of the multit
part (and some again excepted, that are indifferent) are wholly
and hounds, and carried away many times with intemperate lu
drinking. If they read a book at any time (*si quod est interim*
poculis, aleâ, scortis) 'tis an English Chronicle, St. Huon of Bor

* Chil. 4. Cent. 1. adag. 1. † Had I done as others did, put myself forward,
been as great a man as many of my equals. [t] Catullus, Juven. ‡ All our hopes
study are centred in Cæsar alone. [u] Nemo est quem non Phœbus hic noster, solo
reddat. § Panegyr. ‖ Virgil.

ıl, &c., a play book, or some pamphlet of news, and that at such seasons
hen they cannot stir abroad, to drive away time, [a] their sole discourse
, hawks, horses, and what news? If some one have been a traveller in
or as far as the emperor's court, wintered in Orleans, and can court
stress in broken French, wear his clothes neatly in the newest fashion
me choice outlandish tunes, discourse of lords, ladies, towns, palaces
ties, he is complete and to be admired: [7] otherwise he and they are
at one; no difference between the master and the man, but worshipfu
wink and choose betwixt him that sits down (clothes excepted) and
at holds the trencher behind him: yet these men must be our patrons
vernors too sometimes, statesmen, magistrates, noble, great, and wise
eritance.

take me not (I say again) *Vos, ô Patritius sanguis*, you that are worthy
rs, gentlemen, I honour your names and persons, and with all submis-
ss, prostrate myself to your censure and service. There are amongst
do ingenuously confess, many well-deserving patrons, and true patriots,
knowledge, besides many hundreds which I never saw, no doubt, or
of, pillars of our commonwealth, [8] whose worth, bounty, learning, for-
ness, true zeal in religion, and good esteem of all scholars, ought to be
crated to all posterity; but of your rank, there are a debauched, cor-
covetous, illiterate crew again, no better than stocks, *merum pecus*
r Deum, non mihi videri dignos ingenui hominis appellatione), barbarous
cians, *et quis ille thrax qui hoc neget?* a sordid, profane, pernicious com-
, irreligious, impudent and stupid, I know not what epithets to give them.
ies to learning, confounders of the church, and the ruin of a common-
th; patrons they are by right of inheritance, and put in trust freely to
se of such livings to the church's good; but (hard task-masters they
e) they take away their straw, and compel them to make their number of
; they commonly respect their own ends, commodity is the steer of all
actions, and him they present in conclusion, as a man of greatest gifts,
will give most; no penny, [9] no pater-noster, as the saying is. *Nisi preces
fulcias, amplius irritas: ut Cerberus offa*, their attendants and officers
be bribed, feed, and made, as Cerberus is with a sop by him that goes
ll. It was an old saying, *Omnia Romæ venalia* (all things are venal at
e), 'tis a rag of Popery, which will never be rooted out, there is no hope,
ood to be done without money. A clerk may offer himself, approve his
th, learning, honesty, religion, zeal, they will commend him for it; but
bitas laudatur et alget. If he be a man of extraordinary parts, they will
afar off to hear him, as they did in Apuleius, to see Psyche: *multi mortales
cebant ad videndum sæculi decus, speculum gloriosum, laudatur ab omni-
spectatur ab omnibus, nec quisquam non rex, non regius, cupidus ejus nup-
m petitor accedit; mirantur quidem divinam formam omnes, sed ut si-
crum fabrè politum mirantur;* many mortal men came to see fair Psyche
lory of her age, they did admire her, commend, desire her for her divine
y, and gaze upon her; but as on a picture; none would marry her, *quod
ata*, fair Psyche had no money. [c] So they do by learning;

——— [d] didicit jam dives avarus
ntum admirari, tantum laudare disertos,
pueri Junonis avem ———"

"Your rich men have now learn'd of latter days
T' admire, commend, and come together
To hear and see a worthy scholar speak,
As children do a peacock's feather."

rus enim ferme sensus communis in illa Fortuna. Juv. Sat. 8. [7] Quis enim generosum dixerit
que indignus genere, et præclaro nomine tantum, Insignis. Juv. Sat. 8. [8] I have often met with
, and conferred with divers worthy gentlemen in the country, no whit inferior, if not to be preferred
ere kinds of learning to many of our academics. [9] Ipse licet Musis venias comitatus, Homere, Ni
alluteris, ibis, Homere, foras. [b] Et legat historicos auctores, noverit omnes Tanquam ungues
que suos. Juv. Sat. 7. [a] Juvenal. [c] Tu vero licet Orpheus sis, saxa sono testudinis emolliens,
umbea eorum corda, auri vel argenti malleo emollias, &c. Salisburiensis Policrat. lib. 5. c. 10.
. Sat. 7.

a million of others; for the best is always best cheap: and then a
said to Cromatius, *patellâ dignum operculum*, such a patron, such a
cure is well supplied, and all parties pleased. So that is still verif
age, which [g] Chrysostom complained of in his time, *Qui opulentiores s*
dinem parasitorum cogunt eos, et ipsos tanquam canes ad mensas suas
eorumque impudentes Ventres iniquarum cœnarum reliquiis differtis
pro arbitrio abutentes: Rich men keep these lecturers, and fawning
like so many dogs at their tables, and filling their hungry guts with
of their meat, they abuse them at their pleasure, and make them say
propose. "[h] As children do by a bird or a butterfly in a string, p
let him out as they list, do they by their trencher chaplains, presc
mand their wits, let in and out as to them it seems best." If the
precise, so must his chaplain be; if he be papistical, his clerk must
or else be turned out. These are those clerks which serve the tu
they commonly entertain, and present to church livings, whilst in the
we that are University men, like so many hide-bound calves in a past
out our time, wither away as a flower ungathered in a garden, and
used; or as so many candles, illuminate ourselves alone, obscurin
other's light, and are not discerned here at all, the least of which,
to a dark room, or to some country benefice, where it might shine sp
give a fair light, and be seen over all. Whilst we lie waiting her
sick men did at the Pool of * Bethesda, till the Angel stirred the
pecting a good hour, they step between, and beguile us of our p
I have not yet said, if after long expectation, much expense, trav
suit of ourselves and friends, we obtain a small benefice at last; o
begins afresh, we are suddenly encountered with the flesh, world,
with a new onset; we change a quiet life for an ocean of troubles, w
a ruinous house, which before it be habitable, must be necessarily to
damage repaired; we are compelled to sue for dilapidations, or else
selves, and scarce yet settled, we are called upon for our predecesso
ages; first-fruits, tenths, subsidies, are instantly to be paid, benevol
curations, &c., and which is most to be feared, we light upon a cra

st refractory, seditious sectaries, peevish puritans, perverse papists, a
›us rout of atheistical Epicures, that will not be reformed, or some liti-
eople (those wild beasts of Ephesus must be fought with) that will not
ir dues without much repining, or compelled by long suit; *Laici clericis
infesti*, an old axiom, all they think well gotten that is had from the
, and by such uncivil, harsh dealings, they make their poor minister
›f his place, if not his life; and put case they be quiet honest men, make
t of it, as often it falls out, from a polite and terse academic, he must
stic, rude, melancholise alone, learn to forget, or else, as many do,
maltsters, graziers, chapmen, &c. (now banished from the academy, all
rce of the muses, and confined to a country village, as Ovid was from
to Pontus), and daily converse with a company of idiots and clowns.
*interim quod attinet (nec enim immunes ab hac noxâ sumus) idem
›manet, idem nobis, et si non multò gravius, crimen objici potest: nostrâ
culpâ sit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, fœdœque
in Ecclesiâ nundinationes*, templum est vænale, deusque) *tot sordes inve-
, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum
es, et turbarum æstuarium, nostro inquam, omnium (Academicorum im-
vitio sit. Quod tot Resp. malis afficiatur, à nobis seminarium; ultrò
hoc accersimus, et quâvis contumeliâ, quâvis interim miseriâ digni, qui
ili non occurrimus. Quid enim fieri posse speramus, quum tot indies
ectu pauperes alumni, terræ filii, et cujuscunque ordines homunciones ad
certatim admittantur? qui si definitionem, distinctionemque unam aut
a memoriter edidicerint, et pro more tot annos in dialecticâ posuerint, non
uo profectu, quales demum sint, idiotæ, nugatores, otiatores, aleatores,
ores, indigni, libidinis voluptatumque administri, "Sponsi Penelopes, ne-
s, Alcinoique," modò tot annos in academiâ insumpserint, et se pro togatis
rint; lucri causâ, et amicorum intercessu præsentantur: addo etiam
nificis nonnunquam elogiis morum et scientiæ: et jam valedicturi
nialibus hisce litteris, amplissimè conscriptis in eorum gratiam hono-
, ab iis, qui fidei suæ et æstimationis jacturam proculdubio faciunt.*
res enim et professores (*quod ait*[1] *ille*) id unum curant, ut ex professio-
frequentibus, et tumultuariis potius quam legitimis, commoda sua pro-
nt, et ex dispendio publico suum faciant incrementum. *Id solum in votis ha-
nui plerumque magistratus, ut ab incipientium numero*[k] *pecunias emun-
ec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad
um speciosi, et quòd verbo dicam, pecuniosi sint.* [l] *Philosophastri licen-
r in artibus, artem qui non habent,** Eosque sapientes esse jubent, qui
præditi sunt sapientia, et nihil ad gradum præterquam velle adferunt.
›gastri (*solvant modo*) *satis superque docti, per omnes honorum gradus
itur et ascendunt. Atque hinc fit quòd tam viles scurræ, tot passim idiotæ,
um crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi,
asini, merum pecus, in sacrosanctos theologiæ aditus, illotis pedibus irrum-
›ræter inverecundam frontem adferentes nihil, vulgares quasdam quis-
, et scholarium quædam nugamenta, indigna quæ vel recipiantur in
Hoc illud indignum genus hominum et famelicum, indigum, vagum,
mancipium, ad stivam potius relegandum, ad haras aptius quam ad
quod divinas hasce literas turpiter prostituit; hi sunt qui pulpita com-
in ædes nobilium irrepunt, et quum reliquis vitæ destituantur subsidiis,
poris et animi egestatem, aliarum in repub. partium minimè capaces
d sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes,
sinceritate, quod*[m] Paulus *ait*, sed cauponantes verbum Dei. *Ne quis*

Acad. cap. 6. [k] Accipiamus pecuniam, demittamus asinum ut apud Patavinos, Italos. [l] Hos
ridem perstrinxi in Philosophastro, Comædia Latina, in Æde Christi Oxon. publicè habita, Anno
. 16. * Sat. Menip. [m] 2 Cor. ii. 17.

interim viris bonis detractum quid putet, quos habet ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ homines, et plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros undiquâque doctissimos, omni virtutum genere suspiciendos, abunde producunt. Et multò plures utraque habitura, multo splendidior futura, si non hæ sordes splendidum lumen ejus obfuscarent, obstaret corruptio, et cauponantes quædam harpyæ, proletariique bonum hoc nobis non inviderent. Nemo enim tam rarâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram pollui Theologiam, ac cœlestes Musas quasi prophanum quiddam prostitui. Viles animæ et effrontes (*sic enim* Lutherus [n] *alicubi vocat*) lucelli causa, ut muscæ ad mulctra, ad nobilium et heroum mensas advolant, in spem sacerdotii, *cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis ministerium componunt.*——"*Ut nervis alienis mobile lignum*——*Ducitur*" ——*Hor. Lib.* II. *Sat.* 7. [o] offam sequentes, psittacorum more, in præda spem quidvis effutiunt: *obsecundantes Parasiti* ([p] Erasmus *ait*) quidvis docent, dicunt, scribunt, suadent, et contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam. [q] Opiniones quasvis et decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retinent favorem procerum, et populi plausum, sibique ipsis opes accumulent. *Eo etenim plerunque animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum; quærentes, quod* Paulus *ait*, non quæ Jesu Christi, sed quæ sua, *non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, et abjectæ sortis sunt, hoc in usu est: sed et medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.* "[r] *Dicite, pontifices, in sacris quid facit aurum?*" [s] summos sæpe viros transversos agit avaritia, *et qui reliquis morum probitate prælucerent; hi facem præferunt ad Simoniam, et in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, et quocunque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes; ut non ab infimis ad summos, sed à summis ad infimos malum promanâsse videatur, et illud verum sit quod ille olim lusit,* emerat ille prius, vendere jure potest. Simoniacus enim (*quod cum* Leone *dicam*) gratiam non accepit, si non accipit, non habet, et si non habet, nec gratus potest esse; *tantum enim absunt istorum nonnulli, qui ad clavum sedent, à promovendo reliquos, ut penitus impediant, probè sibi conscii, quibus artibus illic pervenerint.* * Nam qui ob literas emersisse illos credat, desipit; qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, et Musarum id esse pretium putat (*quod olim reverâ fuit, hodiè promittitur*) planissimè insanit. *Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis cœpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam inhibitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ad hoc fonte se derivârunt omnes nequitiæ. Ne quid obiter dicam de ambitione, adulatione plusquam aulicâ, ne tristi domicœnio laborent, de luxu, de fœdo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica, &c. hinc ille squalor academicus,* tristes hac tempestate Camenæ, *quum quivis homunculus, artium ignarus, his artibus assurgat, hunc in modum promovetur et ditescat, ambitiosis appellationibus insignis, et multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, et grandia gradiens majestatem quandam ac amplitudinem præ se ferens, miramque solicitudinem, barbâ reverendâ togâ nitidus, purpurâ coruscus, supellectilis splendore, et famulorum numero maximè conspicuus.* Quales statuæ (*quod ait* [t] *ille*) quæ sacris in ædibus

[n] *Comment.* in Gal. [o] Heinsius. [p] Ecclesiast [q] Luth. in Gal. [r] Pers. Sat. 2. [s] Salust. * *Sat. Menip.* [t] Budæus de Asse, lib. 5.

nis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum sensu sint carentes, et nihil saxeam adjuvent firmitatem: *atlantes videri, quum sint statuæ lapideæ, umbratiles reverâ homunciones, fungi, forsan di, nihil à saxo differentes. Quum interim docti viri, et vitæ sanctioris entis præditi, qui æstum dici sustinent, his iniquâ sorte serviant, minimo salario contenti, puris nominibus nuncupati, humiles, obscuri, multoque res licet, egentes, inhonorati vitam privam privatam agant, tenuique sacerdotio, vel in collegiis suis in æternum incarcerati, inglorìè delites- Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris um habitus, *hinc ipsa religio (quod cum* Secellio *dicam)* in ludibrium et nptum adducitur, *abjectum sacerdotium (atque hæc ubi fiunt, ausim et puti dum* [a]*putidi dicterium de clero usurpare)* putidum vulgus, *inops, sordidum, melancholicum, miserum, despicabile, contemnendum.**

or ourselves (for neither are we free from this fault) the same guilt, the same crime, may be objected s: for it is through our fault, negligence, and avarice, that so many and such shameful corrup- ur in the church (both the temple and the Deity are offered for sale), that such sordidness is ed, such impiety committed, such wickedness, such a mad gulf of wretchedness and irregularity— ay arise from all our faults, but more particularly from ours of the University. We are the nursery those ills are bred with which the state is afflicted; we voluntarily introduce them, and are deserving opprobrium and suffering, since we do not afterwards encounter them according to our strength. t better can we expect when so many poor, beggarly fellows, men of every order, are readily and election, admitted to degrees? Who, if they can only commit to memory a few definitions and , and pass the customary period in the study of logics, no matter with what effect, whatever sort re to be, idiots, trifiers, idlers, gamblers, sots, sensualists,

> "———mere ciphers in the book of life
> Like those who boldly woo'd Ulysses' wife;
> Born to consume the fruits of earth: in truth,
> As vain and idle as Pheacia's youth;"

hem have passed the stipulated period in the University, and professed themselves collegians: either ake of profit, or through the influence of their friends, they obtain a presentation; nay, sometimes ompanied by brilliant eulogies upon their morals and acquirements; and when they are about to re, they are honoured with the most flattering literary testimonials in their favour, by those who edly sustain a loss of reputation in granting them. For doctors and professors (as an author says) ious about one thing only, viz., that out of their various callings they may promote their own ge, and convert the public loss into their private gains. For our annual officers wish this only, that o commence, whether they are taught or untaught is of no moment, shall be sleek, fat, pigeons, e plucking. The Philosophastic are admitted to a degree in Arts, because they have no acquaint- th them. And they are desired to be wise men, because they are endowed with no wisdom, and qualification for a degree, except the wish to have it. The Theologastic (only let them pay) thrice are promoted to every academic honour. Hence it is that so many vile buffoons, so many idiots ere, placed in the twilight of letters, the mere ghosts of scholars, wanderers in the market place, , barbels, mushrooms, dolts, asses, a growling herd, with unwashed feet, break into the sacred s of theology, bringing nothing along with them but an impudent front, some vulgar trifles and cholastic technicalities, unworthy of respect even at the crossing of the highways. This is the y, vagrant, voluptuous race, fitter for the hog-sty (haram) than the altar (aram), that basely pros- vine literature; these are they who fill the pulpits, creep into the palaces of our nobility after all ospects of existence fail them, owing to their imbecility of body and mind, and their being incapable ning any other parts in the commonwealth; to this sacred refuge they fly, undertaking the office ministry, not from sincerity, but as St. Paul says, huckstering the word of God. Let not any pose that it is here intended to detract from those many exemplary men of which the Church of may boast, learned, eminent, and of spotless fame, for they are more numerous in that than in any hurch of Europe: nor from those most learned universities which constantly send forth men with every form of virtue. And these seminaries would produce a still greater number of inesti- cholars hereafter if sordidness did not obscure the splendid light, corruption interrupt, and certain g harpies and beggars envy them their usefulness. Nor can any one be so blind as not to perceive y so stolid as not to understand it—any so perverse as not to acknowledge how sacred Theology has ntaminated by those notorious idiots, and the celestial Muse treated with profanity. Vile and s souls (says Luther) for the sake of gain, like flies to a milk-pail, crowd round the tables of the in expectation of a church living, any office, or honour, and flock into any public hall or city ready t of any employment that may offer.

> "A thing of wood and wires by others played."

ng the paste as the parrot, they stutter out any thing in hopes of reward: obsequious parasites, says , teach, say, write, admire, approve, contrary to their conviction, anything you please, not to benefit le but to improve their own fortunes. They subscribe to any opinions and decisions contrary to d of God, that they may not offend their patron but retain the favour of the great, the applause of titude, and thereby acquire riches for themselves; for they approach Theology, not that they may a sacred duty, but make a fortune: not to promote the interest of the church, but to pillage it: , as Paul says, not the things which are of Jesus Christ, but what may be their own: not the treasure Lord, but the enrichment of themselves and their followers. Nor does this evil belong to those of birth and fortunes only, it possesses the middle and higher ranks, *bishops excepted.* ntiffs, tell the efficacy of gold in sacred matters!" Avarice often leads the highest men astray, and mirable in all other respects: these find a salvo for simony; and, striking against this rock of on, they do not shear but flay the flock; and, wherever they teem, plunder, exhaust, raze, making ck of their reputation, if not of their souls also. Hence it appears that this malady did not flow

* Lib. de rep. Gallorum. [a] Campian.

from the humblest to the highest classes, but *vice versâ*, so that the maxim is true although spoken "he bought first, therefore has the best right to sell." For a Simoniac (that I may use the phrase of Leo) has not received a favour: since he has not received one he does not possess one; and since he possess one he cannot confer one. So far indeed are some of those who are placed at the [illegible] promoting others, that they completely obstruct them, from a consciousness of the means by which they obtained the honour. For he who imagines that they emerged from their obscurity through their [illegible] deceived; indeed, whoever supposes promotion to be the reward of genius, erudition, experience, piety, and poetry (which formerly was the case, but now-a-days is only promised) is evident[illegible] How or when this malady commenced, I shall not further inquire; but from these beginnings, the [illegible] tion of vices, all her calamities and miseries have been brought upon the Church; hence such [illegible] simony, complaints, fraud, impostures—from this one fountain spring all its conspicuous iniq[illegible] not press the question of ambition and courtly flattery, lest they may be chagrined about [illegible] examples of life, which offend the honest, wanton drinking parties, &c. Yet, hence is [illegible] squalor, the muses now look sad, since every low fellow ignorant of the arts, by those very [illegible] promoted, and grows rich, distinguished by ambitious titles, and puffed up by his numerous hours [illegible] shows himself to the vulgar, and by his stately carriage displays a species of majesty, a remark[illegible] letting down a flowing beard, decked in a brilliant toga resplendent with purple, and respected [illegible] account of the splendour of his household and number of his servants. There are certain statues [illegible] sacred edifices that seem to sink under their load, and almost to perspire, when in reality they are [illegible] sensation, and do not contribute to the stony stability, so these men would wish to look like Atlas[illegible] they are no better than statues of stone, insignificant scrubs, funguses, dolts, little different from [illegible] Meanwhile really learned men, endowed with all that can adorn a holy life, men who have endured the [illegible] of mid-day, by some unjust lot obey these dizzards, content probably with a miserable salary, [illegible] honest appellations, humble, obscure, although eminently worthy, needy, leading a private life without honour, buried alive in some poor benefice, or incarcerated for ever in their college chambers [illegible] ingloriously. But I am unwilling to stir this sink any longer or any deeper; hence those tears, this melancholy habit of the muses; hence (that I may speak with Secellius) is it that religion is brought into [illegible] repute and contempt, and the priesthood abject; (and since this is so, I must speak out and be the witticism of the filthy) a fœtid crowd, poor, sordid, melancholy, miserable, despicable, contemptible.

MEMB. IV.

SUBSECT. I.—*Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.*

OF those remote, outward, ambient, necessary causes, I have sufficiently discoursed in the precedent member, the non-necessary follow; of which, saith [y]Fuchsius, no art can be made, by reason of their uncertainty, casualty, and multitude; so called "not necessary" because according to [z]Fernelius, "they may be avoided, and used without necessity." Many of these accidental causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this rank of causes. To reckon up all is a thing impossible; of some therefore most remarkable of these contingent causes which produce melancholy, I will briefly speak and in their order.

From a child's nativity, the first ill accident that can likely befall him in this kind is a bad nurse, by whose means alone he may be tainted with this malady from his cradle, Aulus Gellius *l.* 12. *c.* 1. brings in Phavorinus, that eloquent philosopher, proving this at large, "[a]that there is the same virtue and property in the milk as in the seed, and not in men alone, but in all other creatures," he gives instance in a kid and lamb, if either of them suck of the other's milk the lamb of the goat's, or the kid of the ewe's, the wool of the one will be hard, and the hair of the other soft." Giraldus *Cambrensis Itinerar. Cambriæ*, *l.* 1. *c.* 2. confirms this by a notable example which happened in his time. A sow pig by chance sucked a brach, and when she was grown, "[a]would miraculously hunt all manner of deer, and that as well, or rather better, than any ordinary hound." His conclusion is, "[b]that men and beasts participate of her nature and conditions by whose milk they are fed." Phavorinus urges it farther, and demonstrates it more evidently, that if a nurse be "[c]misshapen, unchaste,

[y] Proem. lib. 2. Nulla ars constitui potest. [z] Lib. 1. c. 19. de morborum causis. Quæ [illegible] aut nulla necessitate utimur. [a] Quo semel est imbuta recens servabit odorem Testa diu. Hæc valet ad fingendas corporis atque animi similitudines vis et natura seminis, sic quoque lactis [illegible] Neque id in hominibus solum, sed in pecudibus animadversum. Nam si ovium lacte hœdi, aut [illegible] agni alerentur, constat fieri in his lanam duriorem, in illis capillum gigni severiorem. [illegible] ferarum persequutione ad miraculum usque sagax. [b] Tam animal quodlibet quam homo, ab [illegible] lacte nutritur, naturam contrahit. [c] Improba, informis, impudica, temulenta nutrix, &c. quæ moribus efformandis, magnam sæpe partem ingenium altricis et natura lactis tenet.

mpudent, [d]cruel, or the like, the child that sucks upon her breast will all other affections of the mind and diseases are almost ingrafted, and imprinted into the temperature of the infant, by the nurse's ›ox, leprosy, melancholy, &c. Cato for some such reason would ›rvants' children suck upon his wife's breast, because by that means love him and his the better, and in all likelihood agree with them. ıdent example that the minds are altered by milk cannot be given, ›f *Dion, which he relates of Caligula's cruelty; it could neither be father nor mother, but to his cruel nurse alone, that anointed her ›lood still when he sucked, which made him such a murderer, and to r cruelty to a hair: and that of Tiberius, who was a common because his nurse was such a one. *Et si delira fuerit* ([f]one observes) *delirum faciet,* if she be a fool or dolt, the child she nurseth will her, or otherwise be misaffected; which Franciscus Barbarus, *l.* 2. *uxorid*, proves at full, and Ant. Guivarra, *lib.* 2. *de Marco Aurelio:* vill surely participate. For bodily sickness there is no doubt to be ›us, Vespasian's son, was therefore sickly, because the nurse was so, s. And if we may believe physicians, many times children catch the bad nurse, Botaldus, *cap.* 61. *de lue vener.* Besides evil attendance. and many gross inconveniences, which are incident to nurses, much y so come to the child. [g]For these causes Aristotle, *Polit. lib.* 7. ›orinus and Marcus Aurelius would not have a child put to nurse at ›ry mother to bring up her own, of what condition soever she be; and able mother to put out her child to nurse, is *naturæ intemperies,* ›o calls it, 'tis fit therefore she should be nurse herself; the mother ›e careful, loving, and attendant, than any servile woman, or such tures; this all the world ackowledgeth, *convenientissimum est* (as ıstro *de nat. mulierum, lib.* 4. *c.* 12. in many words confesseth) *am lactare infantem,* "It is most fit that the mother should suckle fant"—who denies that it should be so?—and which some women ısly observe; amongst the rest, [h]that queen of France, a Spaniard that was so precise and zealous in this behalf, that when in her trange nurse had suckled her child, she was never quiet till she had nfant vomit it up again. But she was too jealous. If it be so, as s it is, they must be put forth, the mother be not fit or well able to I would then advise such mothers, as [i]Plutarch doth in his book *de candis*, and [k]S. Hierom, *li.* 2. *epist.* 27. *Lætæ de institut. fil. Mag-t.* 2. *Reg. sanit. cap.* 7. and the said Rodericus, that they make a sound woman, of a good complexion, honest, free from bodily dis- be possible, all passions and perturbations of the mind, as sorrow, [l]folly, melancholy. For such passions corrupt the milk, and alter rature of the child, which now being [m]*Udum et molle lutum,* "a soft clay" is easily seasoned and perverted. And if such a nurse ınd out, that will be diligent and careful withal, let Phavorinus and ıs plead how they can against it, I had rather accept of her in some the mother herself, and which Bonacialus the physician, Nic. Biesius ›ian, *lib.* 4. *de repub. cap.* 8. approves, "†Some nurses are much to ›d to some mothers." For why may not the mother be naught, a unken flirt, a waspish choleric slut, a crazed piece, a fool (as many ›e), unsound, as soon as the nurse? There is more choice of nurses

e admôrunt ubera Tigres, Virg. [g]Lib. 2. de Cæsaribus. [f]Beda, c. 27. l. 1. Eccles. hist. lactis alimento degeneret corpus, et animus corrumpatur. [h]Lib. 3. de civ. convers [i]To 2. Nutrices non quasvis, sed maximè probas deligamus. [k]Nutrix non sit lasciva Hier. [l]Prohibendum ne stolida lactet. [m]Pers. †Nutrices interdum matribus

than mothers; and therefore except the mother be most virtuou woman of excellent good parts, and of a sound complexion, I woul children in such cases committed to discreet strangers. And 'tis the as by marriage they are ingrafted to other families to alter the br any thing be amiss in the mother, as Ludovicus Mercatus contends, *T de morb. hæred.* to prevent diseases and future maladies, to correct an the child's ill-disposed temperature, which he had from his paren is an excellent remedy, if good choice be made of such a nurse.

SUBSECT. II.—*Education a Cause of Melancholy.*

EDUCATION, of these accidental causes of Melancholy, may justly the next place, for if a man escape a bad nurse, he may be undo bringing up. [n]Jason Pratensis puts this of education for a princip bad parents, step-mothers, tutors, masters, teachers, too rigorous, t too remiss or indulgent on the other side, are often fountains and f of this disease. Parents and such as have the tuition and oversight of offend many times in that they are too stern, always threatening, brawling, whipping, or striking; by means of which their poor child disheartened and cowed, that they never after have any courage, a m in their lives, or take pleasure in any thing. There is a great moderat had in such things, as matters of so great moment to the making or m a child. Some fright their children with beggars, bugbears, and hob they cry, or be otherwise unruly: but they are much to blame in times, saith Lavater, *de spectris, part* 1. *cap.* 5. *ex metu in morbos gr dunt et noctu dormientes clamant*, for fear they fall into many diseases out in their sleep, and are much the worse for it all their lives: the ought not at all, or to be sparingly done, and upon just occasion. Ty impatient, hare-brained schoolmasters, *aridi magistri*, so * Fabius te *Ajaces flagelliferi*, are in this kind as bad as hangmen and execution make many children endure a martyrdom all the while they are at sch bad diet, if they board in their houses, too much severity and ill-us quite pervert their temperature of body and mind: still chiding frowning, lashing, tasking, keeping, that they are *fracti animis*, mop times weary of their lives, † *nimia severitate deficiunt et desperant*, a no slavery in the world (as once I did myself) like to that of a scholar. *Præceptorum ineptiis discruciantur ingenia puerorum*, [o] sai mus, they tremble at his voice, looks, coming in. St. Austin, in the of his *confess. et* 4. *ca.* calls this schooling *meticulosam necessitatem*, where a martyrdom, and confesseth of himself, how cruelly he was to mind for learning Greek, *nulla verba noveram, et sævis terroribus et nôssem, instabatur mihi vehementer*, I knew nothing, and with cruel te punishment I was daily compelled. [p]Beza complains in like case of a schoolmaster in Paris, that made him by his continual thunder and once in a mind to drown himself, had he not met by the way with an his that vindicated him from that misery for the time, by taking his house. Trincavellius, *lib.* 1. *consil.* 16. had a patient nineteen age, extremely melancholy, *ob nimium studium, Tarvitii et præcepto* by reason of overmuch study, and his [q]tutor's threats. Many ma hard-hearted, and bitter to their servants, and by that means do so de terrible speeches and hard usage so crucify them, that they become and can never be recalled.

[n] Lib. de morbis capitis, cap. de mania; Haud postrema causa supputatur educatio, inter abalienationis causas. Injusta noverca. * Lib. 2. cap. 4. † Idem. Et quod maxime teneris ita timent nihil conantur. [o] "The pupil's faculties are perverted by the indiscr master." [p] Præfat. ad Testam. [q] Plus mentis pædagogico supercilio abstulit, q præceptis suis sapientiæ instillavit.

ers again, in that opposite extreme, do as great harm by their too much ness, they give them no bringing up, no calling to busy themselves or to live in, teach them no trade, or set them in any good course; by of which their servants, children, scholars, are carried away with that of drunkenness, idleness, gaming, and many such irregular courses, that end they rue it, curse their parents, and mischief themselves. Too ndulgence causeth the like, [r]*inepta patris lenitas et facilitas prava,* when io-like, with too much liberty and too great allowance. they feed their n's humours, let them revel, wench, riot, swagger, and do what they emselves, and then punish them with noise of musicians;

> "[s]Obsonet, potet, oleat unguenta de meo;
> Amat? dabitur à me argentum ubi erit commodum.
> Fores effregit? restituentur: descidit
> Vestem? resarcietur.——Faciat quod lubet,
> Sumat, consumat, perdat, decretum est pati."

Demeo told him, *tu illum corrumpi sinis,* your lenity will be his undoing, *dere videor jam diem illum, quum hic egens profugiet aliquò militatum,* I his ruin. So parents often err, many fond mothers especially, dote so upon their children, like [t]Æsop's ape, till in the end they crush them to *Corporum nutrices animarum novercæ,* pampering up their bodies to the ng of their souls; they will not let them be [u]corrected or controlled, but bothed up in every thing they do, that in conclusion "they bring sorrow, , heaviness to their parents, (Ecclus. *cap.* xxx. 8, 9,) become wanton, orn, wilful, and disobedient; rude, untaught, headstrong, incorrigible, raceless;" "they love them so foolishly," saith [v]Cardan, "that they seem to hate them, bringing them not up to virtue but injury, not to ng but to riot, not to sober life and conversation, but to all pleasure and ous behaviour." Who is he of so little experience that knows not this ius to be true? "[x]Education is another nature, altering the mind and nd I would to God (saith he) we ourselves did not spoil our children's rs, by our overmuch cockering and nice education, and weaken the th of their bodies and minds, that causeth custom, custom nature," &c. ese causes Plutarch in his book *de lib. educ.* and Hierom, *epist. lib.* 1. 7. *to Lœta de institut. filiæ,* gives a most especial charge to all parents, any good cautions about bringing up of children, that they be not com- to indiscreet, passionate, bedlam tutors, light, giddy-headed, or covetous s, and spare for no cost, that they may be well nurtured and taught, it a matter of so great consequence. For such parents as do otherwise, ch esteems of them "[y]that are more careful of their shoes than of their that rate their wealth above their children. And he, saith [z]Cardan, leaves his son to a covetous schoolmaster to be informed, or to a close to fast and learn wisdom together, doth no other, than that he be a l fool, or a sickly wise man."

Subsect. III.—*Terrors and Affrights, Causes of Melancholy.*

LY, in the fourth of his Tusculans, distinguishes these terrors which rom the apprehension of some terrible object heard or seen, from other

[r]Adelph. 3. 4. [s]Idem. Act. 1. sc. 2. "Let him feast, drink, perfume himself at my expense: If love, I shall supply him with money. Has he broken in the gates? they shall be repaired. Has his garments? they shall be replaced. Let him do what he pleases, take, spend, waste, I am resolved it. [t]Camerarius em. 77. cent. 2. hath elegantly expressed it an emblem, perdit amando, &c. [u]Prov. 24. "He that spareth the rod hates his son." [v]Lib. 2. de consol. Tam stultè pueros ut odisse potius videamur, illos non ad virtutem sed ad injuriam, non ad eruditionem sed ad non ad virtutem sed voluptatem educantes. [x]Lib. 1. c. 3. Educatio altera natura, alterat animos tatem, atque utinam (inquit) liberorum nostrorum mores non ipsi perderemus, quum infantiam delicitis solvimus: mollior ista educatio, quam indulgentiam vocamus, nervos omnes, et mentis et frangit; fit ex his consuetudo, inde natura. [y]Perinde agit ac si quis de calceo sit sollicitus, nihil curet. Juven. Nil patri minus est quam filius. [z]Lib. 3. de sapient: qui avaris gis pueros alendos dant, vel clausos in cœnobiis jejunare simul et sapere, nihil aliud agunt, nisi ut non sine stultitia eruditi, vel non integra vita sapientes.

fears, and so doth Patritius, *lib.* 5. *Tit.* 4. *de regis institut.* Of all f
are most pernicious and violent, and so suddenly alter the whole tem
of the body, move the soul and spirits, strike such a deep impression,
parties can never be recovered, causing more grievous and fiercer mel
as Felix Plater, *c.* 3. *dementis alienat.* [a]speaks out of his experience, t
inward cause whatsoever: and imprints itself so forcibly in the spirit
humours, that if all the mass of blood were let out of the body, it coul
be extracted. This horrible kind of melancholy (for so he terms it)
often brought before him, and troubles and affrights commonly men and
young and old of all sorts." [*]Hercules de Saxonia calls this kind o
choly (*ab agitatione spirituum*) by a peculiar name, it comes from the a
motion, contraction, dilatation of spirits, not from any distemper
humours, and produceth strong effects. This terror is most usually
as [b]Plutarch will have, "from some imminent danger, when a terrib
is at hand," heard, seen, or conceived, "[c]truly appearing, or in a [d]
and many times the more sudden the accident, it is the more violent

"† Stat terror animis, et cor attonitum salit,
Pavidumque trepidis palpitat venis jecur."

"Their soul's affright, their heart sa
The trembling liver pants i'th' veins,

Arthemedorus the grammarian lost his wits by the unexpected si
crocodile, Laurentius, 7. *de melan.* [e]The massacre at Lyons, 1572, in
of Charles IX., was so terrible and fearful, that many ran mad, so
great-bellied women were brought to bed before their time, gen
affrighted aghast. Many lose their wits "[f]by the sudden sight of s
trum or devil, a thing very common in all ages, saith Lavater, *part*
as Orestes did at the sight of the Furies, which appeared to him in
‡Pausanias records). The Greeks call them *μορμολύκεια*, which s
their souls, or if they be but affrighted by some counterfeit devils

"——§ ut pueri trepidant, atque omnia cæcis
In tenebris metuunt——"

as children in the dark conceive hobgoblins, and are so afraid,
the worse for it all their lives. Some by sudden fires, earthquakes, inu
or any such dismal objects: Themison the physician fell into a hydr
by seeing one sick of that disease: (*Dioscorides, l.* 6. *c.* 33.) or by th
a monster, a carcase, they are disquieted many months following, an
endure the room where a corpse hath been, for a world would not
with a dead man, or lie in that bed many years after in which a man h
At [g]Basil many little children in the spring time went to gather f
a meadow at the town's end, where a malefactor hung in gibbets; all g
it, one by chance flung a stone, and made it stir, by which accident, the
affrighted ran away; one slower than the rest, looking back, and se
stirred carcase wag towards her, cried out it came after, and was so
affrighted, that for many days she could not rest, eat, or sleep, she c
be pacified, but melancholy, died. [h]In the same town another child
the Rhine, saw a grave opened, and upon the sight of a carcase, was so
in mind that she could not be comforted, but a little after depar

[*]Terror et metus maximè ex improviso accedentes ita animum commovent, ut spiritus sanguis
gravioremque melancholiam terror facit, quam quæ ab interna causa fit. Impressio tam fortis
humoribusque cerebri, ut extracta tota sanguinea massa, ægre exprimatur, et hæc horrenda
choliæ frequenter oblata mihi, omnes exercens, viros, juvenes, senes. [*]Tract. de melan. cap.
ab intemperie, sed agitatione, dilatatione, contractione, motu spirituum. [b]Lib. de fort. et
præsertim ineunte periculo, ubi res prope adsunt terribiles. [c]Fit a visione horrendâ,
vel per insomnia, Platerus. [d]A painter's wife in Basil, 1600. Somniavit filium
Melancholica consolari noluit. † Senec. Herc. Oet. [e]Quarta pars Comment. de
Gallia sub Carolo 9. 1572. [f]Ex occursu dæmonum aliqui furore corripiuntur, et
‡ Lib. 8. in Arcad. § Lucret. [g]Puellæ extra urbem in prato concurrentes, &c.
domum rediit per dies aliquot vexata, dum mortua est. Plater. [h]Altera trans-Rhenana
chrum recens apertum, vidit cadaver, et domum subito reversa putavit eam vocare,
proximo sepulchro collocata. Altera patibulum sero præteriens, metuebat ne urbe
unde melancholica facta, per multos annos laboravit. Platerus.

uried up. Platerus, *observat. l.* 1, a gentlewoman of the same city saw og cut up, when the entrails were opened, and a noisome savour offended ose, she much misliked, and would not longer abide: a physician in nce told her, as that hog, so was she, full of filthy excrements, and aggra- the matter by some other loathsome instances, insomuch this nice gentle- n apprehended it so deeply, that she fell forthwith a-vomiting, was so ily distempered in mind and body, that with all his art and persuasions, me months after, he could not restore her to herself again, she could not it, or remove the object out of her sight, *Idem.* Many cannot endure to wound opened, but they are offended: a man executed, or labour of any l disease, as possession, apoplexies, one bewitched; [l] or if they read by e of some terrible thing, the symptoms alone of such a disease, or that they dislike, they are instantly troubled in mind, aghast, ready to apply hemselves, they are as much disquieted as if they had seen it, or were so ed themselves. *Hecatas sibi videntur somniare,* they dream and conti- y think of it. As lamentable effects are caused by such terrible objects , read, or seen, *auditus maximos motus in corpore facit,* as [k] Plutarch , no sense makes greater alteration of body and mind: sudden speech imes, unexpected news, be they good or bad, *prævisa minus oratio,* will as much, *animum obruere, et de sede suâ dejicere,* as a [*] philosopher ves, will take away our sleep and appetite, disturb and quite overturn us. hem bear witness that have heard those tragical alarms, outcries, hideous , which are many times suddenly heard in the dead of the night by ion of enemies and accidental fires, &c., those [l] panic fears, which often men out of their wits, bereave them of sense, understanding and all, some ime, some for their whole lives, they never recover it. The [m] Midianites o affrighted by Gideon's soldiers, they breaking but every one a pitcher; Hannibal's army by such a panic fear was discomfited at the walls of Augusta Livia hearing a few tragical verses recited out of Virgil, *Tu lus eris, &c.,* fell down dead in a swoon. Edinus king of Denmark, by en sound which he heard, "[o] was turned into fury with all his men," us, *l.* 5, *Dan. hist. et Alexander ab Alexandro l.* 3. *c.* 5. Amatus nus had a patient, that by reason of bad tidings became epilepticus, *cen.* 90, Cardan *subtil. l.* 18, saw one that lost his wits by mistaking of an If one sense alone can cause such violent commotions of the mind, what e think when hearing, sight, and those other senses are all troubled at as by some earthquakes, thunder, lightning, tempests, &c. At Bologna y, Anno 1504, there was such a fearful earthquake about eleven o'clock night (as [p] Beroaldus, in his book *de terræ motu,* hath commended to pos- that all the city trembled, the people thought the world was at an end, *de mortalibus,* such a fearful noise, it made such a detestable smell, the ants were infinitely affrighted, and some ran mad. *Audi rem atrocem, et us memorandam* (mine author adds), hear a strange story, and worthy hronicled: I had a servant at the same time called Fulco Argelanus, a d proper man, so grievously terrified with it, that he [q] was first melan- after doted, at last mad, and made away himself. At [r] Fuscinum in "there was such an earthquake, and darkness on a sudden, that many ere offended with headache, many overwhelmed with sorrow and melan- At Meacum whole streets and goodly palaces were overturned at the

s occursus, inopinata lectio. [k] Lib. de auditione. [*] Theod. Prodromus, lib. 7. Amorum. ernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus ait. Alciat. embl. 122. 19. [m] Plutarchus vita ejus. [o] In furorem cum sociis versus. [p] Subitarius terræ motus. nde desipere cum dispendio sanitatis, inde adeo dementans, ut sibi ipsi mortem inferret. [r] Historica rebus Japonicis Tract. 2. de legat. regis Chinensis, a Lodovico Frois, Jesuita. A. 1596. Fuscini e tanta aeris caligo et terræ motus, ut multi capite dolerent, plurimis cor mœrore et melancholia r. Tantum fremitum edebat, ut tonitru fragorem imitari videretur, tantamque, &c. In urbe horrificus fuit, ut homines vix sui compotes essent à sensibus abalienati, mœrore oppressi tam spectaculo, &c.

same time, and there was such a hideous noise withal, like thunder, and filthy smell, that their hair stared for fear, and their hearts quaked, men and beasts were incredibly terrified. In Sacai, another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by the horrible spectacle so much amazed, that they knew not what they did." Blasius, a Christian, the reporter of the news, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his mind. Many time, some years following, they will tremble afresh at the [s]remembrance or conceit of such a terrible object, even all their lives long, if mention be made of it. Cornelius Agrippa relates out of Gulielmus Parisiensis, a story of one, that after a distasteful purge which a physician had prescribed unto him, was so much moved, "that at the very sight of physic he would be distempered," though he never so much as smelled to it, the box of physic long after would give him a purge; nay, the very remembrance of it did effect it; "[u] like travellers and seamen," saith Plutarch, "that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever."

Subsect. IV.—*Scoffs, Calumnies, bitter Jests, how they cause Melancholy.*

It is an old saying, "[v]A blow with a word strikes deeper than a blow with a sword:" and many men are as much galled with a calumny, a scurrilous and bitter jest, a libel, a pasquil, satire, apologue, epigram, stage-play or the like, as with any misfortune whatsoever. Princes and potentates that are otherwise happy, and have all at command, secure and free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquilling libels, and satires: they fear a railing [x]Aretine, more than an enemy in the field, which made most princes of his time (as some relate) "allow him a liberal pension, that he should not tax them in his satires."[y] The gods had their Momus, Homer his Zoilus, Achilles his Thersites, Philip his Demades: the Cæsars themselves in Rome were commonly taunted. There was never wanting a Petronius, a Lucian in those times, nor will be a Rabelais, an Euphormio, a Boccalinus in ours. Adrian the sixth pope [z]was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that his statue should be demolished and burned, the ashes flung into the river Tiber, and had done it forthwith, had not Lodovicus Suessanus, a facete companion, dissuaded him to the contrary, by telling him, that Pasquil's ashes would turn to frogs in the bottom of the river, and croak worse and louder than before,—*genus irritabile vatum*, and therefore [a]Socrates in Plato adviseth all his friends, "that respect their credits, to stand in awe of poets, for they are terrible fellows, can praise and dispraise as they see cause." *Hinc quàm sit calamus sævior ensi patet.* The prophet David complains, Psalm cxxiii. 4. "that his soul was full of the mocking of the wealthy, and of the despitefulness of the proud," and Psalm lv. 4. "for the voice of the wicked, &c., and their hate: his heart trembled within him, and the terrors of death came upon him; fear and horrible fear," &c., and Psalm lxix. 20. "Rebuke hath broken my heart, and I am full of heaviness." Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are of so

[s] Quum subit illius tristissima noctis Imago. [t] Qui solo aspectu medicinæ movebatur ad purgandum. [u] Sicut viatores si ad saxum impegerint, aut nautæ, memores sui casûs, non ista modo quæ offendunt, sed et similia horrent perpetuò et tremunt. [v] Leviter volant, graviter vulnerant. Bernardus. [x] Ensis sanabat corpus, mentem sermo. [y] Sciatis eum esse qui a nemine fere ævi sui magnate, non illustre stipendium habuit, ne mores ipsorum Satyris suis notaret. Gasp. Barthius præfat. parnodid. [z] Jovius in vita quæ gravissimè tulit famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decrevitque libro statuam demoliri, &c. [a] Plato, lib. 13. de legibus. Qui existimationem curant, poetas verentur, quas magnam vim habent ad laudandum et vituperandum.

[b]petulant a spleen; and have that figure Sarcasmus so often in their mouths, so bitter, so foolish, as [c]Baltasar Castilio notes of them, that "they cannot speak, but they must bite;" they had rather lose a friend than a jest; and what company soever they come in, they will be scoffing, insulting over their inferiors, especially over such as any way depend upon them, humouring, misusing, or putting gulleries on some or other till they have made by their humouring or gulling [d]*ex stulto insanum*, a mope or a noddy, and all to make themselves merry:

"[e]——dummodo risum
Excutiat sibi; non hic cuiquam parcit amico;"

Friends, neuters, enemies, all are as one, to make a fool a madman, is their sport, and they have no greater felicity than to scoff and deride others: they must sacrifice to the god of laughter, with them in [f]Apuleius, once a day, or else they shall be melancholy themselves; they care not how they grind and misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as [g]Tully holds, and for this they are often applauded, in all other discourse, dry, barren, stramineous, dull and heavy, here lies their genius, in this they alone excel, please themselves and others. Leo Decimus, that scoffing pope, as Jovius hath registered in the Fourth book of his life, took an extraordinary delight in humouring of silly fellows, and to put gulleries upon them, [h]by commending some, persuading others to this or that; he made *ex stolidis stultissimos, et maximè ridiculos, ex stultis insanos;* soft fellows, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of Tarascomus of Parma, a musician that was so humoured by Leo Decimus, and Bibiena his second in this business, that he thought himself to be a man of most excellent skill (who was indeed a ninny), they "[i]made him set foolish songs, and invent new ridiculous precepts, which they did highly commend," as to tie his arm that played on the lute, to make him strike a sweeter stroke, "[k]and to pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall." In the like manner they persuaded one Baraballius of Caicta, that he was as good a poet as Petrarch; would have him to be made a laureate poet, and invite all his friends to his instalment; and had so possessed the poor man with a conceit of his excellent poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said "[l]they envied his honour, and prosperity:" it was strange (saith Jovius) to see an old man of 60 years, a venerable and grave old man, so gulled. But what cannot such scoffers do, especially if they find a soft creature, on whom they may work? nay, to say truth, who is so wise, or so discreet, that may not be humoured in this kind, especially if some excellent wits shall set upon him; he that mads others, if he were so humoured, would be as mad himself, as much grieved and tormented; he might cry with him in the comedy, *Proh Jupiter, tu homo me adigas ad insaniam.* For all is in these things as they are taken; if he be a silly soul, and do not perceive it, 'tis well, he may haply make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse than any lash: a bitter jest, a slander, a calumny, pierceth deeper than any loss, danger, bodily pain, or injury whatsoever; *leviter enim volat* (it flies swiftly), as Bernard of an arrow, *sed graviter vulnerat* (but wounds deeply), especially if it shall proceed from a virulent tongue, "it cuts (saith David) like a two-edged sword. They

[b] Petulanti splene cachinno. [c] Curial. lib. 2. Ea quorundam est inscitia, ut quoties loqui, toties mordere licere sibi putent. [d] Ter. Eunuch. [e] Hor. ser. lib. 2. sat. 4. "Provided he can only excite laughter, he spares not his best friend." [f] Lib. 2. [g] De orat. [h] Laudando, et mira iis persuadendo. [i] Et vana inflatus opinione, incredibilia ac ridenda quædam Musices præcepta commentaretur, &c. [k] Ut voces nudis parietibus illisæ, suavius ac acutius resilirent. [l] Immortalitati et gloriæ suæ prorsus invidentes.

shoot bitter words as arrows," Psalm lxiv. 3. "And they smote with their tongues," Jer. xviii. 18. and that so hard, that they leave an incurable wound behind them. Many men are undone by this means, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspicious, choleric, apt to mistake) and impatient of an injury in that kind: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be removed till time wear it out. Although they peradventure that so scoff, do it alone in mirth and merriment, and hold it *optimum aliená frui insaniâ*, an excellent thing to enjoy another man's madness; yet they must know, that it is a mortal sin (as [m]Thomas holds), and as the prophet[n] David denounceth, "they that use it, shall never dwell in God's tabernacle."

Such scurrilous jests, flouts, and sarcasms, therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, *ærumnarum incrementa sunt*, they multiply grief, and as [o]he perceived, *In multis pudor, in multis iracundia, &c.*, many are ashamed, many vexed, angered, and there is no greater cause or furtherer of melancholy. Martin Cromerus, in the Sixth book of his history, hath a pretty story to this purpose, of Uladislaus, the second king of Poland, and Peter Dunnius, earl of Shrine; they had been hunting late, and were enforced to lodge in a poor cottage. When they went to bed, Uladislaus told the earl in jest, that his wife lay softer with the abbot of Shrine; he not able to contain, replied, *Et tua cum Dabesso*, and yours with Dabessus, a gallant young gentleman in the court, whom Christina the queen loved. *Tetigit id dictum Principis animum*, these words of his so galled the prince, that he was long after *tristis et cogitabundus*, very sad and melancholy for many months; but they were the earl's utter undoing: for when Christina heard of it, she persecuted him to death. Sophia the empress, Justinian's wife, broke a bitter jest upon Narsetes the eunuch, a famous captain then disquieted for an overthrow which he lately had: that he was fitter for a distaff and to keep women company, than to wield a sword, or to be general of an army: but it cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the Lombards to rebel, and thence procured many miseries to the commonwealth. Tiberius the emperor withheld a legacy from the people of Rome, which his predecessor Augustus had lately given, and perceiving a fellow round a dead corse in the ear, would needs know wherefore he did so; the fellow replied, that he wished the departed soul to signify to Augustus, the commons of Rome were yet unpaid: for this bitter jest the emperor caused him forthwith to be slain, and carry the news himself. For this reason, all those that otherwise approve of jests in some cases, and facete companions, (as who doth not?) let them laugh and be merry, *rumpantur et ilia Codro*, 'tis laudable and fit, those yet will by no means admit them in their companies, that are any way inclined to this malady; *non jocandum cum iis qui miseri sunt, et ærumnosi*, no jesting with a discontented person, 'Tis Castilio's caveat, [p]Ja. Pontanus, and [q]Galateus, and every good man's.

> "Play with me, but hurt me not:
> Jest with me, but shame me not."

Comitas is a virtue between rusticity and scurrility, two extremes, as affability is between flattery and contention, it must not exceed; but be still accompanied with that [r]ἀβλαβεια or innocency, *quæ nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to such a jest or obloquy, have been overseen, or committed a fault

[m] 2. 2dæ quæst. 75. Irrisio mortale peccatum. [n] Psal. xv. 3, [o] Balthasar Castilio lib. 2. de aulico. [p] *De sermone* lib. 4. cap. 3. [q] Epist. 55 Galateus. [r] Tully Tusc. quæst.

fact, yet it is no good manners or humanity to upbraid, to hit him in the teeth with his offence, or to scoff at such a one; 'tis an old axiom, *turpis in reum omnis exprobratio.*[a] I speak not of such as generally tax vice, Barclay, Gentilis, Erasmus, Agrippa, Fishcartus, &c., the Varronists and Lucians of our time, satirists, epigrammatists, comedians, apologists, &c., but such as personate, rail, scoff, calumniate, perstringe by name, or in presence offend;

"[a] Ludit qui stolidâ procacitate,
Non est Sestius ille sed caballus;"

'Tis horse-play this, and those jests (as he [b]saith) "are no better than injuries," biting jests, *mordentes et aculeati*, they are poisoned jests, leave a sting behind them, and ought not to be used.

"[a] Set not thy foot to make the blind to fall;
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongue's bitter gall,
Neither rejoice thou in the fall of other."

If these rules could be kept, we should have much more ease and quietness than we have, less melancholy; whereas, on the contrary, we study to misuse each other, how to sting and gall, like two fighting boors, bending all our force and wit, friends, fortune, to crucify [x]one another's souls; by means of which, there is little content and charity, much virulency, hatred, malice, and disquietness among us.

Subsect. V.—*Loss of Liberty, Servitude, Imprisonment, how they cause Melancholy.*

To this catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fair walks and gardens, delicious bowers, galleries, good fare and diet, and all things correspondent, yet they are not content, because they are confined, may not come and go at their pleasure, have and do what they will, but live [y]*alienâ quadrâ*, at another man's table and command. As it is [z]in meats so it is in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of Israel were tired with manna, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennel, they are weary of it. They are happy, it is true, and have all things, to another man's judgment, that heart can wish, or that they themselves can desire, *bona si sua nôrint:* yet they loathe it, and are tired with the present: *Est natura hominum novitatis avida;* men's nature is still desirous of news, variety, delights; and our wandering affections are so irregular in this kind, that they must change, though it must be to the worst. Bachelors must be married, and married men would be bachelors; they do not love their own wives, though otherwise fair, wise, virtuous, and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, *et quòd modo voverat, odit*, one calling long, *esse in honore juvat, mox displicet;* one place long, [a]*Romæ Tybur amo, ventosus Tybure Romam*, that which we earnestly sought, we now contemn. *Hoc quosdam agit ad mortem* (saith [b]Seneca) *quòd proposita sæpe mutando in eadem revolvuntur, et non relinquunt novitati locum: Fastidio cœpit esse vita, et ipsus mundus, et subit illud rapidissimarum deliciarum, Quousque eadem?* this alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheel,

[a] "Every reproach uttered against one already condemned, is mean-spirited." [a] Mart. lib. 1. epig. 35. Tales joci ab injuriis non possunt discerni. Galateus fo. 55. [x] Pybrac in his Quadraint 37. [y] Ego ujus misera fatuitate et dementia conflictor. Tull. ad Attic. li. 11. [y] Miserum est aliena vivere uadra. Juv. [z] Crambæ bis coctæ. Vitæ me redde priori. [a] Hor. [b] De tranquill. animæ.

they run round, without alteration or news, their life groweth odious, the world loathsome, and that which crosseth their furious delights, what! still the same? Marcus Aurelius and Solomon, that had experience of all worldly delights and pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of mind.

Now if it be death itself, another hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in heaven to another man's opinion, what misery and discontent shall they have, that live in slavery, or in prison itself? *Quid tristius morte, in servitute vivendum,* as Hermolaus told Alexander in [c] Curtius, worse than death is bondage: [*] *hoc animo scito omnes fortes et mortem servituti anteponant,* All brave men at arms (Tully holds) are so affected. [d] *Equidem ego is sum qui servitutem extremum omnium malorum esse arbitror.* I am he (saith Boterus) that account servitude the extremity of misery. And what calamity do they endure, that live with those hard taskmasters, in gold mines (like those 30,000 †Indian slaves at Potosi, in Peru), tin-mines, lead-mines, stone-quarries, coal-pits, like so many mouldwarps under ground, condemned to the galleys, to perpetual drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in Turkey affected, that most part of the year come not abroad; those Italian and Spanish dames that are mewed up like hawks, and locked up by their jealous husbands! how tedious is it to them that live in stoves and caves half a year together! as in Iceland, Muscovy, or under the [*] pole itself, where they have six months' perpetual night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good air, good diet, exercise, company, sleep, rest, ease, &c., that are bound in chains all day long, suffer hunger, and (as [f] Lucian describes it) "must abide that filthy stink, and rattling of chains, howlings, pitiful outcries, that prisoners usually make; these things are not only troublesome, but intolerable." They lie nastily among toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as Joseph did, Psalm cv. 18, "They hurt his feet in the stocks, the iron entered his soul." They live solitary, alone, sequestered from all company but heart-eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might [g] Arculanus put long imprisonment for a cause, especially to such as have lived jovially in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were Huniades, Edward, and Richard II., Valerius the Emperor, Bajazet the Turk. If it be irksome to miss our ordinary companions and repast for once a day, or an hour, what shall it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that Spanish inquisition, to fall from heaven to hell, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? [h] Robert Duke of Normandy being imprisoned by his youngest brother Henry I., *ab illo die inconsolabili dolore in carcere consumptus,* saith Matthew Paris, from that day forward pined away with grief. ‡Jugurtha, that generous captain, "brought to Rome in triumph, and after imprisonment, through anguish of his soul, and melancholy, died." [i] Roger, Bishop of Salisbury, the second man from King Stephen, (he that built that famous castle

[c] Lib. 8. [*] Tullius Lepido, Fam. 10. 27. [d] Boterus, l. 1. polit. cap. 4. † Lact. descript. [*] If there be any inhabitants. [f] In Taxari. Interdiu quidem collum vinctum est, ut manus se noctu verò totum corpus vincitur, ad has miserias accidit corporis fœtor, strepitus ejulantium, brevitas, hæc omnia planè molesta et intolerabilia. [g] In 9 Rhasis [h] William the Conqueror's son. ‡ Sallust. Romam triumpho ductus tandemque in carcerem conjectus, animi dolore [i] Camden in Wiltsh. miserum senem ita fame et calamitatibus in carcere fregit, inter mortis metum tormenta, &c.

izes in Wiltshire), was so tortured in prison with hunger, and all those ities accompanying such men, [l]*ut vivere noluerit, mori nescierit*, he would ive, and could not die, between fear of death, and torments of life. Francis, of France, was taken prisoner by Charles V., *ad mortem ferè melan-us*, saith Guicciardini, melancholy almost to death, and that in an instant. his is as clear as the sun, and needs no further illustration.

SUBSECT. VI.—*Poverty and Want, Causes of Melancholy.*

VERTY and want are so violent oppugners, so unwelcome guests, so much red of all men, that I may not omit to speak of them apart. Poverty, ugh (if considered aright, to a wise, understanding, truly regenerate, and nted man) it be *donum Dei*, a blessed estate, the way to heaven, as ysostom calls it, God's gift, the mother of modesty, and much to be pre-l before riches (as shall be shown in his [n]place), yet as it is esteemed in orld's censure, it is a most odious calling, vile and base, a severe torture, *um scelus*, a most intolerable burden; we [o]shun it all, *cane pejus et* (worse than a dog or a snake), we abhor the name of it, [*] *Paupertas r, totoque arcessitur orbe*, as being the fountain of all other miseries, cares, labours, and grievances whatsoever. To avoid which, we will take any —*extremos currit mercator ad Indos*, we will leave no haven, no coast, ek of the world unsearched, though it be to the hazard of our lives; we ive to the bottom of the sea, to the bowels of the earth, †five, six, seven, nine hundred fathom deep, through all five zones, and both extremes of nd cold: we will turn parasites and slaves, prostitute ourselves, swear ie, damn our bodies and souls, forsake God, abjure religion, steal, rob, er, rather than endure this insufferable yoke of poverty, which doth so nise, crucify, and generally depress us.

r look into the world, and you shall see men most part esteemed according eir means, and happy as they are rich: ‡ *Ubique tanti quisque quantum t fuit.* If he be likely to thrive, and in the way of preferment, who but In the vulgar opinion, if a man be wealthy, no matter how he gets it, of parentage, how qualified, how virtuously endowed, or villainously inclined; m be a bawd, a gripe, an usurer, a villain, a pagan, a barbarian, a h, §Lucian's tyrant, "on whom you may look with less security than on n;" so that he be rich (and liberal withal) he shall be honoured, admired, d, reverenced, and highly [p]magnified. "The rich is had in reputation se of his goods," Eccl. x. 31. He shall be befriended: "for riches r many friends," Prov. xix. 4,—*multos numerabit amicos*, all [q]happiness and flows with his money. He shall be accounted a gracious lord, a nas, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, generous spirit, *Pullus Jovis, et gallinæ filius albæ:* a hopeful, a good a virtuous, honest man. *Quando ego te Junonium puerum et matris m verè aureum*, as [r]Tully said of Octavianus, while he was adopted r, and an heir [s]apparent of so great a monarchy, he was a golden child. nonour, offices, applause, grand titles, and turgent epithets are put upon *omnes omnia bona dicere;* all men's eyes are upon him, God bless his worship, his honour; [t]every man speaks well of him, every man presents seeks and sues to him for his love, favour and protection, to serve him,

l, hodie. [l] Seneca. [m] Com. ad Hebræos. [n] Part. 2. Sect. 3. Memb. 3. [o] Quem ut m morbum pueris tradere formidamus. Plut. [*] Lucan. l. 1. † As in the silver mines at h in Germany. Fines Morison. ‡ Euripides. § Tom. 4. dial. minore periculo solem quam fixis oculis licet intueri. [p] Omnis enim res, virtus, fama, decus, divina humanaque pulchris parent. Hor. Ser. l. 2. Sat. 3. Clarus eris, fortis, justus, sapiens, etiam rex. Et quicquid volet. Hor. ius, et formam, regina pecunia donat. Money adds spirits, courage, &c. [r] Epist. ult. ad Atticum. ing master, a fine towardly gentleman, God bless him, and hopeful; why? he is heir apparent to the orshipful, to the right honourable, &c. [s] O nummi, nummi: vobis hunc præstat honorem. e sapere cum omnes dicimus, ac quisque fortunam habet. Plaut., Pseud

belong unto him, every man riseth to him, as to Themistocles in the Olympics, if he speak, as of Herod, *Vox Dei, non hominis,* the voice of God, not of man. All the graces, Veneres, pleasures, elegances attend him, [x]golden fortune accompanies and lodgeth with him; and as to those Roman emperors, it placed in his chamber.

"[y]——Secura naviget aura,
Fortunamque suo temperet arbitrio:"

he may sail as he will himself, and temper his estate at his pleasure, jovial days, splendour and magnificence, sweet music, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of artificers are his slaves to drudge for him, run, ride, and post for him: *Divines (for *Pythia Philippisat*), lawyers, physicians, philosophers, scholars are his, wholly devote to his service. Every man seeks his [z]acquaintance, his kindred, to match with him, though he be an oaf, a ninny, a monster, a goosecap, *uxorem ducat Danaën,*† when and whom he will, *hunc optant generum Rex et Regina*——he is an excellent [a]match for my son, my daughter, my niece, &c. *Quicquid calcaverit hic, Rosa fiet,* let him go whither he will, trumpets sound, bells ring, &c., all happiness attends him, every man is willing to entertain him, he sups in [b]Apollo wheresoever he comes; what preparation is made for his [c]entertainment! fish and fowl, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person!

"[d]Da Trebio, pone ad Trebium, vis frater ab illis
Ilibus?——

What dish will your good worship eat of?

"——‡dulcia poma,
Et quoscunque feret cultus tibi fundus honores,
Ante Larem, gustet venerabilior Lare dives."

"Sweet apples, and whate'er thy fields affect,
Before thy Gods be served, let serve thy Lord."

What sport will your honour have? hawking, hunting, fishing, fowling, bulls, bears, cards, dice, cocks, players, tumblers, fiddlers, jesters, &c., they are at your good worship's command. Fair houses, gardens, orchards, terraces, galleries, cabinets, pleasant walks, delightsome places, they are at hand: [e]*in aureis lac, vinum in argenteis, adolescentulæ ad nutum speciosæ,* wine, wenches, &c., a Turkish paradise, a heaven upon earth. Though he be a silly soft fellow, and scarce have common sense, yet if he be born to fortune (as I have said), [f]*jure hæreditario sapere jubetur,* he must have honour and office in his course: [g]*Nemo nisi dives honore dignus* (Ambros. offic. 21.) none so worthy as himself: he shall have it, *atque esto quicquid Servius aut Labeo.* Get money enough and command §kingdoms, provinces, armies, hearts, hands and affections; thou shalt have popes, patriarchs to be thy chaplains and parasites: thou shalt have (Tamerlane-like) kings to draw thy coach, queens to be thy laundresses, emperors thy footstools, build more towns and cities than great Alexander, Babel towers, pyramids and mausolean tombs, &c., command heaven and earth, and tell the world it is thy vassal, *auro emitur diadema, argento cœlum panditur, denarius philosophum conducit, nummus jus cogit, obolus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat.*‖ And therefore not without good cause, John de Medicis, that rich Florentine, when he lay upon his death-bed, calling his sons, Cosmo and Laurence, before him, amongst other sober sayings, repeated this, *animo quieto digredior, quod*

[x] Aurea fortuna, principum cubiculis reponi solita. Julius Capitolinus vita Antonini. [y] Patronus. * Theologi opulentis adhærent, Jurisperiti pecuniosis, literati nummosis, liberalibus artifices. [z] Ille illum juvenes, multæ petiere puellæ. † "He may have Danaë to wife." [a] Dummodo ait ... barbarus ille placet. [b] Plut. in Lucullo, a rich chamber so called. [c] Panis pane ... [d] Juv. Sat. 5. ‡ Hor. Sat. 5. lib. 2. [e] Bohemus de Turcis et Bredenbach. [f] Euphemia. [g] Qui pecuniam habent, elati sunt animis, lofty spirits, brave men at arms; all rich men are generous, courageous, &c. § Nummus ait pro me nubat Cornubia Romæ. ‖ "a diadem is purchased with gold; silver opens the way to heaven; philosophy may be hired for a penny; money controls justice; ... satisfies a man of letters; precious metal procures health; wealth attaches friends."

vos sanos et divites post me relinquam, "It doth me good to think yet, though I be dying, that I shall leave you, my children, sound and rich:" for wealth sways all. It is not with us, as amongst those Lacedemonian senators of Lycurgus in Plutarch, "He preferred that deserved best, was most virtuous and worthy of the place, [h]not swiftness, or strength, or wealth, or friends carried it in those days:" but *inter optimos optimus, inter temperantes temperantissimus,* the most temperate and best. We have no aristocracies but in contemplation, all oligarchies, wherein a few rich men domineer, do what they list, and are privileged by their greatness. [i]They may freely trespass, and do as they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own laws, and for their money get pardons, indulgences, redeem their souls from purgatory and hell itself,—*clausum possidet arca Jovem.* Let them be epicures, or atheists, libertines, machiavelians (as they often are), "[k] *Et quamvis perjurus erit, sine gente, cruentus,*" they may go to heaven through the eye of a needle, if they will themselves, they may be canonised for saints, they shall be [l]honourably interred in mausolean tombs, commended by poets, registered in histories, have temples and statues erected to their names,—*è manibus illis—nascentur violæ.*—If he be bountiful in his life, and liberal at his death, he shall have one to swear, as he did by Claudius the Emperor in Tacitus, he saw his soul go to heaven, and be miserably lamented at his funeral. *Ambubaiarum collegia, &c. Trimalcionis topanta* in Petronius *rectâ in cœlum abiit,* went right to heaven: a base quean, "[m]thou wouldst have scorned once in thy misery to have a penny from her;" and why? *modio nummos metiit,* she measured her money by the bushel. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good [n] outside, he carries it, and shall be adored for a god, as [o] Cyrus was amongst the Persians, *ob splendidum apparatum,* for his gay attires; now most men are esteemed according to their clothes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, believe it, if you shall examine his estate, he will likely be proved a serving man of no great note, my lady's tailor, his lordship's barber, or some such gull, a Fastidius Brisk, Sir Petronel Flash, a mere outside. Only this respect is given him, that wheresoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poor, Prov. xv. 15. "all his days are miserable," he is under hatches, dejected, rejected and forsaken, poor in purse, poor in spirit; [p] *prout res nobis fluit, ita et animus se habet;* [q] money gives life and soul. Though he be honest, wise, learned, well-deserving, noble by birth, and of excellent good parts; yet in that he is poor, unlikely to rise, come to honour, office or good means, he is contemned, neglected, *frustra sapit, inter literas esurit, amicus molestus.* "[r] If he speak, what babbler is this?" Ecclus. his nobility without wealth, is [s] *projecta vilior algâ,* and he not esteemed: *nos viles pulli nati infelicibus ovis,* if once poor, we are metamorphosed in an instant, base slaves, villains, and vile drudges: [t]for to be poor, is to be a knave, a fool, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all: they are born to labour, to misery, to carry burdens like juments, *pistum stercus comedere* with Ulysses' companions, and as Chremilus

[h] Non fuit apud mortales ullum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c. [i] Quicquid libet licet. [k] Hor. Sat. 5. lib. 2. [l] Cum moritur dives concurrunt undique cives: Pauperis ad funus vix est ex millibus unus. [m] Et modo quid fuit ignoscat mihi genius tuus, noluisses de manu ejus nummos accipere. [n] He that wears silk, satin, velvet, and gold lace, must needs be a gentleman. [o] Est sanguis atque spiritus pecunia mortalibus. [p] Euripides. [q] Xenophon. Cyropæd. l. 8. [r] In tenui rara est facundia panno, Juv. [s] Hor. "more worthless than rejected weeds." [t] Egere est offendere, et indigere scelestum esse. Sat. Menip.

objected in Aristophanes, [u] *salem lingere*, lick salt, to empty jakes, fay chanels, [v] carry out dirt and dunghills, sweep chimneys, rub horse-heels, &c. I say nothing of Turks, galley-slaves, which are bought [x] and sold like juments, or those African negroes, or poor [y] Indian drudges, *qui indies hinc inde deferendis oneribus occumbunt, nam quod apud nos boves et asini vehunt, trahunt, &c.** *Id omne misellis Indis*, they are ugly to behold, and though erst spruce, now rusty and squalid, because poor, [z] *immundas fortunas æquum est squalorem sequi*, it is ordinarily so. "[a] Others eat to live, but they live to drudge." [b] *servilis et misera gens nihil recusare audet*, a servile generation, that dare refuse no task.——"[c] *Heus tu, Dromo, cape hoc flabellum, ventulum hinc facito dum lavamus*," sirrah, blow wind upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run fifty miles afoot to-morrow, to carry me a letter to my mistress, *Socia ad pistrinum*, Socia shall tarry at home and grind malt all day long, Tristan thresh. Thus are they commanded, being indeed some of them as so many footstools for rich men to tread on, blocks for them to get on horseback, or as "[d] walls for them to piss on." They are commonly such people, rude, silly, superstitious idiots, nasty, unclean, lousy, poor, dejected, slavishly humble: and as [e] Leo Afer observes of the commonalty of Africa, *natura viliores sunt, nec apud suos dicto majore in precio quàm si canes essent:* [f] base by nature, and no more esteemed than dogs, *miseram, laboriosam, calamitosam vitam agunt, et inopem, infelicem, rudiores asinis, ut è brutis planè natos dicas:* no learning, no knowledge, no civility, scarce common sense, naught but barbarism amongst them, *bellinæ more vivunt, neque calceos gestant, neque vestes*, like rogues and vagabonds, they go barefooted and barelegged, the soles of their feet being as hard as horse-hoofs, as [g] Radzivilus observed at Damietta in Egypt, leading a laborious, miserable, wretched, unhappy life, "[h] like beasts and juments, if not worse." (for a [i] Spaniard in Incatan, sold three Indian boys for a cheese, and a hundred negro slaves for a horse) their discourse is scurrility, their *summum bonum* a pot of ale. There is not any slavery which these villains will not undergo, *inter illos plerique latrinas evacuant, alii culinariam curant, alii stabularios agunt, urinatores, et id genus similia exercent, &c.* like those people that dwell in the [k] Alps, chimney-sweepers, jakes-farmers, dirt-daubers, vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but [l] beggary, fulsome nastiness, squalor, content, drudgery, labour, ugliness, hunger and thirst; *pediculorum, et pulicum numerum?* as [m] he well followed it in Aristophanes, fleas and lice, *pro pallio vestem laceram, et pro pulvinari lapidem benè magnum ad caput*, rags for his raiment, and a stone for his pillow, *pro cathedrâ, ruptæ caput urnæ*, he sits in a broken pitcher, or on a block for a chair, *et malvæ ramos pro panibus comedit*, he drinks water, and lives on wort leaves, pulse, like a hog, or scraps like a dog, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemque?* as Chremilus concludes his speech, as we poor men live now-a-days, who will not take our life to be [n] infelicity, misery, and madness!

If they be of little better condition than those base villains, hunger-starved beggars, wandering rogues, those ordinary slaves, and day-labouring drudges;

[u] Plaut. act. 4. [v] Nullum tam barbarum, tam vile munus est, quod non lubentissimè obire velit pauperissima. [x] Lausius orat. in Hispaniam. [y] Laet. descript. Americæ. [z] "Who daily bend beneath the burdens they are compelled to carry from place to place: for they carry and draw the loads which oxen and asses formerly used," &c. [a] Plautus. [b] Leo Afer, ca. ult. l. 1. edunt non ut bene vivant, sed ut fortiter laborent. Heinsius. [c] Munster de rusticis Germaniæ, Cosmog. cap. 27. lib. 3. [d] Ter. Eunuch. [d] Pauper paries factus, quem caniculæ commingant. [e] Lib. 1. cap. ult. [f] Quos omnes illis infensos diceres: tam pannosi, famefracti, tot assiduè malis afficiuntur, tanquam pecora quibus splendor rationis emortuus. [g] Peregrin. Hieros. [h] Nihil omnino meliorem vitam degunt, quam feræ in silvis, jumenta in terris. Leo Afer. [i] Bartholomeus a Casa. [k] Ortelius in Helvetia. Qui habitant in Cæsia valle ut plurimum latomi, in Oscella valle cultrorum fabri fumarii, in Vigezia scribidum genus hominum, quod repurgandis caminis victum parat. [l] I write not this any ways to upbraid or scoff at, or misuse poor men, but rather to condole and pity them by expressing, &c. [m] Chremulus. [n] Plaut. [o] Paupertas durum onus miseris mortalibus.

et they are commonly so preyed upon by [o] polling officers for breaking the ws, by their tyrannizing landlords, so flayed and fleeced by perpetual [p] extions, that though they do drudge, fare hard, and starve their genius, they nnot live in [q] some countries; but what they have is instantly taken from em, the very care they take to live, to be drudges, to maintain their poor milies, their trouble and anxiety "takes away their sleep," Sirac. xxxi. 1. makes them weary of their lives: when they have taken all pains, done eir utmost and honest endeavours, if they be cast behind by sickness, or vertaken with years, no man pities them, hard-hearted and merciless, unaritable as they are, they leave them so distressed, to beg, steal, murmur, d [r] rebel, or else starve. The feeling and fear of this misery compelled ose old Romans, whom Menenius Agrippa pacified, to resist their governors: tlaws, and rebels in most places, to take up seditious arms, and in all ages ath caused uproars, murmurings, seditions, rebellions, thefts, murders, mutiies, jars and contentions in every commonwealth: grudging, repining, comlaining, discontent in each private family, because they want means to live cording to their callings, bring up their children, it breaks their hearts, ey cannot do as they would. No greater misery than for a lord to have a night's living, a gentleman a yeoman's, not to be able to live as his birth nd place require. Poverty and want are generally corrosives to all kind of en, especially to such as have been in good and flourishing estate, are sudenly distressed, [s] nobly born, liberally brought up, and by some disaster and asualty miserably dejected. For the rest, as they have base fortunes, so have hey base minds correspondent, like beetles, *è stercore orti, è stercore victus, in tercore delicium*, as they were obscurely born and bred, so they delight in bscenity; they are not so thoroughly touched with it. *Angustas animas ngusto in pectore versant.* [t] Yea, that which is no small cause of their tornents, if once they come to be in distress, they are forsaken of their fellows, nost part neglected, and left unto themselves; as poor [u] Terence in Rome vas by Scipio, Lælius, and Furius, his great and noble friends.

> [u] Nil Publius Scipio profuit, nil ei Lælius, nil Furius,
> Tres per idem tempus qui agitabant nobiles facillimè,
> Horum ille operâ ne domum quidem habuit conductitiam." [*]

Tis generally so, *Tempora si fuerint nubila, solus eris*, he is left cold and omfortless, *nullus ad amissas ibit amicus opes*, all flee from him as from a otten wall, now ready to fall on their heads. Prov. xix. 4. "Poverty separates hem from their [v] neighbours."

> [w] "Dum fortuna favet, vultum servatis, amici,
> Cùm cecidit, turpi vertitis ora fugâ."

> "Whilst fortune favour'd, friends, you smiled on me,
> But when she fled, a friend I could not see."

Which is worse yet, if he be poor [x] every man contemns him, insults over him, oppresseth him, scoffs at, aggravates his misery.

> [x] Quum cœpit quassata domus subsidere, partes
> In proclinatas omne recumbit onus."

> "When once the tottering house begins to shrink,
> Thither comes all the weight by an instinct."

Nay, they are odious to their own brethren and dearest friends, Prov. xix. 7. "His brethren hate him if he be poor," [a] *omnes vicini oderunt*, "his neighbours hate him," Prov. xiv. 20. [b] *omnes me noti ac ignoti deserunt*, as he complained in the comedy, friends and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous, *Nil habet infelix paupertas durius in se, quàm quod ridiculos homines facit*, they must endure [c] jests, taunts, flouts,

[o] Vexat censurâ columbas. [p] Deux ace non possunt, et sixcinque solvere nolunt: Omnibus est notum quater tre solvere totum. [q] Scandia, Africa, Lituania. [r] Montaigne, in his Essays, speaks of certain Indians in France, that being asked how they liked the country, wondered how a few rich men could keep so many poor men in subjection, that they did not cut their throats. [s] Angustas animas animoso in pectore versans. [t] "A narrow breast conceals a narrow soul." [u] Donatus, vit. ejus. [*] "Publius Scipio, Lælius and Furius, three of the most distinguished noblemen at that day in Rome, were of so little service to him, that he could scarcely procure a lodging through their patronage." [v] Prov. xix. 7. "Though he be instant, yet they will not." [w] Petronius. [x] Non est qui doleat vicem, ut Petrus Christum, jurant se hominem non novisse. [a] Ovid. in Trist. [b] Horat. [c] Ter. Eunuchus, act. 2. [c] Quid quod materiam præbet causamque jocandi: Si toga sordida sit, Juv. Sat. 2.

in such cases." If we may give credit to [q]Munster, amongst us ns in Lithuania, they voluntarily mancipate and sell themselves, their d children to rich men, to avoid hunger and beggary; [r]many make mselves in this extremity. Apicius the Roman, when he cast up his s, and found but 100,000 crowns left, murdered himself for fear he e famished to death. P. Forestus, in his medicinal observations, hath able example of two brothers of Louvain that, being destitute of means, both melancholy, and in a discontented humour massacred themselves. of a merchant, learned, wise otherwise and discreet, but out of a deep nsion he had of a loss at seas, would not be persuaded but as [s]Venti- the poet, he should die a beggar. In a word, thus much I may of poor men, that though they have good [t]parts they cannot show or e of them: "*ab inopiâ ad virtutem obsepta est via*, 'tis hard for a poor rise, *haud facilè emergunt, quorum virtutibus obstat res angusta domi.*[y] isdom of the poor is despised, and his words are not heard." Eccles. His works are rejected, contemned, for the baseness and obscurity of or, though laudable and good in themselves, they will not likely take.

> "Nulla placere diù, neque vivere carmina possunt,
> Quæ scribuntur aquæ potoribus"——

rses can please men or live long that are written by water-drinkers." en cannot please, their actions, counsels, consultations, projects, are in the world's esteem, *amittunt consilium in re*, which Gnatho long served. [z]*Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man obbled shoes; as he said of old, but how doth he prove it? I am sure it otherwise in our days, [a]*pruinosis horret facundia pannis.* Homer must beg if he want means, and as by report sometimes he did "[b]go or to door, and sing ballads, with a company of boys about him." This n misery of theirs must needs distract, make them discontent and holy, as ordinarily they are, wayward, peevish, like a weary traveller, for *s et mora bilem in nares conciunt*, still murmuring and repining: *Ob morosi sunt, quibus est malè*, as Plutarch quotes out of Euripides, and mical poet well seconds,

> "[c]Omnes quibus res sunt minùs secundæ, nescio quomodo
> Suspitiosi, ad contumeliam omnia accipiunt magis,
> Propter suam impotentiam se credunt negligi."

y be in adversity, they are more suspicious and apt to mistake: they hemselves scorned by reason of their misery:" and therefore many gene- rits in such cases withdraw themselves from all company, as that come- Terence is said to have done; when he perceived himself to be forsaken or, he voluntarily banished himself to Stymphalus, a base town in a, and there miserably died.

> "‡——ad summam inopiam redactus,
> Itaque è conspectu omnium abiit Græciæ in terram ultimam."

r is it without cause, for we see men commonly respected according to eans (§*an dives sit omnes quærunt, nemo an bonus*), and vilified if they ad clothes. [d]Philophæmen the orator was set to cut wood, because he homely attired, [e]Terentius was placed at the lower end of Cecilius' table, of his homely outside. [f]Dante, that famous Italian poet, by reason hes were but mean, could not be admitted to sit down at a feast. Gnatho

g. 4. lib. cap. 22. vendunt liberos victu carentes tanquam pecora interdum et seipsos; ut apud urentur cibis. [r] Vel honorum desperatione vel malorum perpessione fracti et fatigati, plures manus sibi inferunt. [s] Hor. [t] Ingenio poteram superas volitare per arces: Ut me pluma levat, mergit onus. [u] Terent. [z] Hor. Sat. 3. lib. 1. [y] "They cannot easily rise in the world who are y poverty at home." [z] Paschalius. [a] Petronius. [b] Herodotus vita ejus. Scaliger in poet. um ædes ostiatim adiens, aliquid accipiebat, canens carmina sua, concomitante eum puerorum [c] Plautus Ampl. [d] Ter. Act. 4. Scen. 3. Adelph. Heglo. † Donat. vita ejus. ‡ "Reduced atest necessity, he withdrew from the gaze of the public to the most remote village in Greece" ea. [e] Plutarch. vita ejus. [e] Vita Ter. [f] Gomesius, lib. 3. c. 21. de sale.

scorned his old familiar friend because of his apparel, * *Hominem video pannosum, sordidumque abeunte, hic ego illum contempsi pro me.* King Persius overcome sent a letter to * Paulus Æmilius, the Roman general; Persius P. Consul, ô but he scorned him any answer, *facilè exprobrans fortunam suam* (saith mine author), upbraiding him with a present fortune. † Carolus Pugnax, that great duke of Burgundy, made H. Holland, late duke of Exeter, exiled, run after his horse like a lackey, and would take no notice of him: ‡ 'tis the common fashion of the world. So that such men as are poor may justly be discontent, melancholy, and complain of their present misery, and all may pray with Solomon, "Give me, O Lord, neither riches nor poverty; feed me with food convenient for me."

Subsect. VII.—*A heap of other Accidents causing Melancholy, Death of Friends, Losses, &c.*

In this labyrinth of accidental causes, the farther I wander, the more intricate I find the passage, *multæ ambages*, and new causes as so many by-paths offer themselves to be discussed: to search out all, were an Herculean work and fitter for Theseus: I will follow mine intended thread; and point only at some few of the chiefest.

Death of Friends.] Amongst which, loss and death of friends may challenge a first place, *multi tristantur*, as ‖ Vives well observes, *post delicias, convivia, dies festos*, many are melancholy after a feast, holiday, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howl, and look after them as a cow lows after her calf, or a child takes on that goes to school after holidays. *Ut me levârat tuus adventus, sic discessus afflixit* (which § Tully writ to Atticus) thy coming was not so welcome to me, as thy departure was harsh. Montanus, *consil.* 132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many years; and Trallianus of another, so caused for the absence of her husband: which is an ordinary passion amongst our good wives, if their husband tarry out a day longer than his appointed time, or break his hour, they take on presently with sighs and tears, he is either robbed, or dead, some mischance or other is surely befallen him, they cannot eat, drink, sleep, or be quiet in mind, till they see him again. If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguishes all delights, it causeth deep sighs and groans, tears, exclamations,

("O dulce germen matris, ô sanguis meus,
Eheu tepentes, &c. ——— ô flos tener.")‖

howling, roaring, many bitter pangs (¶ *lamentis gemituque et fœmineo ululatu Tecta fremunt*), and by frequent meditation extends so far sometimes, "* they think they see their dead friends continually in their eyes," *observantes imagines*, as Conciliator confesseth he saw his mother's ghost presenting herself still before him. *Quod nimis miseri volunt, hoc facilè credunt*, still, still, still, that good father, that good son, that good wife, that dear friend runs in their minds. *Totus animus hâc unâ cogitatione defixus est*, all the year long, as ** Pliny o

* Ter. Eunuch. Act. 2. Scen. 2. * Liv. dec. 9. 1. 2. † Comineus. ‡ He that per annum coming in more than others, scorns him that hath less, and is a better man. ‖ De anima, cap. de mœrore. § Lib 12. Epist. ‖ "Oh sweet offspring, oh my sweet, oh tender flower," &c. ¶ Virg. 4. Æn. * Patres mortuos coram astantes et filios, &c. I. Donatus. ** Epist. lib. 2. Virginium video, audio, defunctum cogito, alloquor.

s to Romanus, "methinks I see Virginius, I hear Virginius, I talk with inius," &c.

> "*Te sine, væ misero mihi, lilia nigra videntur,
> Pallentesque rosæ, nec dulce rubens hyacinthus,
> Nullos nec myrtus, nec laurus spirat odores."

that are most staid and patient, are so furiously carried headlong by the on of sorrow in this case, that brave discreet men otherwise, oftentimes t themselves, and weep like children many months together, "†as if that to water would," and will not be comforted. They are gone, they are ; what shall I do?

> ilit atra dies et funere mersit acerbo,
> abit in lachrymas fontem mihi? quis satis altos
> edet gemitus, et acerbo verba dolori?
> irit pietas oculos, et hiantia frangit
> ra, nec plenos avido sinit edere questus,
> na adeo jactura premit," &c.

> "Fountains of tears who gives, who lends me groans,
> Deep sighs sufficient to express my moans?
> Mine eyes are dry, my breast in pieces torn,
> My loss so great, I cannot enough mourn."

Stroza Filius, that elegant Italian poet, in his Epicedium, bewails his er's death, he could moderate his passions in other matters (as he confess , but not in this, he yields wholly to sorrow,

> "Nunc fateor do terga malis, mens illa fatiscit,
> Indomitus quondam vigor et constantia mentis."

doth [1] Quintilian complain for the loss of his son, to despair almost: Cardan nt his only child in his book *de libris propriis*, and elsewhere in many other s tracts, ‡St. Ambrose his brother's death? *an ego possum non cogitare aut sine lachrymis cogitare? O amari dies, ô flebiles noctes, &c.* "Can r cease to think of thee, and to think with sorrow? O bitter days, O s of sorrow," &c. Gregory Nazianzen, that noble Pulcheria! *O decorem, os recens, pullulans, &c.* Alexander, a man of most invincible courage, Hephestion's death, as Curtius relates, *tridurum jacuit ad moriendum obsti-* lay three days together upon the ground, obstinate, to die with him, and neither eat, drink, nor sleep. The woman that communed with Esdras . *cap.* 10.) when her son fell down dead, "fled into the field, and would turn into the city, but there resolved to remain, neither to eat nor drink, ourn and fast until she died." "Rachel wept for her children, and would e comforted because they were not." Matt. ii. 18. So did Adrian the or bewail his Antinous; Hercules, Hylas; Orpheus, Eurydice; David, om; (O my dear son Absalom;) Austin his mother Monica, Niobe her en, insomuch that the [m] poets feigned her to be turned into a stone, as stupified through the extremity of grief. [n] *Ægeus, signo lugubri filii rnatus, in mare se præcipitem dedit*, impatient of sorrow for his son's drowned himself. Our late physicians are full of such examples. Mon- *consil.* 242. [o] had a patient troubled with this infirmity, by reason of her nd's death, many years together. Trincavellius, *l.* 1. *c.* 14. hath such er, almost in despair, after his [p] mother's departure, *ut se fermè præcipi- aret;* and ready through distraction to make away himself: and in his nth counsel, tells a story of one fifty years of age, "that grew desperate his mother's death;" and cured by Fallopius, fell many years after into se, by the sudden death of a daughter which he had, and could never e recovered. The fury of this passion is so violent sometimes, that it s whole kingdoms and cities. Vespasian's death was pitifully lamented er the Roman empire, *totus orbis lugebat*, saith Aurelius Victor. Alex- commanded the battlements of houses to be pulled down, mules and to have their manes shorn off, and many common soldiers to be slain, ompany his dear Hephestion's death; which is now practised amongst

[1] Quintilian Græcus. "Without thee, ah! wretched me, the lilies lose their whiteness, the roses be- illia, the hyacinth forgets to blush; neither the myrtle nor the laurel retains its odours." † Chaucer. . lib. 6. ‡Lib. de obitu Satyri fratris. [m] Ovid. Met. [n] Plut. vita ejus. [o] Nobilis melancholica ob mortem mariti. [p] Ex matris obitu in desperationem incidit.

the Tartars, when [q]a great Cham dieth, ten or twelve thousand must be slain, men and horses, all they meet; and among those the [r]Pagan Indians, their wives and servants voluntarily die with them. Leo Decimus was so much bewailed in Rome after his departure, that as Jovius gives out, [s]*communis salus, publica hilaritas*, the common safety of all good fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he lived, *but after his decease, an iron season succeeded, *barbara vis et fœda vastitas, et dira malorum omnium incommoda*, wars, plagues, vastity, discontent. When Augustus Cæsar died, saith Paterculus, *orbis ruinam timueramus*, we were all afraid, as if heaven had fallen upon our heads. [t]Budæus records, how that, at Lewis the Twelfth his death, *tam subita mutatio, ut qui priùs digito cœlum attingere videbantur, nunc humi deroperos serpere, sideratos esse diceres*, they that were erst in heaven, upon a sudden, as if they had been planet-strucken, lay grovelling on the ground;

"† Concussis cecidere animis, seu frondibus ingens
Sylva dolet lapsis"———

they looked like cropped trees. ‡At Nancy in Lorraine, when Claudia Valesia, Henry the Second French king's sister, and the duke's wife deceased, the temples for forty days were all shut up, no prayers nor masses, but in that room where she was. The senators all seen in black, and for a twelve-month's space throughout the city, they were forbid to sing or dance.

"§ Non ulli pastores illis egere diebus
Frigida (Daphne) boves ad flumina, nulla nec amnem
Libavit quadrupes, nec graminis attigit herbam."

"The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink;
The thirsty cattle, of themselves, abstain'd
From water, and their grassy fare disdain'd."

How were we affected here in England for our Titus, *deliciæ humani generis*, Prince Henry's immature death, as if all our dearest friends' lives had expired with his? ||Scanderbeg's death was not so much lamented in Epirus. In a word, as [u]he saith of Edward the First at the news of Edward of Chamarvon his son's birth, *immortaliter gavisus*, he was immortally glad, may we say on the contrary of friends' deaths, *immortaliter gementes*, we are divers of us as so many turtles, eternally dejected with it.

There is another sorrow, which arises from the loss of temporal goods and fortunes, which equally afflicts, and may go hand in hand with the preceding; loss of time, loss of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my judgment, there is no torture like unto it, or that sooner procureth this malady and mischief:

"[x] Ploratur lachrymis amissa pecunia veris:" | "Lost money is bewailed with grief sincere."

it wrings true tears from our eyes, many sighs, much sorrow from our heart, and often causes habitual melancholy itself, Guianerius, *tract.* 15. 5. reputes this for an especial cause: "[y]Loss of friends, and loss of goods, make many men melancholy, as I have often seen by continual meditation of such things." The same causes Arnoldus Villanovanus inculcates, *Breviar. l.* 1. *c.* 13. *rerum amissione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent* will cause a deep and grievous melancholy. Many persons are affected like [z]Irishmen in this behalf, who if they have a good scimitar, had rather have a blow on their arm, than their weapon hurt: they will sooner lose their life, than their goods: and the grief that cometh hence

[q] Mathias à Michou. Boter. Amphitheat. [r] Lo. Vertoman. M. Polus Venetus, lib. 1. cap. 5. eos quos in via obvios habent, dicentes, Ite, et domino nostro regi servite in alia vita. Nec tamen insaniunt sed in equos, &c. [s] Vita ejus. * Lib. 4. vitæ ejus, auream ætatem condidisse generis salutem quum nos statim ab optimi principis excessu, verè ferream pateremur, famem. [t] Lib. 5. de asse. † Maph. "They became fallen in feelings, as the great forest laments its [illegible] ‡ Ortelius Itinerario: ob annum integrum à cantu, tripudiis, et saltationibus tota civitas abstinet. § Virg. || See Barletius de vita et ob. Scanderbeg. lib. 13. hist. [u] Mat. Paris. [x] Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam ideratione melancholici fiunt, ut ipse vidi. [z] Stanhurstus, Hib. Hist.

ueth long (saith * Plater) "and out of many dispositions procureth an " * Montanus and Frisemelica cured a young man of 22 years of age, o became melancholy, *ob amissam pecuniam*, for a sum of money which unhappily lost. Skenckius hath such another story of one melancholy, se he overshot himself, and spent his stock in unnecessary building. er, that rich bishop of Salisbury, *exutus opibus et castris à Reye Stephano*, of his goods by king Stephen, *vi doloris absorptus, atque in amentiam indecentia fecit*, through grief ran mad, spoke and did he knew not what. ng so familiar, as for men in such cases, through anguish of mind to away themselves. A poor fellow went to hang himself (which Ausonius elegantly expressed in a neat † Epigram), but finding by chance a pot of , flung away the rope, and went merrily home, but he that hid the gold, he missed it, hanged himself with that rope which the other man had a discontented humour.

> "At qui condiderat, postquam non reperit aurum,
> Aptavit collo, quem reperit laqueum."

feral accidents can want and penury produce. Be it by suretyship, ship-, fire, spoil and pillage of soldiers, or what loss soever, it boots not, it ork the like effect, the same desolation in provinces and cities, as well ivate persons. The Romans were miserably dejected after the battle of e, the men amazed for fear, the stupid women tore their hair and cried. Hungarians, when their king Ladislaus and bravest soldiers were slain by urks, *Luctus publicus, &c.* The Venetians, when their forces were over- by the French king Lewis, the French and Spanish kings, pope, emperor, nspired against them at Cambray, the French herald denounced open n the senate: *Lauredane Venetorum dux, &c.*, and they had lost Padua, a, Verona, Forum Julii, their territories in the continent, and had now ng left but the city of Venice itself, *et urbi quoque ipsi* (saith ‡ Bembus) *dum putarent*, and the loss of that was likewise to be feared, *tantus repentè omnes tenuit, ut nunquam alias, &c.*, they were pitifully plunged, never in such lamentable distress. Anno 1527, when Rome was sacked by onius, the common soldiers made such spoil, that fair § churches were d to stables, old monuments and books made horse-litter, or burned like ; relics, costly pictures defaced; altars demolished, rich hangings, ts, &c., trampled in the dirt. ‖ Their wives and loveliest daughters con- ated by every base cullion, as Sejanus' daughter was by the hangman in c, before their fathers' and husbands' faces. Noblemen's children, and of ealthiest citizens, reserved for princes' beds, were prostitute to every com- soldier, and kept for concubines; senators and cardinals themselves ed along the streets, and put to exquisite torments, to confess where money was hid; the rest murdered on heaps, lay stinking in the streets; ts' brains dashed out before their mothers' eyes. A lamentable sight it o see so goodly a city so suddenly defaced, rich citizens sent a begging to e, Naples, Ancona, &c., that erst lived in all manner of delights. "¶ Those palaces that even now vaunted their tops up to heaven, were dejected as hell in an instant." Whom will not such misery make discontent? Terence et drowned himself (some say) for the loss of his comedies, which suffered reck. When a poor man hath made many hungry meals, got together a sum, which he loseth in an instant; a scholar spent many an hour's study purpose, his labours lost, &c., how should it otherwise be? I may con-

. 3. Melancholia semper venit ob jacturam pecuniæ, victoriæ, repulsam, mortem liberorum, quibus est tempore animus torquetur, et à dispositione sit habitus. * Consil. 26. ᵇ Nubrigensis. 22. ‡ Lib. 8. Venet. hist. § Templa ornamentis nudata, spoliata, in stabula equorum et m versa, &c. Insulæ humi conculcatæ, peditæ, &c. ‖ In oculis maritorum dilectissimæ conjuges anorum lixis constupratæ sunt. Filiæ magnatum thoris destinatæ, &c. ¶ Ita fastu ante unum turgida civitas, et cacuminibus cœlum pulsare visa, ad inferos usque paucis diebus dejecta.

into Europe, Africa, Asia, searcheth every creek, sea, city, mountain, what end? See one promontory (said Socrates of old), one mountain, one river, and see all. An alchemist spends his fortunes to find out t losopher's stone forsooth, cure all diseases, make men long-lived, vic fortunate, invisible, and beggars himself, misled by those seducing im (which he shall never attain) to make gold; an antiquary consumes h sure and time to scrape up a company of old coins, statues, rules, edicts, scripts, &c., he must know what was done of old in Athens, Rom lodging, diet, houses they had, and have all the present news at first, never so remote, before all others, what projects, counsels, consultatio *quid Juno in aurem insusurret Jovi*, what's now decreed in France, Italy: who was he, whence comes he, which way, whither goes h Aristotle must find out the motion of Euripus; Pliny must needs see vius, but how sped they? One loseth goods, another his life; Pyrrh conquer Africa first, and then Asia; he will be a sole monarch, a seco mortal, a third rich, a fourth commands. [s] *Turbine magno spes soli urbibus errant;* we run, ride, take indefatigable pains, all up early, dow striving to get that which we had better be without (Ardelion's busy- as we are), it were much fitter for us to be quiet, sit still, and take ou His sole study is for words, that they be —— *Lepidæ lexeis compôstæ serulæ omnes*, not a syllable misplaced, to set out a stramineous, subject; a is about apparel, to follow the fashion, to be terse and polite, 'tis th busness: both with like profit. His only delight is building, he spend self to get curious pictures, intricate models and plots, another is ceremonious about titles, degrees, inscriptions: a third is over-solicitous his diet, he must have such and such exquisite sauces, meat so dressed, fetched, *peregrini aeris volucres*, so cooked, &c., something to provoke something anon to quench his thirst. Thus he redeems his appetite wi traordinary charge to his purse, is seldom pleased with any meal, wh trivial stomach useth all with delight, and is never offended. Another have roses in winter, *alieni temporis flores*, snow-water in summer, fruits they can be or are usually ripe, artificial gardens and fish-ponds on the t houses, all things opposite to the vulgar sort, intricate and rare, or els are nothing worth. So busy, nice, curious wits, make that insupportab all vocations, trades, actions, employments, which to duller apprehensi not offensive, earnestly seeking that which others so scornfully neglect. through our foolish curiosity do we macerate ourselves, tire our souls, an headlong, through our indiscretion, perverse will, and want of govern into many needless cares and troubles, vain expenses, tedious journeys, ful hours; and when all is done, *quorsum hæc? cui bono?* to what end?

"[t] Nescire velle quæ Magister maximus
Docere non vult, erudita inscitia est."

Unfortunate marriage.] Amongst these passions and irksome accidents, fortunate marriage may be ranked: a condition of life appointed by God him in Paradise, an honourable and happy estate, and as great a felicity as can be a man in this world, [u] if the parties can agree as they ought, and live [v] Seneca lived with his Paulina; but if they be unequally matched, or at d cord, a greater misery cannot be expected, to have a scold, a slut, a harlot fool, a fury or a fiend, there can be no such plague. Eccles. xxvi. 14. "[illegible] that hath her is as if he held a scorpion," &c. xxvi. 25, "a wicked wife [illegible] a sorry countenance, a heavy heart, and he had rather dwell with a lion [illegible] keep house with such a wife." Her [x] properties Jovianus Pontanus [illegible]

[s] Seneca. [t] Jos. Scaliger in Gnomit. "To profess a disinclination for that knowledge which [illegible] our reach, is pedantic ignorance." [u] "A virtuous woman is the crown of her husband." [illegible] she," &c. &c. [v] Lib. 17. epist. 105. [x] Titionatur, candelabratur, &c.

described at large, *Ant. dial. Tom.* 2, under the name of Euphorbia. Or if they be not equal in years, the like mischief happens. Cecilius in *Agellius lib.* 2. *cap.* 23, complains much of an old wife, *dum ejus morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

"[a] Judge who that are unfortunately wed
What 'tis to come into a loathed bed."

The same inconvenience befals women.

"[a] At vos ô duri miseram lugete parentes,
Si ferro aut laqueo læva hac me exsolvere sorte
Sustineo:"———

"Hard hearted parents both lament my fate,
If self I kill or hang, to ease my state."

[a] A young gentlewoman in Basil was married, saith Felix Plater, *observat. l.* 1, to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontented humour at length she hanged herself. Many other stories he relates in this kind. Thus men are plagued with women; they again with men, when they are of divers humours and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. "[b] A foolish son is an heaviness to his mother." *Injusta noverca:* a stepmother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissension, which made Cato's son expostulate with his father, why he should offer to marry his client Solinius' daughter, a young wench, *Cujus causâ novercam induceret;* what offence had he done, that he should marry again?

Unkind, unnatural friends, evil neighbours, bad servants, debts, and debates, &c., 'twas Chilon's sentence, *comes æris alieni et litis est miseria*, misery and usury do commonly together; suretyship is the bane of many families, *Sponde, præstò noxa est:* "he shall be sore vexed that is surety for a stranger," Prov. xi. 15, "and he that hateth suretyship is sure." Contention, brawling, lawsuits, falling out of neighbours and friends.——*discordia demens* (*Virg. Æn.* 6,) are equal to the first, grieve many a man, and vex his soul. *Nihil sanè miserabilius eorum mentibus* (as [c] Boter holds), "nothing so miserable as such men, full of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions." Our Welshmen are noted by some of their [d] own writers, to consume one another in this kind; but whosoever they are that use it, these are their common symptoms, especially if they be convict or overcome, [e] cast in a suit. Arius put out of a bishopric by Eustathius, turned heretic, and lived after discontented all his life. [f] Every repulse is of like nature; *heu quanta de spe decidi!* Disgrace, infamy, detraction, will almost affect as much, and that a long time after. Hipponax, a satirical poet, so vilified and lashed two painters in his iambics, *ut ambo laqueo se suffocarent*, [g] Pliny saith, both hanged themselves. All oppositions, dangers, perplexities, discontents, [h] to live in any suspense, are of the same rank: *potes hoc sub casu ducere somnos?* Who can be secure in such cases? Ill-bestowed benefits, ingratitude, unthankful friends, and much disquiet molest some. Unkind speeches trouble as many: uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gall, and not to be digested. A glassman's wife in Basil became melancholy because her husband said he would

[a] Daniel in Rosamund. [b] Chalinorus, lib. 9. de repub. Angl. [c] Elegans virgo invita cuidam ô [illegible]stibus nupsit, &c. [d] Prov. [e] De increm. urb. lib. 3. c. 3. tanquam diro mucrone confossi, his [illegible] requies, nulla delectatio, solicitudine, gemitu, furore, desperatione, timore, tanquam ad perpetuam [illegible] miseriam infeliciter rapti. [f] Humfredus Lluyd epist. ad Abrahamum Ortelium. M. Vaughan [illegible] Golden Fleece. Litibus et controversiis usque ad omnium bonorum consumptionem contendunt. [illegible]que injuria formæ. [g] Quæque repulsa gravis. [h] Lib. 36. c. 5. [i] Nihil æque amarum, quàm [illegible] pendere: quidam æquiore animo ferunt præcidi spem suam quàm trahi. Seneca, cap. 3. lib. 2. [illegible] Virg. Plater, observat. lib. 1.

much tortured to see themselves rejected, contemned, scorned, d
famed, detracted, undervalued, or "[l] left behind their fellows." Lu
in Ætamacles, a philosopher in his *Lapith. convivio*, much discon
he was not invited amongst the rest, expostulating the matter, in a l
with Aristenetus their host. Prætextatus, a robed gentleman i
would not sit down at a feast, because he might not sit highest, b
ways all in a chafe. We see the common quarrellings that are ord
us, for taking of the wall, precedency, and the like, which thou
themselves, and things of no moment, yet they cause many distem
heart-burning amongst us. Nothing pierceth deeper than a conte
grace, [k] especially if they be generous spirits, scarce any thing af
more than to be despised or vilified. Crato, *consil.* 16, *l.* 2, exempli
common experience confirms it. Of the same nature is oppression,
7, "surely oppression makes a man mad," loss of liberty, which ma
venture his life, Cato kill himself, and [l] Tully complain, *Omnem*
in perpetuum amisi, mine heart's broken, I shall never look up, or
again, [m] *hæc jactura intolerabilis*, to some parties 'tis a most intole
Banishment a great misery, as Tyrteus describes it in an epigram

"Nam miserum est patriâ amissâ, laribusque vagari
Mendicum, et timidâ voce rogare cibos:
Omnibus invisus, quocunque accesserit exul
Semper erit, semper spretus egensque jacet," &c.

"A miserable thing 'tis so to wan
And like a beggar for to wha
Contemn'd of all the world, an e
Hated, rejected, needy still an

Polynices in his conference with Jocasta in [n] Euripides, reckons up
series of a banished man, the least of which alone were enough to de
pusillanimous creatures. Oftentimes a too great feeling of our ow
ties or imperfections of body or mind, will shrivel us up; as if w
sick:

"O beata sanitas, te præsente, amœnum
Ver floret gratiis, absque te nemo beatus:"

O blessed health! "thou art above all gold and treasure," Ecclus.
the poor man's riches, the rich man's bliss, without thee there can b
piness: or visited with some loathsome disease, offensive to others, o
some to ourselves; as a stinking breath, deformity of our limbs, cro

glass to Venus, for she could not abide to look upon it. [q]*Qualis ilis eram nequeo.* Generally to fair nice pieces, old age and foul most odious things, a torment of torments, they may not abide of it,

—ô deorum
æc audis, utinam inter errem
Nuda leones,
turpis macies decentes
alas, teneræque succus
edæ, speciosa quæro
Pascere tigres."

"Hear me, some gracious heavenly power,
Let lions dire this naked corse devour.
My cheeks ere hollow wrinkles seize,
Ere yet their rosy bloom decays;
While youth yet rolls its vital flood,
Let tigers friendly riot in my blood."

gly, and deformed, much better be buried alive. Some are fair but at galls them. "Hannah wept sore, did not eat, and was troubled all for her barrenness," 1 Sam. i. and Gen. xxx. Rachel said ish of her soul, give me a child, or I shall die:" another hath too as never married, and that's his hell, another is, and that's his are troubled in that they are obscure; others by being traduced, used, disgraced, vilified, or any way injured: *minimè miror eos ui insanire occipiunt ex injuriâ,* I marvel not at all if offences d. Seventeen particular causes of anger and offence Aristotle up, which for brevity's sake I must omit. No tidings troubles ts, rumours, bad tidings or news, hard hap, ill success, cast in a es, or hope deferred, another: expectation, *adeo omnibus in rebus r est expectatio,* as [s]Polybius observes; one is too eminent, an- e born, and that alone tortures him as much as the rest: one ion, company, employment; another overcome and tormented cares, and onerous business. But what [t]tongue can suffice to

catch this malady by eating certain meats, herbs, roots, at henbane, nightshade, cicuta, mandrakes, &c. [u]A company of t Agrigentum in Sicily, came into a tavern; where after they had their liquor, whether it were the wine itself, or something mixed t yet known, [v]but upon a sudden they began to be so troubled in and their phantasy so crazed, that they thought they were in a d now ready to be cast away by reason of a tempest. Wherefore wreck and present drowning, they flung all the goods in the house ndows into the street, or into the sea, as they supposed; thus they d a pretty season, and being brought before the magistrate to give this their fact, they told him (not yet recovered of their madness) s done they did for fear of death, and to avoid imminent danger: s were all amazed at this their stupidity, and gazed on them still, the ancientest of the company, in a grave tone, excused himself to te upon his knees, *O viri Tritones, ego in imo jacui,* I beseech &c., for I was in the bottom of the ship all the while: another m as so many sea gods to be good unto them, and if ever he and me to land again, [x]he would build an altar to their service. The uld not sufficiently laugh at this their madness, bid them sleep it ent his ways. Many such accidents frequently happen, upon these asions. Some are so caused by philters, wandering in the sun, d dog, a blow on the head, stinging with that kind of spider called ordinary thing if we may believe Skenck., *l.* 6. *de Venenis,* in Apulia in Italy, Cardan., *subtil. l.* 9. *Scaliger, exercitat.* 185. Their e merrily described by Jovianus Pontanus, *Ant. dial.* how they

or. Carm. Lib. 3. Ode 27. [r] Hist. lib. 6. [s] Non mihi si centum linguæ sint, oraque usarum percurrere nomina possem. [t] Celius, 1. 17. cap. 2. [v] Ita mente exagitati sunt, onstitutos putarent, marique vagabundo tempestate jactatos, proinde naufragium verti, bus vasa omnia in viam è fenestris, seu in mare præcipitârunt: postridie &c. [x] Aram diis erigemus.

These causes if they be considered, and come alone, I do easily
little of themselves, seldom, or apart (an old oak is not felled at a b
many times they are all sufficient every one: yet if they concur,
do, *vis unita fortior; et quæ non obsunt singula, multa nocent*, they
a strong constitution; as [d] Austin said, "many grains and small
ship, many small drops make a flood," &c., often reiterated; many
produce an habit.

MEMB. V.

SUBSECT. I.—*Continent, inward, antecedent, next causes, and ho works on the Mind.*

As a purly hunter, I have hitherto beaten about the circuit of this microcosm, and followed only those outward adventitious ca now break into the inner rooms, and rip up the antecedent imme which are there to be found. For as the distraction of the mi other outward causes and perturbations, alters the temperature o so the distraction and distemper of the body will cause a distemper soul, and 'tis hard to decide which of these two do more harm to Plato, Cyprian, and some others, as I have formerly said, lay the gr upon the soul, excusing the body; others again accusing the body, soul, as a principal agent. Their reasons are, because "[e] the m follow the temperature of the body," as Galen proves in his book o ject, *Prosper Calenius de Atra bile, Jason Pratensis, c. de Mania, l.* 4. *c.* 16. and many others. And that which Gualter hath commente *in epist. Johannis*, is most true; concupiscence and original sin, inc and bad humours, are [f] radical in every one of us, causing these pert affections, and several distempers, offering many times violence unto "Every man is tempted by his own concupiscence" (James i. 14), the willing but the flesh is weak, and rebelleth against the spirit, as our teacheth us: that methinks the soul hath the better plea against

ow, obtrectation, emulation, &c., *si mentis intimos recessus occupârint,* mnius, *corpori quoque infesta sunt, et illi teterrimos morbos inferunt,* evous diseases in the body, so bodily diseases affect the soul by con- ow the chiefest causes proceed from the [k] heart, humours, spirits: as purer, or impurer, so is the mind, and equally suffers, as a lute out of ne string or one organ be distempered, all the rest miscarry, [l] *corpus hesternis vitiis, animum quoque prægravat unà.* The body is *domi- imæ,* her house, abode, and stay; and as a torch gives a better light, smell, according to the matter it is made of; so doth our soul per- her actions, better or worse, as her organs are disposed; or as wine f the cask wherein it is kept; the soul receives a tincture from the ough which it works. We see this in old men, children, Europeans; ot and cold climes; sanguine are merry; melancholy, sad; phlegmatic, reason of abundance of those humours, and they cannot resist such which are inflicted by them. For in this infirmity of human nature, cthon declares, the understanding is so tied to, and captivated by his enses, that without their help he cannot exercise his functions, and being weakened, hath but a small power to restrain those outward t suffers herself to be overruled by them; that I must needs conclude mnius, *spiritus et humores maximum nocumentum obtinent,* spirits and do most harm in [m] troubling the soul. How should a man choose but ic and angry, that hath his body so clogged with abundance of gross or melancholy, that is so inwardly disposed? That thence comes malady, madness, apoplexies, lethargies, &c., it may not be denied. his body of ours is most part distempered by some precedent diseases, olest his inward organs and instruments, and so *per consequens* cause ly, according to the consent of the most approved physicians. "[n] This as Avicenna, *l.* 3. *Fen.* 1. *Tract.* 4. *c.* 18. Arnoldus, *breviar. l.* 1. *c.* 18. s, *comment. in* 9 Rhasis, *c.* 15. Montaltus, *c.* 10. Nicholas *Piso, c. de c.*, suppose) is begotten by the distemperature of some inward part, r left after some inflammation, or else included in the blood after an some other malignant disease." This opinion of theirs concurs with Galen, *l.* 3. *c.* 6. *de locis affect.* Guianerius gives an instance in one by a quartan ague, and Montanus, *consil.* 32. in a young man of ight years of age, so distempered after a quartan, which had molested years together: Hildesheim, *spicel.* 2. *de Maniâ,* relates of a Dutch ievously tormented with melancholy after a long [p] ague: Galen, *l. de c.* 4. puts the plague a cause. Botaldus in his book *de lue vener. c.* 2. ch pox for a cause, others phrensy, epilepsy, apoplexy, because those do often degenerate into this. Of suppression of hemorrhoids, agia, or bleeding at the nose, menstruous retentions (although they larger explication, as being the sole cause of a proper kind of me- in more ancient maids, nuns and widows, handled apart by Roder- astro, and Mercatus, as I have elsewhere signified), or any other on stopped, I have already spoken. Only this I will add, that this ly which shall be caused by such infirmities, deserves to be pitied n, and to be respected with a more tender compassion, according to us, as coming from a more inevitable cause.

16. [k] Corporis itidem morbi animam per consensum, a lege consortii afficiunt, et quan- a multos motus turbulentos in homine concitet, præcipua tamen causa in corde et humoribus consistit, &c. [l] Hor. Vide *ante.* [m] Humores pravi mentem obnubilant. [n] Hic partis intemperie generatur vel relinquitur post inflammationes, vel crassior in venis conclusus malignam qualitatem contrahit. [o] Sæpe constat in febre hominem Melancholicum vel post aut alium morbum. Calida intemperies innata, vel à febre contracta. [p] Raro quis diuturna at, qui non sit melancholicus. Mercurialis de affect. capitis, lib. 1. cap. 10. de Melanc.

Subsect. II.—*Distemperature of particular Parts, Causes.*

There is almost no part of the body, which being distempered, doth not cause this malady, as the brain and his parts, heart, liver, spleen, stomach, matrix or womb, pylorus, mirache, mesentery, hypochondries, meseraic veins; and in a word, saith [q] Arculanus, "there is no part which causeth not melancholy, either because it is adust, or doth not expel the superfluity of the nutriment. Savanarola, *Pract. major. rubric.* 11. *Tract.* 6. *cap.* 1. is of the same opinion, that melancholy is engendered in each particular part, and [r] Crato in *consil.* 17. *lib.* 2. Gordonius, who is *instar omnium, lib. med. partic.* 2. *cap.* 19. confirms as much, putting the "[s] matter of melancholy, sometimes in the stomach, liver, heart, brain, spleen, mirache, hypochondries, when as the melancholy humour resides there, or the liver is not well cleansed "from melancholy blood."

The brain is a familiar and frequent cause, too hot, or too cold, "[t] through adust blood so caused," as Mercurialis will have it, "within or without the head," the brain itself being distempered. Those are most apt to this disease, "[u] that have a hot heart and moist brain," which Montaltus, *cap.* 11. *de Melanch.* approves out of Halyabbas, Rhasis, and Avicenna. Mercurialis, *consil.* 11. assigns the coldness of the brain a cause, and Salustius Salvianus, *med. lect. l.* 2. *c.* 1. [x] will have it "arise from a cold and dry distemperature of the brain." Piso, Benedictus Victorius Faventinus, will have it proceed from a "[y] hot distemperature of the brain;" and [z] Montaltus, *cap.* 10. from the brain's heat, scorching the blood. The brain is still distempered by himself, or by consent: by himself or his proper affection, as Faventinus calls it, "[a] or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties."

Hildesheim, *spicel.* 2. *de Mania*, thinks it may be caused from a "[b] distemperature of the heart; sometimes hot; sometimes cold." A hot liver, and a cold stomach, are put for usual causes of melancholy: Mercurialis, *consil.* 11. *et consil.* 6. *consil.* 86. assigns a hot liver and cold stomach for ordinary causes. [c] Monavius, in an epistle of his to Crato in Scoltzius, is of opinion, that hypochondriacal melancholy may proceed from a cold liver; the question is there discussed. Most agree that a hot liver is in fault; "[d] the liver is the shop of humours, and especially causeth melancholy by his hot and dry distemperature. [e] The stomach and meseraic veins do often concur, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust and inflamed in those parts, that it degenerates into hypochondriacal melancholy." Guianerius, *c.* 2. *Tract.* 15. holds the meseraic veins to be a sufficient [f] cause alone. The spleen concurs to this malady, by all their contents, and suppression of hemorrhoids, *dum non expurget altera causa lien*, saith Montaltus, if it be "[g] too cold and dry, and do not purge the other parts as it ought," *consil.* 23. Montanus puts the "[h] spleen stopped," for a great cause. [i] Christopherus à Vega reports of his knowledge, that he hath known melancholy caused from putrefied blood in those seed-veins and womb; "[k] Arcu-

[q] Ad nonum lib. Rhasis ad Almansor. c. 16. Universaliter à quacunque parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi. [r] A Liene, jecinore, utero, et aliis partibus oritur. [s] Materia Melancholiæ aliquando in corde, in stomacho, hepate, ab hypocondriis, mirache, splene, cum ibi remanet humor melancholicus. [t] Et sanguine adusto, intra vel extra caput. [u] Qui calidum cor habent, cerebrum humidum, facile melancholici. [x] Sequitur melancholia malam intemperiem frigidam et siccam ipsius cerebri. Sæpe fit ex calidiore cerebro, aut corpore colligenti melancholiam, Pis. [y] Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 10. [z] Aut ibi gignitur melancholicus fumus, aut aliunde vehitur, alterando animales facultates. [a] Ab intemperie cordis, modo calidiore, modo frigidiore. [b] Epist. 209. Scoltzii. [c] Officina humorum hepar concurrit, &c. [d] Ventriculus et venæ meseraicæ concurrunt, quod hæ partes obstructæ sunt, &c. [e] Per se sanguinem adurentes. [f] Lien frigidus et siccus, cap. 13. [g] Splen obstructus. [h] De arte med., lib. 3. cap. 24. [i] A sanguinis putredine in vasis seminalis et utero, et quandoque à spermate diu retento, vel sanguine instruo in melancholiam versa per putrefactionem, vel adustionem.

lanus, from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion."

The mesenterium, or midriff, diaphragma, is a cause which the [1] Greeks called φρένες: because by his inflammation the mind is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-natural melancholy: for from these are engendered fuliginous and black spirits. And for that reason [m] Montaltus *cap.* 10. *de causis melan.* will have "the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the brain, roasting the blood, immoderate heat of the liver and bowels, and inflammation of the pylorus. And so much the rather, because that," as Galen holds, "all spices inflame the blood, solitariness, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious melancholy is not cold and dry, but hot and dry." But of this I have sufficiently treated in the matter of melancholy, and hold that this may be true in non-natural melancholy, which produceth madness, but not in that natural, which is more cold, and being immoderate, produceth a gentle dotage. [n] Which opinion Geraldus de Solo maintains in his comment upon Rhasis.

Subsect. III.—*Causes of Head-Melancholy.*

After a tedious discourse of the general causes of melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly appertain unto them. Although these causes promiscuously concur to each and every particular kind, and commonly produce their effects in that part which is most weak, ill-disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kind, and seldom found in the rest. As for example, head-melancholy is commonly caused by a cold or hot distemperature of the brain, according to Laurentius, *cap.* 5 *de melan.* but as [o] Hercules de Saxoniâ contends, from that agitation or distemperature of the animal spirits alone. Salust. Salvianus, before mentioned, *lib.* 2. *cap.* 3. *de re med.* will have it proceed from cold: but that I take of natural melancholy, such as are fools and dote: for as Galen writes, *lib.* 4. *de puls.* 8. and Avicenna, "[p] a cold and moist brain is an inseparable companion of folly." But this adventitious melancholy which is here meant, is caused of a hot and dry distemperature, as [q] Damascen, the Arabian, *lib.* 3. *cap.* 22. thinks, and most writers: Altomarus and Piso call it "[r] an innate burning intemperateness, turning blood and choler into melancholy." Both these opinions may stand good, as Bruel maintains, and Cappivaccius, *si cerebrum sit calidius,* "[s] if the brain be hot, the animal spirits will be hot, and thence comes madness; if cold, folly." David Crusius, *Theat. morb. Hermet. lib.* 2. *cap.* 6. *de atrabile,* grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of itself: *calida per accidens, frigida per se,* hot by accident only; I am of Capivaccius' mind for my part. Now this humour, according to Salvianus, is sometimes in the substance of the brain, sometimes contained in the membranes and tunicles that cover the brain, sometimes in the passages of the ventricles of the brain, or veins of those ventricles. It follows many times "[t] phrensy, long diseases, agues, long abode in hot places, or under the sun, a blow on the head," as Rhasis informeth us: Piso adds solitariness, waking, inflammations

[1] Magirus. [m] Ergo efficiens causa melancholiæ est calida et sicca intemperies, non frigida et sicca, quod multi opinati sunt, oritur enim à calore cerebri assante sanguinem, &c., tum quod aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, et hæc omnia calefaciunt, ergo ratum sit, &c. [n] Lib. 1, cap. 13. de Melanch. [o] Lib. 3. Tract. posthum. de melan. [p] A fatuitate inseparabilis cerebri frigiditas. [q] Ab interno calore assatur. [r] Intemperies innata exurens, flavam bilem so sanguinem in melancholiam convertens. [s] Si cerebrum sit calidius, fiet spiritus animalis calidior, et delirium maniacum; si frigidior, fiet fatuitas. [t] Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussionem in capite, cap. 13. lib. 1.

of the head, proceeding most part [u] from much use of spices, hot wines, hot meats: all which Montanus reckons up, *consil.* 22. for a melancholy Jew; and Heurnius repeats, *cap.* 12. *de Mania:* hot baths, garlic, onions, saith Guianerius, bad air, corrupt, much [x] waking, &c., retention of seed or abundance, stopping of hæmorrhagia, the midriff misaffected; and according to Trallianus, *l.* 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and, in a word, the abuse of all those six non-natural things. Hercules de Saxoniâ, *cap.* 16. *lib.* 1. will have it caused from a [y] cautery, or boil dried up, or an issue. Amatus Lusitanus, *cent.* 2. *cura.* 67. gives instance in a fellow that had a hole in his arm, "[z] after that was healed, ran mad, and when the wound was open, he was cured again." Trincavellius, *consil.* 13. *lib.* 1. hath an example of a melancholy man so caused by overmuch continuance in the sun, frequent use of venery, and immoderate exercise: and in his *cons.* 49. *lib.* 3. from a [a] headpiece overheated, which caused head-melancholy. Prosper Calenus brings in Cardinal Cæsius for a pattern of such as are so melancholy by long study; but examples are infinite.

Subsect. IV.—*Causes of Hypochondriacal, or Windy Melancholy.*

In repeating of these causes, I must *crambem bis coctam apponere*, say that again which I have formerly said, in applying them to their proper species. Hypochondriacal or flatuous melancholy, is that which the Arabians call myrachial, and is in my judgment the most grievous and frequent, though Bruel and Laurentius make it least dangerous, and not so hard to be known or cured. His causes are inward or outward. Inward from divers parts or organs, as midriff, spleen, stomach, liver, pylorus, womb, diaphragma, meseraic veins, stopping of issues, &c. Montaltus, *cap.* 15. out of Galen recites, "[b] heat and obstruction of those meseraic veins, as an immediate cause, by which means the passage of the chilus to the liver is detained, stopped or corrupted, and turned into rumbling and wind." Montanus, *consil.* 233, hath an evident demonstration, Trincavellius another, lib. 1, cap. 12, and Plater a third, *observat. lib.* 1, for a doctor of the law visited with this infirmity, from the said obstruction and heat of these meseraic veins, and bowels; *quoniam inter ventriculum et jecur venæ effervescunt*, the veins are inflamed about the liver and stomach. Sometimes those other parts are together misaffected; and concur to the production of this malady: a hot liver and cold stomach, or cold belly: look for instances in Hollerius, Victor Trincavellius, *consil.* 35, *l.* 3, Hildesheim, *Spicel.* 2, *fol.* 132, Solenander, *consil.* 9, *pro cive Lugdunensi*, Montanus, *consil.* 229, for the Earl of Montfort in Germany, 1549, and Frisimelica in the 233 consultation of the said Montanus. I. Cæsar Claudinus gives instance of a cold stomach and overhot liver, almost in every consultation, *con.* 89, for a certain count; and *con.* 106, for a Polonian baron, by reason of heat the blood is inflamed, and gross vapours sent to the heart and brain. Mercurialis subscribes to them, *cons.* 89, "[c] the stomach being misaffected," which he calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by means of which come crudities, obstructions, wind, rumbling, griping, &c. Hercules de Saxoniâ, besides heat, will have the weakness of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the mineral of melancholy. Laurentius assigns this reason, because the liver over hot draws the meat undigested out of the stomach, and burneth the humours. Montanus, *cons.* 244, proves that some-

[u] Qui bibunt vina potentia, et sæpè sunt sub sole. [x] Curæ validæ, largiores vini et aromatum usus. [y] A cauterio et ulcere exsiccato. [z] Ab ulcere curato incidit in insaniam, aperto vulnere curatur. [a] Galea nimis calefacta. [b] Exuritur sanguis et venæ obstruuntur, quibus obstructis prohibetur transitus Chili ad jecur, corrumpitur et in rugitus et flatus vertitur. [c] Stomacho laeso robur corporis immutatur et reliqua membra alimento orbata, &c.

times a cold liver may be a cause. Laurentius, *c.* 12, Trincavellius, *lib.* 12, *consil.*, and Gualter Bruel, seems to lay the greatest fault upon the spleen, that doth not his duty in purging the liver as he ought, being too great, or too little, in drawing too much blood sometimes to it, and not expelling it, as P. Cnemiandrus in a [d]consultation of his noted *tumorem lienis*, he names it, and the fountain of melancholy. Diocles supposed the ground of this kind of melancholy to proceed from the inflammation of the pylorus, which is the nether mouth of the ventricle. Others assign the mesenterium or midriff distempered by heat, the womb misaffected, stopping of hæmorrhoids, with many such. All which Laurentius, *cap.* 12, reduceth to three, mesentery, liver, and spleen, from whence he denominates hepatic, splenetic, and meseraic melancholy. Outward causes, are bad diet, care, griefs, discontents, and in a word all those six non-natural things, as Montanus found by his experience, *consil.* 244, Solenander, *consil.* 9, for a citizen of Lyons, in France, gives his reader to understand that he knew this mischief procured by a medicine of cantharides, which an unskilful physician ministered his patient to drink *ad venerem excitandam.* But most commonly fear, grief, and some sudden commotion, or perturbation of the mind, begin it, in such bodies especially as are ill-disposed. Melancthon, *tract.* 14, *cap.* 2. *de animâ*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as Camerarius records in his life, Melancthon himself was much troubled with it, and therefore could speak out of experience. Montanus, *consil.* 22, *pro delirante Judæo* confirms it, [e]grievous symptoms of the mind brought him to it. Randolotius relates of himself, that being one day very intent to write out a physician's notes, molested by an occasion, he fell into a hypochondriacal fit, to avoid which he drank the decoction of wormwood, and was freed. [f]Melancthon ("seeing the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant," and would therefore have all men in some sort to understand the causes, symptoms, and cures of it.

Subsect. V.—*Causes of Melancholy from the whole Body.*

As before, the cause of this kind of melancholy is inward or outward. Inward, "[g]when the liver is apt to engender such a humour, or the spleen weak by nature, and not able to discharge his office." A melancholy temperature, retention of hæmorrhoids, monthly issues, bleeding at nose, long diseases, agues, and all those six non-natural things increase it. But especially [h]bad diet, as Piso thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. Mercurialis out of Averroes and Avicenna condemns all herbs: Galen, *lib.* 3. *de loc. affect. cap.* 7, especially cabbage. So likewise fear, sorrow, discontents, &c., but of these before. And thus in brief you have had the general and particular causes of melancholy.

Now go and brag of thy present happiness, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou mayest be dejected, how many several ways, by bad diet, bad air, a small loss, a little sorrow or discontent, an ague, &c.; how many sudden accidents may procure thy ruin, what a small tenure of happiness thou hast in this life, how weak and silly a creature thou art. "Humble thyself, therefore, under the mighty hand of God," 1 Peter, v. 6. know thyself, acknowledge thy present misery, and make right use of it.

[d] Hildesheim. [e] Habuit sæva animi symptomata quæ impediunt concoctionem, &c. [f] Usitatissimus morbus cum sit, utile est hujus visceris accidentia considerare, nec leve periculum hujus causas morbi ignorantibus. [g] Jecur aptum ad generandum talem humorem, splen natura imbecillior. Piso, Altomarus, Guianerius. [h] Melancholiam, quæ fit à redundantia humoris in toto corpore, victus imprimis genera qui eum humorem parit.

Qui stat videat ne cadat. Thou dost now flourish, and hast *bona animi, corporis, et fortunæ*, goods of body, mind, and fortune, *nescis quid serus secum vesper ferat*, thou knowest not what storms and tempests the late evening may bring with it. Be not secure then, "be sober and watch," [i]*fortunam reverenter habe*, if fortunate and rich; if sick and poor, moderate thyself. I have said.

SECT. III. MEMB. I.

SUBSECT. I.—*Symptoms, or Signs of Melancholy in the Body.*

PARRHASIUS, a painter of Athens, amongst those Olynthian captives Philip of Macedon brought home to sell, [k]bought one very old man; and when he had him at Athens, put him to extreme torture and torment, the better by his example to express the pains and passions of his Prometheus, whom he was then about to paint. I need not be so barbarous, inhuman, curious, or cruel, for this purpose to torture any poor melancholy man, their symptoms are plain, obvious and familiar, there needs no such accurate observation or far-fetched object, they delineate themselves, they voluntarily betray themselves, they are too frequent in all places, I meet them still as I go, they cannot conceal it, their grievances are too well known, I need not seek far to describe them.

Symptoms therefore are either [l]universal or particular, saith Gordonius, *lib. med. cap.* 19, *part.* 2, to persons, to species: "some signs are secret, some manifest, some in the body, some in the mind, and diversely vary, according to the inward or outward causes," Cappivaccius: or from stars, according to Jovianus Pontanus, *de reb. cœlest. lib.* 10. *cap.* 13, and celestial influences, or from the humours diversely mixed, Ficinus, *lib.* 1, *cap.* 4, *de sanit. tuendâ*: as they are hot, cold, natural, unnatural, intended or remitted, so will Ætius have *melancholica deliria multiformia*, diversity of melancholy signs. Laurentius ascribes them to their several temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixed with other diseases, as the causes are divers, so must the signs be, almost infinite, Altomarus, *cap.* 7. *art med.* And as wine produceth divers effects, or that herb Tortocolla in [m]Laurentius, "which makes some laugh, some weep, some sleep, some dance, some sing, some howl, some drink," &c., so doth this our melancholy humour work several signs in several parties.

But to confine them, these general symptoms may be reduced to those of the body or the mind. Those usual signs appearing in the bodies of such as are melancholy, be these cold and dry, or they are hot and dry, as the humour is more or less adust. From [n]these first qualities arise many other second, as that of [o]colour, black, swarthy, pale, ruddy, &c., some are *impensè rubri*, as Montaltus, *cap.* 16, observes out of Galen, *lib.* 3, *de locis affectis*, very red and high coloured. Hippocrates in his book [p]*de insania et melan.* reckons up these signs, that they are "[q]lean, withered, hollow-eyed, look old, wrinkled, hard, much troubled with wind, and a griping in their bellies, or belly-ache, belch often, dry bellies and hard, dejected looks, flaggy beards, singing of the ears, vertigo, light-headed, little or no sleep, and that interrupt, terrible and fearful dreams." [r]*Anna soror, quæ me suspensam insomnia terrent?* The same symptoms are repeated by Melanelius in his book of melancholy collected out of Galen.

[i] Ausonius. [k] Seneca, cont. lib. 10, cont. 5. [l] Quædam universalia, particularia, quædam [illegible] quædam in corpore, quædam in cogitatione et animo, quædam à stellis, quædam ab humoribus, quæ et [illegible] corpus variè disponit, &c. Diversa phantasmata pro varietate causæ externæ vel internæ. [m] Lib. 1. de [illegible] fol. 17. Ad ejus usum alii sudant, alii vomunt, flent, bibunt, saltant, alii rident, tremunt, dormiunt, &c. [n] T. Bright, cap. 20. [o] Nigrescit hic humor aliquando supercalefactus, aliquando superfrigefactus. [illegible] à Gal. [p] Interprete F. Calvo. [q] Oculi his excavantur, venti gignuntur circum præcordia, et [illegible] sicci ferè ventres, vertigo, tinnitus aurium, somni pusilli, somnia terribilia et interrupta. [r] Virg. Æ[illegible]

Ruffus, Ætius, by Rhasis, Gordonius, and all the juniors, "[a] continual, sharp, and stinking belchings, as if their meat in their stomachs were putrefied, or that they had eaten fish, dry bellies, absurd and interrupt dreams, and many phantastical visions about their eyes, vertiginous, apt to tremble, and prone to venery." [b] Some add palpitation of the heart, cold sweat, as usual symptoms, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kind of itching, saith Laurentius, on the superficies of the skin, like a flea-biting sometimes. [c] Montaltus, *cap.* 21. puts fixed eyes and much twinkling of their eyes for a sign, and so doth Avicenna, *oculos habentes palpitantes, tremuli, vehementer rubicundi, &c., lib.* 3. *Fen.* 1. *Tract.* 4. *cap.* 18. They stut most part, which he took out of Hippocrates' aphorisms. [e] Rhasis makes "head-ache and a binding heaviness for a principal token, much leaping of wind about the skin, as well as stutting, or tripping in speech, &c., hollow eyes, gross veins, and broad lips." To some too, if they be far gone, mimical gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouths and faces, inarticulate voices, exclamations, &c. And although they be commonly lean, hirsute, uncheerful in countenance, withered, and not so pleasant to behold, by reason of those continual fears, griefs, and vexations, dull, heavy, lazy, restless, unapt to go about any business; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, *Ingentes habent et erebras vigilias* (Areteus), mighty and often watchings, sometimes waking for a month, a year together. [f] Hercules de Saxoniâ faithfully averreth, that he hath heard his mother swear, she slept not for seven months together: Trincavellius, *Tom.* 2. *cons.* 16. speaks of one that waked 50 days, and Skenckius hath examples of two years, and all without offence. In natural actions their appetite is greater than their concoction, *multa appetunt, pauca digerunt*, as Rhasis hath it, they covet to eat, but cannot digest. And although they "[g] do eat much, yet they are lean, ill-liking," saith Areteus, "withered and hard, much troubled with costiveness," crudities, oppilations, spitting, belching, &c. Their pulse is rare and slow, except it be of the [h] Carotides, which is very strong; but that varies according to their intended passions or perturbations, as Struthius hath proved at large, *Spigmaticæ artis, l.* 4. *c.* 13. To say truth, in such chronic diseases the pulse is not much to be respected, there being so much superstition in it, as [i] Crato notes, and so many differences in Galen, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *urina pauca, acris, biliosa*, (Areteus), not much in quantity; but this, in my judgment, is all out as uncertain as the other, varying so often according to several persons, habits, and other occasions not to be respected in chronic diseases. "[k] Their melancholy excrements in some very much, in others little, as the spleen plays his part," and thence proceeds wind, palpitation of the heart, short breath, plenty of humidity in the stomach, heaviness of heart and heartache, and intolerable stupidity and dulness of spirits. Their excrements or stool hard, black to some and little. If the heart, brain, liver, spleen, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as incubus, [d] apoplexy, epilepsy, vertigo, those frequent wakings and terrible

[a] Assiduæ eæque acidæ ructationes quæ cibum virulentum eulentumque nidorem, etsi nil tale ingestum sit, referant ob cruditatem. Ventres hisce aridi, somnus plerumque parcus et interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures et visiones ante oculos, ad venerem prodigi. [b] Altomarus, Bruel, Piso, Montaltus. [c] Frequentes habent oculorum nictationes, aliqui tamen fixis oculis plerumque sunt. [d] Cent. lib. 1. Tract. 9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, lingua titubat, oculi excavantur, &c. [e] In Pantheon cap. de Melancholia. [f] Alvus arida nihil dejiciens, cibi capaces, nihilominus tamen extenuati sunt. [g] Nic. Piso. Inflatio carotidum &c. [h] Andræas Dudith Rahamo. ep. lib. 3. Crat. epist. multa in pulsibus superstitio, ausim etiam dicere tot differentias quæ describuntur à Galeno, neque intelligi à quoquam nec observari posse. [i] T. Bright cap. 20. [k] Post 40 ætat. annum, saith Jacchinus in 15. 9 Rhasis. Idem Mercurialis, consil. 86. Trincavellius, Tom. 2. cons. 17.

dreams, [e] intempestive laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swooning, &c. [f] All their senses are troubled, they think they see, hear, smell, and touch that which they do not, as shall be proved in the following discourse.

Subsect. II.—*Symptoms or Signs in the Mind.*

Fear.] Arculanus *in* 9 *Rhasis ad Almansor. cap.* 16. will have these symptoms to be infinite, as indeed they are, varying according to the parties, "for scarce is there one of a thousand that dotes alike," [g] Laurentius, *c.* 16. Some few of greater note I will point at; and amongst the rest, fear and sorrow, which as they are frequent causes, so if they persevere long, according to Hippocrates [h] and Galen's aphorisms, they are most assured signs, inseparable companions, and characters of melancholy; of present melancholy and habituated, saith Montaltus, *cap.* 11. and common to them all, as the said Hippocrates, Galen, Avicenna, and all Neoterics hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For Diocles of old (whom Galen confutes), and amongst the juniors, [i] Hercules de Saxoniâ, with Lod. Mercatus, *cap.* 17. *l.* 1. *de melan.* take just exceptions at this aphorism of Hippocrates, 'tis not always true, or so generally to be understood, "fear and sorrow are no common symptoms to all melancholy; upon more serious consideration, I find some (saith he) that are not so at all. Some indeed are sad, and not fearful; some fearful and not sad; some neither fearful nor sad; some both." Four kinds he excepts, fanatical persons, such as were Cassandra, Nanto, Nicostrata, Mopsus, Proteus, the Sybils, whom [k] Aristotle confesseth to have been deeply melancholy. Baptista Porta seconds him, *Physiog. lib.* 1. *cap.* 8, they were *atrâ bile percitî*: dæmoniacal persons, and such as speak strange languages, are of this rank: some poets, such as laugh always, and think themselves kings, cardinals, &c., sanguine they are, pleasantly disposed most part, and so continue. [l] Baptista Porta confines fear and sorrow to them that are cold; but lovers, sybils, enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not always sad and fearful, but usually so: and that [m] without a cause, *timent de non timendis* (Gordonius), *quæque momenti non sunt*, "although not all alike (saith Altomarus), [n] yet all likely fear, [o] some with an extraordinary and a mighty fear," Areteus. "[p] Many fear death, and yet in a contrary humour, make away themselves," Galen, *lib.* 3. *de loc. affect. cap.* 7. Some are afraid that heaven will fall on their heads: some they are damned, or shall be. "[q] They are troubled with scruples of consciences, distrusting God's mercies, think they shall go certainly to hell, the devil will have them, and make great lamentation," Jason Pratensis. Fear of devils, death, that they shall be so sick of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their dear friends or near allies are certainly dead; imminent danger, loss, disgrace, still torment others, &c.; that they are all glass, and therefore will suffer no man to come near them: that they are all cork, as light as feathers; others as heavy as lead; some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. [r] Montanus, *consil.* 23, speaks of one [s] that durst not walk alone from

[e] Gordonius. modò rident, modò flent, silent, &c. [f] Fernelius, consil. 43 et 45. Montanus, consil. 23. Galen de locis affectis, lib. 3. cap. 6. [g] Aphorism. et lib. de Melan. [h] Lib. 2. cap. 6. de locis affect. [illegible] et mœstitia, si diutius perseverent, &c. [i] I ract. posthumo de Melan. edit. Venetiis 1620. per Bolzetum Bibliop. Mihi diligentius hanc rem consideranti, patet quosdam esse, qui non laborant mœrore et mœstitia. [k] Prob. lib. 3. [l] Physiog. lib. 1. c. 8. Quibus multa frigida bilis atra, stolidi et timidi, at qui caliti, ingeniosi, amasii, divinosi, spiritu instigati, &c. [m] Omnes exercent metus et tristitia, et sine causa. [illegible] timent licet non omnibus idem timendi modus. Ætius Tetrab. lib. 2. sect. c. 9. [o] Ingenti pavore tremunt. [p] Multi mortem timent, et tamen sibi ipsis mortem consciscunt, alii cœli ruinam timent. [q] Afflicti [illegible] scrupulis conscientiæ, divinæ misericordiæ diffidentes, Orco se destinant fœda lamentatione [illegible]. [r] [illegible] [s] Non ausus egredi domo ne deficeret.

home, for fear he should swoon or die." A second "[a]fears every man he meets will rob him, quarrel with him, or kill him." A third dares not venture to walk alone, for fear he should meet the devil, a thief, be sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a devil, every person comes near him is malificiated, every creature, all intend to hurt him, seek his ruin; another dares not go over a bridge, come near a pool, rock, steep hill, lie in a chamber where cross beams are, for fear he be tempted to hang, drown, or precipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, something indecent, unfit to be said. If he be locked in a close room, he is afraid of being stifled for want of air, and still carries biscuit, aquavitæ, or some strong waters about him, for fear of deliquiums, or being sick; or if he be in a throng, middle of a church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any business beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are "[b]afraid to be burned, or that the [c]ground will sink under them, or [d]swallow them quick, or that the king will call them in question for some fact they never did (Rhasis *cont.*) and that they shall surely be executed." The terror of such a death troubles them, and they fear as much and are equally tormented in mind, "[f]as they that have committed a murder, and are pensive without a cause, as if they were now presently to be put to death." Plater, *cap.* 3. *de mentis alienat.* They are afraid of some loss, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. Trincavellius, *consil.* 13. *lib.* 1. had a patient that would needs make away himself, for fear of being hanged, and could not be persuaded for three years together, but that he had killed a man. Plater, *observat. lib.* 1. hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath been done, they presently fear they are suspected, and many times betray themselves without a cause. Lewis XI., the French king, suspected every man a traitor that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorundam* (Fracastorius, *lib.* 2. *de Intellect.*) "[g]some fear all alike, some certain men, and cannot endure their companies, are sick in them, or if they be from home." Some suspect [h]treason still, others "are afraid of their [b]dearest and nearest friends." (*Melanchius è Galeno, Ruffo, Ætio,*) and dare not be alone in the dark for fear of hobgoblins and devils: he suspects every thing he hears or sees to be a devil, or enchanted, and imagineth a thousand chimeras and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghosts, goblins, &c., [e]*Omnes se terrent auræ, sonus excitat omnis.* Another through bashfulness, suspicion, and timorousness, will not be seen abroad, "[d]loves darkness as life, and cannot endure the light," or to sit in lightsome places, his hat still in his eyes, he will neither see nor be seen by his goodwill, Hippocrates, *lib. de Insania et Melancholia.* He dare not come in company for fear he should be misused, disgraced, overshoot himself in gesture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part "[e]they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: he thinks something speaks

[a] Multi dæmones timent, latrones, insidias, Avicenna. [b] Alii comburi, alii de Rege, Rhasis. [c] Ne terra absorbeantur. Forestus. [d] Ne terra dehiscat. Gordon. [f] Alii timere mortis tenentur et mala gratia principum putant se aliquid commisisse, et ad supplicium requiri. [g] Alius domesticos timet, alius omnes. Ætius. [h] Alii timent insidias. Aurel. lib. 1. de morb. Chron. cap. 6. [b] Ille charissimos, hic omnes homines citra discrimen timet. [e] Virgil. [d] Hic in lucem prodire timet, tenebrasque quærit, contra, ille caliginosa fugit. [e] Quidam larvas et malos spiritus ab inimicis, veneficiis et incantationibus sibi putant objectari. Hippocrates. potionem se veneficam sumpsisse putat, et de hac ructare sibi crebrò videtur. Idem Montaltus, cap. 21. Ætius, lib. 2. et alii. Trallianus, l. 1. cap. 16.

or talks within him, or to him, and he belcheth of the poison." Chri à Vega, *lib.* 2. *cap.* 1. had a patient so troubled, that by no pers physic he could be reclaimed. Some are afraid that they shall h fearful disease they see others have, hear of, or read, and dare not hear or read of any such subject, no not of melancholy itself, lest by to themselves that which they hear or read, they should aggravate an it. If they see one possessed, bewitched, an epileptic paroxysm, a ma with the palsy, or giddy-headed, reeling or standing in a dangerous for many days after it runs in their minds, they are afraid they shall they are in like danger, as *Perk. c.* 12. *sc.* 2. well observes in his Consc., and many times by violence of imagination they produce i cannot endure to see any terrible object, as a monster, a man execu case, hear the devil named, or any tragical relation seen, but they fear, *Hecatas somniare sibi videntur* (Lucian), they dream of hobgo may not get it out of their minds a long time after: they apply (said) all they hear, see, read, to themselves; as [f]Felix Plater note young physicians, that study to cure diseases, catch them themselv sick, and appropriate all symptoms they find related of others, to persons. And therefore (*quod iterum moneo, licet nauseam paret le decem potius verba, decies repetita licet, abundare, quam unum desi* would advise him that is actually melancholy not to read this tract of S lest he disquiet or make himself for a time worse, and more melanc he was before. Generally of them all take this, *de inanibus semp runtur et timent*, saith Areteus: they complain of toys, and fear [g]witho and still think their melancholy to be most grievous, none so bad as though it be nothing in respect, yet never any man sure was so troul this sort. As really tormented and perplexed, in as great an agon and trifles (such things as they will after laugh at themselves) as if most material and essential matters indeed, worthy to be feared, an be satisfied. Pacify them for one, they are instantly troubled with s fear; always afraid of something which they foolishly imagine or co themselves, which never peradventure was, never can be, never likel troubled in mind upon every small occasion, unquiet, still complainin ing, vexing, suspecting, grudging, discontent, and cannot be freed s melancholy continues. Or if their minds be more quiet for the pre they free from foreign fears, outward accidents, yet their bodies are out they suspect some part or other to be amiss, now their head ache stomach, spleen, &c. is misaffected, they shall surely have this or that still troubled in body, mind, or both, and through wind, corrupt fanta accidental distemper, continually molested. Yet for all this, as [h]Ja notes, "in all other things they are wise, staid, discreet, and do noth beseeming their dignity, person, or place, this foolish, ridiculous, and fear excepted; which so much, so continually tortures and crucifies the like a barking dog that always bawls, but seldom bites, this fear ever m and so long as melancholy lasteth, cannot be avoided."

Sorrow is that other character, and inseparable companion, as indiv Saint Cosmus and Damian, *fidus Achates*, as all writers witness, a c symptom, a continual, and still without any evident cause, [i]*mœrent e si roges eos reddere causam, non possunt:* grieving still, but why they tell: *Agelasti, mœsti, cogitabundi*, they look as if they had newly come Trophonius' den. And though they laugh many times, and seem to b

[f] Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis. [g] —timeo tam causæ nescius, causa est metus. Heinsius Austriaco. [h] Cap. 15. in 9. Rhasis, in malis rationem semper aliquid timent, in cæteris tamen optimè se gerunt, neque aliquid præter dig mittunt. [i] Altomarus, cap. 7. Areteus, tristes sunt.

ordinary merry (as they will by fits), yet extreme lumpish again in an instant, dull and heavy, *semel et simul*, merry and sad, but most part sad: [k] *Si qua placent, abeunt; inimica tenacius hærent:* sorrow sticks by them still continually, gnawing as the vulture did [l]Titius' bowels, and they cannot avoid it, No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, [m] disquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other men's or public affairs, such as concern them not; things past, present, or to come, the remembrance of some disgrace, loss, injury, abuses, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, loss, want, shame, misery, that will certainly come, as they suspect and mistrust. Lugubris Ate frowns upon them, insomuch that Areteus well calls it *angorem animi*, a vexation of the mind, a perpetual agony. They can hardly be pleased or eased, though in other men's opinion most happy, go, tarry, run, ride, [n] ——*post equitem sedet atra cura:* they cannot avoid this feral plague, let them come in what company they will, [o] *hæret lateri lethalis arundo*, as to a deer that is struck, whether he run, go, rest with the herd, or alone, this grief remains: irresolution, inconstancy, vanity of mind, their fear, torture, care, jealousy, suspicion, &c., continues, and they cannot be relieved. So [p] he complained in the poet,

"Domum revortor mœstus, atque animo ferè
Perturbato, atque incerto præ ægritudine,
Assido, accurrunt servi: soccos detrahunt,
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisque sedulo
Faciebant, quo illam mihi lenirent miseriam."

"He came home sorrowful, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief, and exhilarate his person, he was profoundly melancholy, he had lost his son, *illud angebat*, that was his Cordolium, his pain, his agony which could not be removed."

Tædium vitæ.] Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons come into their minds, *tædium vitæ* is a common symptom, *tarda fluunt, ingratique tempora*, they are soon tired with all things; they will now tarry, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith Aurelianus, *lib.* 1. *cap.* 6, but most part [q] *vitam damnant*, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: [r] *Vivere volunt, mori nesciunt:* they cannot die, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every beggar that comes to the door is happier than they are, they would be contented to change lives with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, wearisomeness, laziness, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company again, which they like, or be pleased, *suam sententiam rursus damnant, et vitæ statio delectantur*, as Octavius Horatianus observes, *lib.* 2. *cap.* 5, they condemn their former dislike, and are well pleased to live. And so they continue, but with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and show rather a necessity to live, than a desire. Claudius the emperor, as [s] Sueton describes him, had a

[k] Mant. Egl. 1. [l] Ovid. Met. 4. [m] Inquies animus. [n] Hor. l. 3. Od. 1. "Dark care rides behind him." [o] Virg. [p] Mened. Heautontim. Act. 1. sc. 1. [q] Altomarus [r] Seneca. [s] Sueton. 31. Quo stomachi dolore correptum se etiam de consciscenda morte cogitâsse dixit.

spice of this disease, for when he was tormented with the pain of his stomach, he had a conceit to make away himself. Julius Cæsar Claudinus, *consil.* 84, had a Polonian to his patient, so affected, that through [t]fear and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his misery. Mercurialis another, and another that was often minded to dispatch himself, and so continued for many years.

Suspicion, jealousy.] Suspicion, and jealousy, are general symptoms: they are commonly distrustful, apt to mistake, and amplify, *facilè irascibiles*, [u] testy, pettish, peevish, and ready to snarl upon every [x] small occasion, *cum amicissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c., or that any respect, small compliment, or ceremony be omitted, they think themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in general, he thinks presently they mean him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconstrue every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. [y] He thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest somebody should observe him. He works upon it, and long after this false conceit of an abuse troubles him. Montanus, *consil.* 22. gives instance in a melancholy Jew, that was *Iracundior Adriâ*, so waspish and suspicious, *tam facilè iratus*, that no man could tell how to carry himself in his company.

Inconstancy.] Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business, they will and will not, persuaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhor, dislike, or distaste, once settled, though to the better by odds, by no counsel, or persuasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, *faciunt, et mox facti pœnitet* (*Areteus*), *avari, et paulo post prodigi*. Now prodigal, and then covetous, they do, and by-and-by repent them of that which they have done, so that both ways they are troubled, whether they do or do not, want or have, hit or miss, disquieted of all hands, soon weary, and still seeking change, restless, I say, fickle, fugitive, they may not abide to tarry in one place long.

> [z] "Romæ rus optans, absentem rusticus urbem
> Tollit ad astra———"

no company long, or to persevere in any action or business.

> [a] "Et similis regum pueris, pappare minutum
> Poscit, et iratus mammæ lallare recusat."

eftsoons pleased, and anon displeased, as a man that's bitten with fleas, or that cannot sleep turns to and fro in his bed, their restless minds are tossed and vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c., erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.

Passionate.] Extreme passionate, *Quicquid volunt valdè volunt*; and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustful, and timorous, envious, malicious, profuse one while, sparing at

[t] Luget et semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet. [u] [illegible] in iram incidunt. Aret. [x] Ira sine causa, velocitas iræ. Savanarola. pract. major. velocitas iræ [illegible] Avicenna, l. 3. Fen. 1. Tract. 4. cap. 18. Angor sine causa. [y] Suspicio, diffidentia, symptomata, Ep. Julio Alexandrio cons. 185 Scoltzii. [z] Hor. "At Rome, wishing for the fields; in the [illegible] extolling the city to the skies." [a] Pers. Sat. 3. 18. "And like the children of nobility, require to [illegible] and, angry at the nurse, refuse her to sing lullaby."

ther, but most part covetous, muttering, repining, discontent, and still complaining, grudging, peevish, *injuriarum tenaces*, prone to revenge, soon troubled, and most violent in all their imaginations, not affable in speech, or apt to vulgar compliment, but surly, dull, sad, austere; *cogitabundi* still, very intent, and as [b]Albertus Durer paints melancholy, like a sad woman leaning on her arm with fixed looks, neglected habit, &c., held therefore by some proud, soft, sottish, or half-mad, as the Abderites esteemed of Democritus: and yet of a deep reach, excellent apprehension, judicious, wise, and witty: for I am of that [c]nobleman's mind, "Melancholy advanceth men's conceits, more than any humour whatsoever," improves their meditations more than any strong drink or sack. They are of profound judgment in some things, although in others *non rectè judicant inquieti*, saith Fracastorius, *lib.* 2. *de Intell.* And as Arculanus, *c.* 16. *in* 9. *Rhasis* terms it, *Judicium plerumque perversum. corrupti, cum judicant honesta inhonesta, et amicitiam habent pro inimicitia:* they count honesty dishonesty, friends as enemies, they will abuse their best friends, and dare nor offend their enemies. Cowards most part *et ad inferendam injuriam timidissimi*, saith Cardan, *lib.* 8. *cap.* 4. *de rerum varietate:* loth to offend, and if they chance to overshoot themselves in word or deed: or any small business or circumstance be omitted, forgotten, they are miserably tormented, and frame a thousand dangers and inconveniences to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumour, tale, or prosperous event, transported beyond themselves: with every small cross again, bad news, misconceived injury, loss, danger, afflicted beyond measure, in great agony, perplexed, dejected, astonished, impatient, utterly undone: fearful, suspicious of all. Yet again, many of them desperate harebrains, rash, careless, fit to be assassins, as being void of all fear and sorrow, according to [d]Hercules *de Saxoniâ*, "Most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none."

Amorous.] "They are prone to love," and [*]easy to be taken; *Propensi ad amorem et excandescentiam* (*Montaltus, cap.* 21). quickly enamoured, and dote upon all, love one dearly, till they see another, and then dote on her, *Et hanc, et hanc, et illam, et omnes*, the present moves most, and the last commonly they love best. Yet some again *Anterotes*, cannot endure the sight of a woman, abhor the sex, as that same melancholy [e]duke of Muscovy, that was instantly sick if he came but in sight of them; and that [f]Anchorite, that fell into a cold palsy when a woman was brought before him.

Humorous.] Humorous they are beyond all measure, sometimes profusely laughing, extraordinarily merry, and then again weeping without a cause (which is familiar with many gentlewomen), groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, et à ratione aliena* (saith [g]Frambesarius), they feign many absurdities, vain, void of reason: one supposeth himself to be a dog, cock, bear, horse, glass, butter, &c. He is a giant, a dwarf, as strong as an hundred men, a lord, duke, prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he believes it eftsoons, and peradventure by force of imagination will work it out. Many of them are immovable, and fixed in their conceits, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear music, or see dancing, they have nought but bagpipes in their brain; if they see a combat, they are all for arms. [h]If abused, an abuse troubles them long after; if crossed, that cross, &c. Restless

in his Dutch work picture. [b] Howard, cap. 7. differ. [d] Tract. de mel. cap. 2. Noctu ambulant sylvas, et loca periculosa, neminem timent. [e] Facile amant. Altom. [f] Bodine. [g] Io. Major vitis sm, fol. 202. Paulus Abbas Eremita tanta solitudine perseverat, ut nec vestem nec vultum mulieris possit, &c. [g] Consult. lib. 1. 17. Cons. [h] Generally as they are pleased or displeased, so are continual cogitations pleasing or displeasing.

in their thoughts and actions, continually meditating, *Velet ægri somnia, vanæ finguntur species;* more like dreams, than men awake, they fain a company of antic, fantastical conceits, they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasms or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi:* still, saith Avicenna, they wake, as others dream, and such for the most part are their imaginations and conceits, [j] absurd, vain, foolish toys, yet they are [k] most curious and solicitous, continual, *et supra modum, Rhasis, cont. lib.* 1. *cap.* 9. *præmeditantur de aliqua re.* As serious in a toy, as if it were a most necessary business, of great moment, importance, and still, still, still thinking of it: *sæviunt in se,* macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busy, still that toy runs in their mind, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that cross, that castle in the air, that crotchet, that whimsy, that fiction, that pleasant waking dream, whatsoever it is. *Nec interrogant* (saith [l] Fracastorius) *nec interrogatis rectè respondent.* They do not much heed what you say, their mind is on another matter; ask what you will, they do not attend, or much intend that business they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself, a third frowns, calls, his lips go still, he acts with his hand as he walks, &c. 'Tis proper to all melancholy men, saith [m] Mercurialis, con. 11. "What conceit they have once entertained, to be most intent, violent, and continually about it." *Invitus occurrit,* do what they may, they cannot be rid of it, against their wills they must think of it a thousand times over, *Perpetuò molestantur nec oblivisci possunt,* they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, [n] *non desinunt ea, quæ minime volunt, cogitare,* if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, *Sysiphi saxum volvunt sibi ipsis,* as [o] Bruel observes, *Perpetua calamitas et miserabile flagellum.*

Bashfulness.] [p] Crato, [q] Laurentius, and Fernelius, put bashfulness for an ordinary symptom, *subrusticus pudor,* or *vitiosus pudor,* is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c., or by any perturbation of mind misaffected, it so far troubles them, that they become quite moped many times, and so disheartened, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous, and bashful, they can look no man in the face; some are more disquieted in this kind, some less, longer some, other shorter, by fits, &c., though some on the other side (according to [r] Fracastorius) be *inverecundi et pertinaces,* impudent and peevish. But most part they are very shamefaced, aad that makes them with Pet. Blesensis, Christopher Gerwick, and many such, to refuse honours, offices and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, *timor hos, pudor impedit illos,* timorousness and bashfulness hinders their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiars: *pauciloqui,* of few words.

[j] Omnes exercent vanæ intensæque animi cogitationes, (N. Piso Bruel) et assiduæ. [k] Curas minimis. Areteus. [l] Lib. 2. de Intell. [m] Hoc melancholicis omnibus proprium, si imaginationes valdè receperint, non facilè rejiciant, sed hæ etiam vel invitis semper occurrant. de Senect. [n] Consil. med. pro Hypochondriaco. [p] Consil. 43. [q] Cap. 3. de Intell.

and oftentimes wholly silent. [e]Frambeserius, a Frenchman, had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus à Fonseca, consult. tom.* 2. 85. *consil.* gives instance in a young man, of twenty-seven years of age, that was frequently silent, bashful, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c.

Solitariness.] Most part they are, as Plater notes, *desides, taciturni, ægrè impulsi nec nisi coacti procedunt, &c.*, they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no compliment, unsociable, hard to be acquainted with, especially of strangers; they had rather write their minds than speak, and above all things love solitariness. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one asks) or pain? for both; yet I rather think for fear and sorrow, &c.

[f]"Hinc metuunt cupiuntque, dolent fugiuntque, nec auras
Respiciunt, clausi tenebris, et carcere cæco."

"Hence 'tis they grieve and fear, avoiding light,
And shut themselves in prison dark from sight."

As Bellerophon in [g]Homer,

"Qui miser in sylvis mœrens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans."

"That wandered in the woods, sad, all alone,
Forsaking men's society, making great moan."

They delight in floods and waters, desert places, to walk alone in orchards, gardens, private walks, back lanes, averse from company, as Diogenes in his tub, or Timon Misanthropus, [h]they abhor all companions at last, even their nearest acquaintances and most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, *fugiunt homines sine causa* (saith Rhasis) *et odio habent, cont. l.* 1. *c.* 9. they will diet themselves, feed and live alone. It was one of the chiefest reasons why the citizens of Abdera suspected Democritus to be melancholy and mad, because that, as Hippocrates related in his epistle to Philopœmenes, "[i]he forsook the city, lived in groves and hollow trees, upon a green bank by a brook side, or confluence of waters all day long, and all night." *Quæ quidem* (saith he) *plurimum atra bile vexatis et melancholicis eveniunt, deserta frequentant, hominumque congressum aversantur;* [k]which is an ordinary thing with melancholy men. The Egyptians therefore in their hieroglyphics expressed a melancholy man by a hare sitting in her form, as being a most timorous and solitary creature, *Pierius, Hieroglyph. l.* 12. But this, and all precedent symptoms, are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not at all, most manifest in others. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continuate: and howsoever these symptoms be common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speak in a word, there is nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a chimæra, so prodigious and strange, [a]such as painters and poets durst not attempt, which they will not really fear, feign, suspect and imagine unto themselves: and that which [b]Lod. Liv. said in a jest of a silly country fellow, that killed his ass for drinking up the moon, *ut lunam mundo redderet*, you may truly say of them in earnest; they will act, conceive all extremes, contrarieties, and contradictions, and that infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix [illegible]bus sæculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamiis*), [illegible] two of two thousand that concur in the same symptoms. The tower of

[illegible]ult. 15. et 16. lib. 1. [e]Virg. Æn. 6. [g]Iliad. 3. [h]Si malum exasperetur, homines odio habent [illegible]ria petunt. [i]Democritus solet noctes et dies apud se degere, plerumque autem in speluncis, sub [illegible] arborum umbris vel in tenebris, et mollibus herbis, vel ad aquarum crebra et quieta fluenta, &c. [illegible] tenebris, aliturque dolor. Ps. lxii. Vigilavi et factus sum velut nycticorax in domicilio, passer [illegible] in templo. [k]Et quæ vix audet fabula, monstra parit. [b]In cap. 18. l. 10. de civ. dei, Lunam [illegible] epotam videns.

Babel never yielded such confusion of tongues, as the chaos of mel doth variety of symptoms. There is in all melancholy *similitudo di* like men's faces, a disagreeing likeness still; and as in a river we swin same place, though not in the same numerical water; as the same inst affords several lessons, so the same disease yields diversity of sy Which howsoever they be diverse, intricate, and hard to be confined adventure yet in such a vast confusion and generality to bring th some order; and so descend to particulars.

Subsect. III.—*Particular Symptoms from the influence of Stars, par Body, and Humours.*

Some men have peculiar symptoms, according to their temperam crisis, which they had from the stars and those celestial influences, v wits and dispositions, as Anthony Zara contends, *Anat. ingen. sect.* 1 11, 12, 13, 14, *plurimum irritant influentiæ cœlestes, unde cientur ani tudines et morbi corporum.* [c]One saith, diverse diseases of the body an proceed from their influences, [d]as I have already proved out of Ptolem tanus, Lemnius, Cardan, and others, as they are principal significators ners, diseases, mutually irradiated, or lords of the geniture, &c. Pt in his centiloquy, Hermes, or whosoever else the author of that tract, at all these symptoms, which are in melancholy men, to celestial influences opinion, *Mercurialis de affect. lib. cap.* 10. rejects; but, as I say, [e]J Pontanus and others stiffly defend. That some are solitary, dull, heavy ish; some again blithe, buxom, light, and merry, they ascribe wholly stars. As if Saturn be predominant in his nativity, and cause melan his temperature, then [f]he shall be very austere, sullen, churlish, black of profound in his cogitations, full of cares, miseries, and discontents, s fearful, always silent, solitary, still delighting in husbandry, in woods, o gardens, rivers, ponds, pools, dark walks and close: *Cogitationes su ædificare, velle arbores plantare, agros colere, &c.* To catch birds, fis still contriving and musing of such matters. If Jupiter domineers, they a ambitious, still meditating of kingdoms, magistracies, offices, honours, they are princes, potentates, and how they would carry themselves, Mars, they are all for wars, brave combats, monomachies, testy, choleri brain, rash, furious, and violent in their actions. They will feign the victors, commanders, are passionate and satirical in their speeches, gre gers, ruddy of colour. And though they be poor in show, vile and b like Telephus and Peleus in the [g]poet, *Ampullas jactant et sesquipedali* "forget their swelling and gigantic words," their mouths are full of m and tetrarchs at their tongues' end. If the sun, they will be lords, emp conceit at least, and monarchs, give offices, honours, &c. If Venus, th still courting of their mistresses, and most apt to love, amorously giv seem to hear music, plays, see fine pictures, dancers, merriments, and th Ever in love, and dote on all they see. Mercurialists are solitary, m contemplation, subtile, poets, philosophers, and musing most part abo matters. If the moon have a hand, they are all for peregrinations, sea much affected with travels, to discourse, read, meditate of such thing dering in their thoughts, diverse, much delighting in waters, to fish, fow

But the most immediate symptoms proceed from the temperature itself the organical parts, as head, liver, spleen, meseraic veins, heart, w mach, &c., and most especially from distemperature of spirits (which, a tules de Saxoniâ contends, are wholly immaterial), or from the four hum

[c] Velc. l. 4. c. 5. [d] Sect. 2. Memb. 1. Subs. 4. [e] De reb. cœlest. lib. 10. c. 12. [f] L. 3 [g] Ienius. [g] Hor. de art. poet. [h] Tract. 7. de Melan.

those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixed, their diverse mixtures, and several adustions, combinations, which may be as diversely varied, as those [l]four first qualities in [k]Clavius, and produce as many several symptoms and monstrous fictions as wine doth effect, which as Andreas Bachius observes, *lib.* 3. *de vino, cap.* 20. are infinite. Of greater note be these.

If it be natural melancholy, as *Lod. Mercatus, lib.* 1. *cap.* 17. *de melan. T. Bright, c.* 16. hath largely described, either of the spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humour, as Montanus affirms, *consil.* 26. the parties are sad, timorous and fearful. Prosper Calenus, in his book *de atra bile*, will have them to be more stupid than ordinary, cold, heavy, dull, solitary, sluggish; *Si multam atram bilem et frigidam habent.* Hercules de Saxoniâ, *c.* 19. *l.* 7. "[l]holds these that are naturally melancholy, to be of a leaden colour or black," and so doth Guianerius, *c.* 3. *tract.* 15. and such as think themselves dead many times, or that they see, talk with black men, dead men, spirits and goblins frequently, if it be in excess. These symptoms vary according to the mixture of those four humours adust, which is unnatural melancholy. For as Trallianus hath written, *cap.* 16, *l.* 7. "[m]There is not one cause of this melancholy, nor one humour which begets, but diverse diversely intermixed, from whence proceeds this variety of symptoms:" and those varying again as they are hot or cold. "[n]Cold melancholy (saith Benedic. Vittorius Faventinus pract. mag.) is a cause of dotage, and more mild symptoms; if hot or more adust, of more violent passions, and furies." Fracastorius, *l.* 2. *de intellect.* will have us to consider well of it, "[o]with what kind of melancholy every one is troubled, for it much avails to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, shamefaced; the other impudent and bold; as Ajax, *Arma rapit superosque furens in prœlia poscit:* quite mad or tending to madness: *Nunc hos, nunc impetit illos.* Bellerophon on the other side, *solis errat malè sanus in agris,* wanders alone in the woods; one despairs, weeps, and is weary of his life, another laughs, &c. All which variety is produced from the several degrees of heat and cold, which [p]Hercules de Saxoniâ will have wholly proceed from the distemperature of spirits alone, animal especially, and those immaterial, the next and immediate causes of melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of symptoms, which he reckons up in the [q]thirteenth chap. of his Tract of Melancholy, and that largely through every part. Others will have them come from the diverse adustion of the four humours, which in this unnatural melancholy, by corruption of blood, adust choler, or melancholy natural, "[r]by excessive distemper of heat turned, in comparison of the natural, into a sharp lye by force of adustion, cause, according to the diversity of their matter, diverse and strange symptoms," which T. Bright reckons up in his following chapter. So doth Arculanus, according to the four principal humours adust, and many others.

For example, if it proceed from phlegm (which is seldom and not so frequently as the rest), [t]it stirs up dull symptoms, and a kind of stupidity, or passionate hurt: they are sleepy, saith [u]Savanarola, dull, slow, cold, blockish, asinine like, *Asininam melancholiam,* [x]Melancthon calls it, "they are much given to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling," &c.

[k] Humidum, calidum, frigidum, siccum. [k] Com. in 1. c. Johannis de Sacrobosco. [l] Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii. [m] Non una melancholiæ causa sed unus humor vitii parens, sed plures, et alius aliter mutatus, unde non omnes eadem sentiunt symptomata. [n] Humor frigidus delirii causa, humor calidus furoris. [o] Multum refert qua quisque melancholia teneatur, hunc fervens et accensa agitat, illum tristis et frigens occupat: hi timidi, illi inverecundi, stupidi, &c. [p] Cap. 7. et 8. Tract. de Mel. [q] Signa melancholiæ ex intemperie et agitatione spirituum immaterialia. [r] T. Bright, cap. 16. Treat. Mel. [s] Cap. 16. ll. 9. Rhasis. [t] Bright, c. 16. [u] Pract. Somnians, piger, frigidus. [x] De anima, cap. de humor. Si à Phlegmate semper in aquis fere sunt, fluvios plorant multum.

(*Arnoldus, breviar.* 1. *cap.* 18.) They are [y]pale of colour, slothful, apt to sleep, heavy; [z]much troubled with head-ache, continual meditation, and muttering to themselves; they dream of waters, [a]that they are in danger of drowning, and fear such things, Rhasis. They are fatter than others that are melancholy, of a muddy complexion, apter to spit, [b]sleep, more troubled with rheum than the rest, and have their eyes still fixed on the ground. Such a patient had Hercules de Saxoniâ, a widow in Venice, that was fat and very sleepy still; Christophorus à Vega another affected in the same sort. If it be inveterate or violent, the symptoms are more evident, they plainly denote and are ridiculous to others, in all their gestures, actions, speeches; imagining impossibilities, as he in Christophorus à Vega, that thought he was a tun of wine, [c]and that Siennois, that resolved within himself not to piss, for fear he should drown all the town.

If it proceed from blood adust, or that there be a mixture of blood in it, "[d]such are commonly ruddy of complexion, and high-coloured," according to Salust Salvianus, and Hercules de Saxoniâ. And as Savanarola, Vittorius Faventinus Emper. farther adds, "[e]the veins of their eyes be red, as well as their faces." They are much inclined to laughter, witty and merry, conceited in discourse, pleasant, if they be not far gone, much given to music, dancing, and to be in women's company. They meditate wholly on such things, and think [f]they see or hear plays, dancing, and such-like sports (free from all fear and sorrow, as [g]Hercules de Saxoniâ supposeth). If they be more strongly possessed with this kind of melancholy, Arnoldus adds, *Breviar., lib.* 1. *cap.* 18., like him of Argos in the Poet, that sate laughing [h]all day long, as if he had been at a theatre. Such another is mentioned by [i]Aristotle, living at Abydos, a town of Asia Minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. Wolfius relates of a country fellow called Brunsellius, subject to this humour, "[k]that being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part was so much moved, that for three whole days after he did nothing but laugh, by which means he was much weakened, and worse a long time following." Such a one was old Sophocles, and Democritus himself had *hilare delirium*, much in this vein. Laurentius, *cap.* 3. *de melan.* thinks this kind of melancholy, which is a little adust with some mixture of blood, to be that which Aristotle meant, when he said melancholy men of all others are most witty, which causeth many times a divine ravishment, and a kind of *enthusiasmus*, which stirreth them up to be excellent philosophers, poets, prophets, &c. Mercurialis *consil.* 110. gives instance in a young man his patient, sanguine melancholy, "[l]of a great wit and excellently learned."

If it arise from choler adust, they are bold and impudent, and of a madbrain disposition, apt to quarrel, and think of such things, battles, combats, and their manhood, furious; impatient in discourse, stiff, irrefragable and prodigious in their tenets; and if they be moved, most violent, outrageous, [m]ready to disgrace, provoke any, to kill themselves and others; Arnoldus adds, stark mad by fits, "[n]they sleep little, their urine is subtile and fiery. (Guinerius.) In their fits you shall hear them speak all manner of languages,

[y] Pigra nascitur ex colore pallido et albo, Here. de Saxon. [z] Savanarola. [a] Muros cadere et se submergi timent, cum torpore et segnitie et fluvios amant tales, Alexand. c. 16. lib. 7. ferè dormit somnolenta c. 16. l. 7. [b] Laurentius. [c] Cap. 6. de mel. Si à sanguine, ut oculorum et faciei, plurimus risus. [d] Venæ oculorum sunt rubræ, vide an præcesserit vini et usus, et frequens balneum, Trallian. lib. 1. 16. an præcesserit mora sub sole. [e] Ridet patiens si putat se videre choreas, musicam audire, ludos, &c. [f] Cap. 2. Tract. de Melan. [g] Hercules quidam haud ignobilis Argis, &c. [h] Lib. de reb. mir. [i] Cum inter concionandum maliter embellio caderet, et omnes reliqui qui id viderent, riderent, tribus post diebus, &c. [k] Jocularis eruditionis. [l] Si à cholera, furibundi interficiunt se et alios, putant se videre pugnas, bellis et ignea, parum dormiunt.

Hebrew, Greek, and Latin, that never were taught or knew them before." Apponensis *in com. in Pro. sec.* 30. speaks of a mad woman that spake excellent good Latin: and Rhasis knew another, that could prophesy in her fit, and foretel things truly to come. [o] Guianerius had a patient could make Latin verses when the moon was combust, otherwise illiterate. Avicenna and some of his adherents will have these symptoms, when they happen, to proceed from the devil, and that they are rather *dæmoniaci*, possessed, than mad or melancholy, or both together, as Jason Pratensis thinks, *Immiscent se mali genii*, &c., but most ascribe it to the humour, which opinion Montaltus, *cap.* 21. stiffly maintains, confuting Avicenna and the rest, referring it wholly to the quality and disposition of the humour and subject. Cardan *de rerum var. lib.* 8. *cap.* 10. holds these men of all others fit to be assassins, bold, hardy, fierce, and adventurous, to undertake any thing by reason of their choler adust. [p] This humour, says he, prepares them to endure death itself, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergo such tortures," *ut supra naturam res videatur:* he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, than properly melancholy: for commonly this humour so adust and hot, degenerates into madness.

If it come from melancholy itself adust, those men, saith Avicenna, "[q] are usually sad and solitary, and that continually, and in excess, more than ordinarily suspicious, more fearful, and have long, sore, and most corrupt imaginations;" cold and black, bashful, and so solitary, that as [r] Arnoldus writes, "they will endure no company, they dream of graves still, and dead men, and think themselves bewitched or dead:" if it be extreme, they think they hear hideous noises, see and talk "[s] with black men, and converse familiarly with devils, and such strange chimeras and visions" (Gordonius), or that they are possessed by them, that somebody talks to them, or within them. *Tales melancholici plerumque dæmoniaci, Montaltus, consil.* 26. *ex Avicenna.* Valescus de Taranta had such a woman in cure, "[t] that thought she had to do with the devil:" and Gentilis Fulgosus *quæst.* 55. writes that he had a melancholy friend, that "[u] had a black man in the likeness of a soldier" still following him wheresoever he was. Laurentius, *cap.* 7., hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. [x] Anno 1550 an advocate of Paris fell into such a melancholy fit, that he believed verily he was dead, he could not be persuaded otherwise, or to eat or drink, till a kinsman of his, a scholar of Bourges, did eat before him dressed like a corse. The story, saith Serres, was acted in a comedy before Charles the Ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King Prætus' daughters. [y] Hildesheim, *spicel.* 2. *de maniâ*, hath an example of a Dutch baron so affected, and Trincavellius, *lib.* 1. *consil.* 11., another of a nobleman in his country, "[z] that thought he was certainly a beast, and would imitate most of their voices," with many such symptoms, which may properly be reduced to this kind.

If it proceed from the several combinations of these four humours, or spirits, Herc. de Saxon. adds hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptoms are likewise mixed. One thinks himself a giant, another a dwarf; one is heavy

[o] Tract. 15. c. 4. [p] Ad hæc perpetranda furore rapti ducuntur, cruciatus quosvis tolerant, et mortem, furore exacerbato audent et ad supplicia plus irritantur, mirum est quantam habeant in tormentis patientiam. [q] Tales plus cæteris timent, et continue tristantur, valde suspiciosi, solitudinem diligunt, corruptissimas habent imaginationes, &c. [r] Si à melancholia adusta, tristes, de sepulchris somniant, timent ne sentur, putant se mortuos, aspici nolunt. [s] Videntur sibi videre monachos nigros et dæmones, et suos et mortuos. [t] Quavis nocte se cum dæmone coire putavit. [u] Semper fere vidisse militem um præsentem. [x] Anthony de Verdeur. [y] Quidam mugitus boum æmulantur, et pecora se putant, Prœti filiæ. [z] Baro quidam mugitus boum, et rugitus asinorum, et aliorum animalium voces effingit.

as lead, another is as light as a feather. Marcellus Donatus, *l.* 2. *cap.* 41. makes mention out of Seneca, of one Senecchio, a rich man, "[a] that thought himself and every thing else he had, great: great wife, great horses, could not abide little things, but would have great pots to drink in, great hose, and great shoes bigger than his feet." Like her in [b] Trallianus, that supposed she "could shake all the world with her finger," and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces: or him in Galen, that thought he was [c] Atlas, and sustained heaven with his shoulders. Another thinks himself so little, that he can creep into a mouse-hole: one fears heaven will fall on his head: a second is a cock; and such a one, [d] Guianerius saith he saw at Padua, that would clap his hands together and crow. [e] Another thinks he is a nightingale, and therefore sings all the night long; another he is all glass, a pitcher, and will therefore let nobody come near him, and such a one [f] Laurentius gives out upon his credit, that he knew in France. Christophorus à Vega, *cap.* 3., *l.* 14., Skenckius and Marcellus Donatus, *l.* 2. *cap.* 1. have many such examples, and one amongst the rest of a baker in Ferrara, that thought he was composed of butter, and durst not sit in the sun, or come near the fire for fear of being melted: of another that thought he was a case of leather, stuffed with wind. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continuate, &c. Some have a corrupt ear, they think they hear music, or some hideous noise as their phantasy conceives, corrupt eyes, some smelling: some one sense, some another. [g] Lewis the Eleventh had a conceit every thing did stink about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stink. A melancholy French poet in [h] Laurentius being sick of a fever, and troubled with waking, by his physicians was appointed to use *unguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to scent of it, and would let no man talk with him but aloof off, or wear any new clothes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A gentleman in Limousin, saith Anthony Verdeur, was persuaded he had but one leg, affrighted by a wild boar, that by chance struck him on the leg; he could not be satisfied his leg was sound (in all other things well) until two Franciscans by chance coming that way, fully removed him from the conceit. *Sed abundè fabularum audivimus,*—enough of story-telling.

Subsect. IV.—*Symptoms from Education, Custom, Continuance of Time, or Condition, mixed with other Diseases, by Fits, Inclination, &c.*

Another great occasion of the variety of these symptoms proceeds from custom, discipline, education, and several inclinations, "[i] this humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their several studies and callings." If an ambitious man become melancholy, he forthwith thinks he is a king, an emperor, a monarch, and walks alone, pleasing himself with a vain hope of some future preferment, or present as he supposeth, and withal acts a lord's part, takes upon him to be some statesman or magnifico, makes congés, gives entertainment, looks big, &c. Francisco Sansovino records of a melancholy man in Cremona, that would not be induced to believe but that

[a] Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna poenia, et calceamenta pedibus majora. [b] Lib. 1. cap. 16. putavit se uno digito posse totum mundum concutere. [c] Sustinet humeris cœlum cum Atlante. Alii cœli ruinam timent. [d] Cap. 1. Tract. 15. alius se gallum putat, alius lusciniam. [e] Trallianus. [f] Cap. 7. de mel. [g] Anthony de Verdeur. [h] Cap. 7 de melancholia. [i] Laurentius, cap. 6.

was pope, gave pardons, made cardinals, &c. [k]Christophorus à Vega kes mention of another of his acquaintance, that thought he was a king, ven from his kingdom, and was very anxious to recover his estate. A etous person is still conversant about purchasing of lands and tenements, tting in his mind how to compass such and such manors, as if he were eady lord of, and able to go through with it; all he sees is his, *re* or *spe*, hath devoured it in hope, or else in conceit esteems it his own: like him [l]Athenæus, that thought all the ships in the haven to be his own. A las- ious *inamorato* plots all the day long to please his mistress, acts and struts, l carries himself as if she were in presence, still dreaming of her, as Pam- ilus of his Glycerium, or as some do in their morning sleep. [m]Marcellus natus knew such a gentlewoman in Mantua, called Elionora Meliorina, that istantly believed she was married to a king, and "[n]would kneel down and k with him, as if he had been there present with his associates; and if she l found by chance a piece of glass in a muck-hill or in the street, she would that it was a jewel sent from her lord and husband." If devout and reli- us, he is all for fasting, prayer, ceremonies, alms, interpretations, visions, phecies, revelations, [o]he is inspired by the Holy Ghost, full of the Spirit: while he is saved, another while damned, or still troubled in mind for his s, the devil will surely have him, &c. more of these in the third partition of e-melancholy. [p]A scholar's mind is busied about his studies, he applauds nself for what he hath done, or hopes to do, one while fearing to be out in next exercise, another while contemning all censures; envies one, emulates other; or else with indefatigable pains and meditation, consumes himself. of the rest, all which vary according to the more remiss and violent im- ssion of the object, or as the humour itself is intended or remitted. For ne are so gently melancholy, that in all their carriage, and to the outward prehension of others it can hardly be discerned, yet to them an intolerable den, and not to be endured. [q]*Quædam occulta quædam manifesta*, some s are manifest and obvious to all at all times, some to few or seldom, or lly perceived; let them keep their own counsel, none will take notice or ect them. They do not express in outward show their depraved imagi- ons," as [r]Hercules de Saxoniâ observes, "but conceal them wholly to selves, and are very wise men, as I have often seen; some fear, some do ear at all, as such as think themselves kings or dead, some have more some fewer, some great, some less, some vex, fret, still fear, grieve, t, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more g and permanent." Some dote in one thing, are most childish, and ridi- , and to be wondered at in that, and yet for all other matters most dis- nd wise. To some it is in disposition, to another in habit; and as they f heat and cold, we may say of this humour, one is *melancholicus ad* econd two degrees less, a third half-way. [s]'Tis superparticular, *sesqui- sesquitertia*, and *superbipartiens tertias, quintas Melancholiæ, &c.*, all eometrical proportions are too little to express it. "[t]It comes to y fits, and goes; to others it is continuate: many (saith [u]Faventinus) and fall only are molested, some once a year, as that Roman [v]Galen f: [x]one, at the conjunction of the moon alone, or some unfortunate t such and such set hours and times, like the sea-tides, to some

p. 14. qui se regem putavit regno expulsum. [l]Dipnosophist. lib. Thrasillaus putavit omnes um portum appellentes suas esse. [m] De hist. Med. mirab. lib. 2. cap. 1. [n]Genibus m illo voluit, et adstare jam tum putavit, &c. [o]Gordonius, quod sit propheta, et inflatus o. [p]Qui forensibus causis insudat, nil nisi arresta cogitat, et supplices libellos, alius non it. P. Forestus. [q]Gordonius. [r]Verbo non exprimunt, nec opere, sed alta mente unt viri prudentissimi, quos ego sæpe novi, cum multi sint sine timore, ut qui se reges et t, plura signa quidam habent, pauciora, majora, minora. [s]Trallianus, lib. 1. 16. alii lam habent, ut etiam consueta administrent, alii in continuo delirio sunt, &c. [t]Prac. mag. autumno. [u] Lib. de humoribus. [x] Guianerius.

women when they be with child, as [7]Plater notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasy, like an *arthritis* or running gout, 'tis here and there, and in every joint, always molesting some part or other; or if the body be free, in a myriad of forms exercising the mind. A second once peradventure in his life hath a most grievous fit, once in seven years, once in five years, even to the extremity of madness, death, or dotage, and that upon some feral accident or perturbation, terrible object, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, cross fortune, disaster, and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his mind, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, à la mort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

"Pectore concipiet nil nisi triste suo;" | "He will imagine naught save sadness in his heart;"

his countenance is altered on a sudden, his heart heavy, irksome thoughts crucify his soul, and in an instant he is moped or weary of his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy; that it is "most pleasant at first, I say, *mentis gratissimus error*,* a most delightsome humour, to be alone, dwell alone, walk alone, meditate, lie in bed whole days, dreaming awake as it were, and frame a thousand fantastical imaginations unto themselves. They are never better pleased than when they are so doing, they are in paradise for the time, and cannot well endure to be interrupt; with him the poet, [a]*pol me occidistis, amici, non servâstis, ait?* you have undone him, he complains if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, [b]'tis so pleasant he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations, but at the last *læsa imaginatio*, his phantasy is crazed, and now habituated to such toys, cannot but work still like a fate, the scene alters upon a sudden, fear and sorrow supplant those pleasing thoughts, suspicion, discontent, perpetual anxiety succeed in their places; so by little and little, by that single horn of idleness, and voluntary solitariness, melancholy this feral fire drawn on, [c]*et quantum vertice ad auras Æthereas, tantum radice in Tartara tendit*, "extending up, by its branches, so far towards Heaven, as, by its roots, it does down towards Tartarus;" it was not so delicious at first, as now bitter and harsh; a cankered soul macerated with cares and disease, *tædium vitæ*, impatience, agony, inconstancy, irresolution, precipitate thoughts, unspeakable miseries. They cannot endure company, light, or life itself, unfit for action, and the like. [d]Their bodies are lean and dried up, wan, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less entangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

To discern all which symptoms the better, [e]Rhasis the Arabian makes degrees of them. The first is, *falsa cogitatio*, false conceits and idle thoughts, to misconstrue and amplify, aggravating every thing they conceive or hear; second is, *falso cogitata loqui*, to talk to themselves, or to use inarticulate, indite voices, speeches, obsolete gestures, and plainly to utter their inward conceits of their hearts, by their words and actions, as to laugh, weep, silent, not to sleep, eat their meat, &c.: the third is to put in practice

[7]De mentis alienat. cap. 3. [a]Levinus Lemnius, Jason Pratensis, blanda ab initio. "agreeable mental delusion." [b]Hor. [b]Facilis descensus Averni. [c]Virg. [d]Corpus Psa. lxvii. cariosa est facies mea præ ægritudine animæ. [e]Lib. 9. ad Almansorem.

which they [f]think or speak. Savanarola, *Rub.* 11. *Tract.* 8. *cap.* 1. *de ægritudine*, confirms as much, "[g]when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another," which [h]Gordonius calls *nec caput habentia nec caudam* ("having neither head nor tail"), he is in the middle way: "[i]but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy, or madness itself." This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizzards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end he mutters to himself, as old women do many times, or old men when they sit alone, upon a sudden they laugh, whoop, halloo, or run away, and swear they see or hear players, [k]devils, hobgoblins, ghosts, strike, or strut, &c., grow humorous in the end: like him in the poet, *sæpe ducentos, sæpe decem servos* ("at one time followed by two hundred servants, at another only by ten"), he will dress himself, and undress, careless at last, grows insensible, stupid, or mad. [l]He howls like a wolf, barks like a dog, and raves like Ajax and Orestes, hears music and outcries, which no man else hears. As [m]he did whom Amatus Lusitanus mentioneth *cent.* 3, *cura.* 55, or that woman in [n]Springer, that spake many languages, and said she was possessed: that farmer in [o]Prosper Calenus, that disputed and discoursed learnedly in philosophy and astronomy with Alexander Achilles his master, at Bologna, in Italy. But of these I have already spoken.

Who can sufficiently speak of these symptoms, or prescribe rules to comprehend them? as Echo to the painter in Ausonius, *vane, quid affectas, &c.*, foolish fellow; what wilt? if you must needs paint me, paint a voice, *et similem vis pingere, pinge sonum;* if you will describe melancholy, describe a phantastical conceit, a corrupt imagination, vain thoughts and different, which who can do? The four and twenty letters make no more variety of words in diverse languages, than melancholy conceits produce diversity of symptoms in several persons. They are irregular, obscure, various, so infinite, Proteus himself is not so diverse, you may as well make the moon a new coat, as a true character of a melancholy man; as soon find the motion of a bird in the air, as the heart of man, a melancholy man. They are so confused, I say, diverse, intermixed with other diseases. As the species be confounded (which I have shewed) so are the symptoms: sometimes with headache, cachexia, dropsy, stone; as you may perceive by those several examples and illustrations, collected by [q]Hildesheim, *spicel.* 2, Mercurialis, *consil.* 118. *cap.* 6 and 7, with headache, epilepsy, priapismus. Trincavellius, *consil.* 12. *lib.* 1. *consil.* 49. with gout: *caninus appetitus.* Montanus, *consil.* 26, &c. 23, 234, with falling-sickness, headache, vertigo, lycanthropia, &c. I. Cæsar Claudinus, *consult.* 4. *consult.* 89 and 116, with gout, agues, hæmorrhoids, &c., who can distinguish these melancholy symptoms so intermixed with others, or apply them to their several kinds, confine them into method? 'Tis [illegible] I confess, yet I have disposed of them as I could, and will descend to particularise them according to their species. For hitherto I have expatiated

[illegible]ica majore. [g] Quum ore loquitur quæ corde concepit, quum subito de una re ad aliud transit, [illegible]ionem de aliquo reddit, tunc est in medio, at quum incipit operari quæ loquitur, in summo gradu [illegible] Cap. 19. Partic. 2. Loquitur secum et ad alios, ac si vere præsentes. Aug. cap. 11. li. de cura [illegible]ula gerenda. Rhasis. [i] Quum res ad hoc devenit, ut ea quæ cogitare cœperit, ore promat, [illegible]ta permisceat, tum perfecta melancholia est. [k] Melancholicus se videre et audire putat dæmones. [illegible] de spectris, part. 3. cap. 2. [l] Wierus, lib. 3. cap. 31. [m] Michael à musian. [n] Malleo malef. [illegible] atra bile. [p] Part. 1. Subs. 2. Memb. 2. [q] De delirio, melancholia, et mania.

in more general lists or terms, speaking promiscuously of such ordinary signs, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or chimera, not a man: but some in one, some in another, and that successively, or at several times.

Which I have been the more curious to express and report; not to upbraid any miserable man, or by way of derision (I rather pity them), but the better to discern, to apply remedies unto them; and to show that the best and soundest of us all is in great danger; how much we ought to fear our own fickle estates, remember our miseries and vanities, examine and humiliate ourselves, seek to God, and call to Him for mercy, that needs not look for any rods to scourge ourselves, since we carry them in our bowels, and that our souls are in a miserable captivity, if the light of grace and heavenly truth doth not shine continually upon us: and by our discretion to moderate ourselves, to be more circumspect and wary in the midst of these dangers.

MEMB. II.

Subsect. I.—*Symptoms of Head-Melancholy.*

"If [r] no symptoms appear about the stomach, nor the blood be misaffected, and fear and sorrow continue, it is to be thought the brain itself is troubled, by reason of a melancholy juice bred in it, or otherwise conveyed into it, and that evil juice is from the distemperature of the part, or left after some inflammation," thus far Piso. But this is not always true, for blood and hypochondria both are often affected even in head-melancholy. [s] Hercules de Saxoniâ differs here from the common current of writers, putting peculiar signs of head-melancholy, from the sole distemperature of spirits in the brain, as they are hot, cold, dry, moist, "all without matter from the motion alone, and tenebrosity of spirits;" of melancholy which proceeds from humours by adustion, he treats apart, with their several symptoms and cures. The common signs, if it be by essence in the head, "are ruddiness of face, high sanguine complexion, most part *rubore saturato*, [t] one calls it a blueish, and sometimes full of pimples," with red eyes. Avicenna, *l.* 3, *Fen.* 2, *Tract.* 4, *c.* 18. Duretus and others out of Galen, *de affect. l.* 3, *c.* 6. [u] Hercules de Saxoniâ to this of redness of face, adds "heaviness of the head, fixed and hollow eyes. [x] If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole months together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excess of dryness," Montaltus adds, *c.* 17. If it proceed from moisture: dulness, drowsiness, headache follows; and as Salust. Salvianus, *c.* 1, *l.* 2, out of his own experience found, epileptical, with a multitude of humours in the head. They are very bashful, if ruddy, apt to blush, and to be red upon all occasions, *præsertim si metus accesserit.* But the chiefest symptom to discern this species, as I have said, is this, that there be no notable signs in the stomach, hypochondries, or elsewhere, *digna*, as [y] Montaltus terms them, or of greater note, because oftentimes the passions of the stomach concur with them. Wind is common to all three species, and is not excluded, only that of the hypochondria is [z] more windy than the rest, saith Hollerius. Ætius, *tetrab. l.* 2, *sc.* 2, *c.* [illegible]

[r] Nicholas Piso. Si signa circa ventriculum non apparent, nec sanguis male affectus, et adsunt mœstitia, cerebrum ipsum existimandum est, &c. [s] Tract. de mel. cap. 13. &c. Ex intemperie et cerebri motu, tenebrositate. [t] Facie sunt rubente et livescente, quibus etiam aliquando pustulæ. [u] Jo. Pantheon. cap. de mel. Si cerebrum primario afficiatur adsunt capitis gravi oculi, &c. [x] Laurent. cap. 5. si à cerebro ex siccitate, tum capitis erit levitas, sitis, vigilia superfluitatum in oculis et naribus. [y] Si nulla digna læsio ventriculo, quoniam in hac [illegible] capitis, exigua nonnunquam ventriculi pathemata coëunt, duo enim hæc membra sibi invicem [illegible] [illegible]tunt. [z] Postrema magis flatuosa.

and 10, maintains the same, [a] if there be more signs, and more evident in the head than elsewhere, the brain is primarily affected and prescribes head-melancholy to be cured by meats amongst the rest, void of wind, and good juice, not excluding wind, or corrupt blood, even in head-melancholy itself: but these species are often confounded, and so are their symptoms, as I have already proved. The symptoms of the mind are superfluous and continual cogitations: "[b] for when the head is heated, it scorcheth the blood, and from thence proceed melancholy fumes, which trouble the mind," Avicenna. They are very choleric, and soon hot, solitary, sad, often silent, watchful, discontent, Montaltus, *cap.* 24. If any thing trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out. They have grievous passions, and immoderate perturbations of the mind, fear, sorrow, &c., yet not so continuate, but that they are sometimes merry, apt to profuse laughter, which is more to be wondered at, and that by the authority of [c] Galen himself, by reason of mixture of blood, *prærubri jocosis delectantur et irrisores plerumque sunt*, if they be ruddy, they are delighted in jests, and sometimes scoffers themselves, conceited: and as Rodericus à Vega comments on that place of Galen, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith Areteus, they learn without a teacher: and as [d] Laurentius supposeth, those feral passions and symptoms of such as think themselves glass, pitchers, feathers, &c., speak strange languages, proceed *à calore cerebri* (if it be in excess), from the brain's distempered heat.

Subsect. II.—*Symptoms of windy Hypochondriacal Melancholy.*

"In this hypochondriacal or flatuous melancholy, the symptoms are so ambiguous," saith [e] Crato in a counsel of his for a noblewoman, "that the most exquisite physicians cannot determine of the part affected." Matthew Flaccius, consulted about a noble matron, confessed as much, that in this malady he with Hollerius, Fracastorius, Falopius, and others, being to give their sentence of a party labouring of hypochondriacal melancholy, could not find out by the symptoms which part was most especially affected; some said the womb, some heart, some stomach, &c., and therefore Crato, *consil.* 24. *lib.* 1. boldly avers, that in this diversity of symptoms, which commonly accompany this disease, "[f] no physician can truly say what part is affected." Galen, *lib.* 3. *de loc. affect.* reckons up these ordinary symptoms, which all the Neoterics repeat of Diocles; only this fault he finds with him, that he puts not fear and sorrow amongst the other signs. Trincavellius excuseth Diocles, *lib.* 3. *consil.* 35. because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptoms appear not, by reason of his valour and courage. [g] Hercules de Saxoniâ (to whom I subscribe) is of the same mind (which I have before touched) that fear and sorrow are not general symptoms; some fear and are not sad; some be sad and fear not; some neither fear nor grieve. The rest are these, beside fear and sorrow, "[h] sharp belchings, fulsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spittle, cold sweat, *importunus sudor*,

[a] Si minus molestiæ circa ventriculum aut ventrem, in iis cerebrum primario afficitur, et curare oportet eo affectum, per cibos flatûs exortes, et bonæ concoctionis, &c., raro cerebrum afficitur sine ventriculo. Sanguinem adurit caput calidius, et inde fumi melancholici adusti, animum exagitant. [b] Lib. de loc. affect. cap. 6. [c] Cap. 6. [d] Hildesheim, spicel. 1. de mel. In Hypochondriaca melancholia adeo mira sunt symptomata, ut etiam exercitatissimi medici de loco affecto statuere non possint. [f] Medici de affecto nequeunt statuere. [g] Tract. posthumo de mel. Patavii edit. 1620. per Bozettum Bibliop. [h] Acidi ructus, cruditates, æstus in præcordiis, flatus, interdum ventriculi dolores vehementes, ipsoque cibo concoctu difficili, sputum humidum idque multum sequetur, &c. Hip. lib. de mel. Galenus, Anclius è Ruffo et Ætio, Altomarus, Piso, Montaltus, Bruel, Wecker, &c.

unseasonable sweat all over the body," as Octavius Horatianus, *lib.* 2. *cap.* 5. calls it; cold joints, indigestion, [l]they cannot endure their own fulsome belchings, continual wind about their hypochondries, heat and griping in their bowels, *præcordia sursum convelluntur*, midriff and bowels are pulled up, the veins about their eyes look red, and swell from vapours and wind." Their ears sing now and then, vertigo and giddiness come by fits, turbulent dreams, dryness, leanness, apt they are to sweat upon all occasions, of all colours and complexions. Many of them are high-coloured, especially after meals, which symptom Cardinal Cæcius was much troubled with, and of which he complained to Prosper Calenus his physician, he could not eat, or drink a cup of wine, but he was as red in the face as if he had been at a mayor's feast. That symptom alone vexeth many. [k]Some again are black, pale, ruddy, sometimes their shoulders, and shoulder blades ache, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that *cardiaca passio*, grief in the mouth of the stomach, which maketh the patient think his heart itself acheth, and sometimes suffocation, *difficultas anhelitûs*, short breath, hard wind, strong pulse, swooning. Montanus, *consil.* 55, Trincavellius, *lib.* 3. *consil.* 36, et 37. Fernelius, *cons.* 43. Frambesarius, *consult. lib.* 1. *consil.* 17. Hildesheim, Claudinus, &c., give instance of every particular. The peculiar symptoms, which properly belong to each part be these. If it proceed from the stomach saith [l]Savanarola, 'tis full of pain and wind, Guianerius adds vertigo, nausea, much spitting, &c. If from the myrach, a swelling and wind in the hypochondries, a loathing, and appetite to vomit, pulling upward. If from the heart, aching and trembling of it, much heaviness. If from the liver, there is usually a pain in the right hypochondrie. If from the spleen, hardness and grief in the left hypochondrie, a rumbling, much appetite and small digestion, Avicenna. If from the meseraic veins and liver on the other side, little or no appetite. Herc. de Saxoniâ. If from the hypochondries, a rumbling inflation, concoction is hindered, often belching, &c. And from these crudities, windy vapours ascend up to the brain which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many terrible conceits and chimeras, as Lemnius well observes, l. 1. c. 16. "as [m]a black and thick cloud covers the sun, and intercepts his beams and light, so doth this melancholy vapour obnubilate the mind, enforce it to many absurd thoughts and imaginations," and compel, good, wise, honest, discreet men (arising to the brain from the [n]lower parts, "as smoke out of a chimney") to dote, speak, and do that which becomes them not, their persons, callings, wisdoms. One by reason of those ascending vapours and gripings, rumbling beneath, will not be persuaded but that he hath a serpent in his gut, a viper, another frogs. Trallianus relates a story of a woman, that imagined she had swallowed an eel, or a serpent, and Felix Platerus, *observat. lib.* 1. hath a most memorable example of a countryman of his, that by chance falling into a pit where frogs and frogs' spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs' spawn, and with this conceit and fear, his phantasy wrought so far, that he verily thought he had young live frogs in his belly, *qui vivebant ex alimento suo*, that lived by his nourishment, and was so certainly persuaded of it, that for many years following he could not be rectified in his conceit: He studied physic seven years together to cure himself, travelled into Italy, France and Germany to [illegible] with the best physicians about it, and A°. 1609, asked his counsel amongst rest; he told him it was wind, his conceit, &c., but *mordicus contra ore et scriptis probare nitebatur:* no saying would serve, it was no [illegible]

[l]Circa præcordia de assidua inflatione queruntur, et cum sudore totius corporis [illegible] articulos sæpe patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum [illegible] [illegible]taltus, c. 13. Wecker, Fuchsius c. 13. Altomarus, c. 7. Laurentius, c. 73. Bruel, Gordon. [illegible] dolor in eo et ventositas, nausea. [m]Ut atra densaque nubes soli effusa, radios [illegible] [illegible]it et offuscat; sic, &c. [n]Ut fumus è camino

real frogs: "and do you not hear them croak?" Platerus would have deceived him, by putting live frogs into his excrements; but he, being a physician himself, would not be deceived, *vir prudens aliàs, et doctus*, a wise and learned man otherwise, a doctor of physic, and after seven years' dotage in this kind, *à phantasia liberatus est*, he was cured. Laurentius and Goulart have many such examples, if you be desirous to read them. One commodity above the rest which are melancholy, these windy flatuous have, *lucida intervalla*, their symptoms and pains are not usually so continuate as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, [o] they are luxurious, incontinent, and prone to venery, by reason of wind, *et facile amant, et quamlibet fere amant.* (Jason Pratensis.) [p] Rhasis is of opinion, that Venus doth many of them much good; the other symptoms of the mind be common with the rest.

Subsect. III.—*Symptoms of Melancholy abounding in the whole body.*

Their bodies that are affected with this universal melancholy are most part black, "[q] the melancholy juice is redundant all over," hirsute they are, and lean, they have broad veins, their blood is gross and thick. "[r] Their spleen is weak," and a liver apt to engender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmorrhoids, or months in women, which [s] Trallianus, in the cure, would have carefully to be inquired, and withal to observe of what complexion the party is of, black or red. For as Forrestus and Hollerius contend, if [t] they be black, it proceeds from abundance of natural melancholy; if it proceed from cares, agony, discontents, diet, exercise, &c., they may be as well of any other colour: red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith [u] Montaltus, cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withal free from those hypochondriacal symptoms, and not so grievously troubled with them, or those of the head, it argues they are melancholy, *à toto corpore.* The fumes which arise from this corrupt blood, disturb the mind, and make them fearful and sorrowful, heavy hearted as the rest, dejected, discontented, solitary, silent, weary of their lives, dull and heavy, or merry, &c., and if far gone, that which Apuleius wished to his enemy, by way of imprecation, is true in them; "Dead men's bones, hobgoblins, ghosts, are ever in their minds, and meet them still in every turn: all the bugbears of the night, and terrors, fairy-abes of tombs, and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone." If they hear, or read, or see any tragical object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, tax satirically, and because they cannot otherwise vent their passions or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

Subsect. IV.—*Symptoms of Maids, Nuns, and Widows' Melancholy.*

Because Lodovicus Mercatus in his second book *de mulier. affect. cap.* 4. Rodericus à Castro *de morb. mulier. cap.* 3. *lib.* 2. two famous physicians

[o] chondriaci maxime affectant coire, et multiplicatur coitus in ipsis, eò quod ventositates multiplicantur hypochondriis, et coitus sæpe allevat has ventositates. [p] Cont. lib. 1. tract. 9. [q] Wecker, melancholicus succus toto corpore redundans. [r] Splen natura imbecillior. Montaltus, cap. 22. [s] Lib. 1. Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hæmorrhoid. mulierum menses, et vide faciem similiter an sit rubicunda. [t] Naturales nigri acquisiti à toto corpore, sæpe nigri. [u] Montaltus, cap. 22. Piso. Ex colore sanguinis si minuas venam, si fluat niger, &c. [x] Apul. Semper obvias species mortuorum quicquid umbrarum est usquam, quicquid lemurum et larvarum noctis aggerunt, sibi fingunt omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta

in Spain, Daniel Sennertus of Wittenberg, *lib.* 1. *part.* 2. *cap.* 13. with others, have vouchsafed in their works, not long since published, to write two just treatises *de Melancholiâ Virginum, Monialium et Viduarum*, as a particular species of melancholy (which I have already specified) distinct from the rest; ([y] for it much differs from that which commonly befalls men and other women, as having one only cause proper to women alone) I may not omit in this general survey of melancholy symptoms, to set down the particular signs of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old *Gynæciorum Scriptores*, of this feral malady, in more ancient maids, widows, and barren women, *ob septum transversum violatum*, saith Mercatus, by reason of the midriff or *Diaphragma*, heart and brain offended with those vicious vapours which come from menstruous blood, *inflammationem arteriæ circa dorsum*, Rodericus adds, an inflammation of the back, which with the rest is offended by [z] that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain, I say, not in essence, but by consent, *Universa enim hujus affectûs causa ab utero pendet, et à sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putridity, black smoky vapours, &c., from thence comes care, sorrow, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; *si amatorius accesserit ardor*, or any other violent object or perturbation of mind. This melancholy may happen to widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lie in childbed *ob suppressam purgationem;* but to nuns and more ancient maids, and some barren women for the causes aforesaid, 'tis more familiar, *crebriùs his quam reliquis accidit, inquit Rodericus*, the rest are not altogether excluded.

Out of these causes Rodericus defines it with Areteus, to be *angorem animi*, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, [a] with a kind of still dotage and grief of some part or other, head, heart, breasts, sides, back, belly, &c., with much solitariness, weeping, distraction, &c., from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinary symptoms be these, *pulsatio juxta dorsum*, a beating about the back, which is almost perpetual, the skin is many times rough, squalid, especially, as Areteus observes, about the arms, knees, and knuckles. The midriff and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flieth upward, the heart itself beats, is sore grieved, and faints, *fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother, *Alias plerisque nil reddit, aliis exiguum, acre, biliosum, lotium flavum.* They complain many times, saith Mercatus, of a great pain in their heads, about their hearts, and hypochondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with wind, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kind of dotage, troublesome sleep, terrible dreams in the night, *subrusticus pudor et verecundia ignavi*, foolish kind of bashfulness to some, perverse conceits and opinions, [b] de-

[y] Differt enim ab ea quæ viris et reliquis feminis communiter contingit, propriam habens causam menstrui sanguinis tetra ad cor et cerebrum exhalatione, vitiatum semen mentem perturbat, & essentiam, sed per consensum. Animus mœrens et anxius inde malum trahit, et spiritus cerebri cantur, quæ cuncta augentur, &c. [a] Cum tacito delirio ac dolore alicujus partis internæ, dorsi, cordis regionem et universam mammam interdum occupantis, &c. Cutis aliquando squalida rugosa, præcipue cubitis, genibus, et digitorum articulis, præcordia ingenti sæpe torrore [illegible] cumque vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, &c. [b] [illegible] versa rerum existimatio, præposterum judicium. Fastidiosæ, languentes, tædiosæ, [illegible] rymosæ, timentes, mœstæ, cum summa rerum meliorum desperatione, nulla re delectantur, [illegible] at, &c.

mind, much discontent, preposterous judgment. They are apt to loathe, slike, disdain, to be weary of every object, &c., each thing almost is tedious them, they pine away, void of counsel, apt to weep, and tremble, timorous, arful, sad, and out of all hope of better fortunes. They take delight in thing for the time, but love to be alone and solitary, though that do them ore harm: and thus they are affected so long as this vapour lasteth; but -and-by as pleasant and merry as ever they were in their lives, they sing, scourse, and laugh in any good company, upon all occasions, and so by fits it kes them now and then, except the malady be inveterate, and then 'tis more equent, vehement, and continuate. Many of them cannot tell how to express emselves in words, or how it holds them, what ails them, you cannot under- and them, or well tell what to make of their sayings; so far gone sometimes, stupified and distracted, they think themselves bewitched, they are in spair, *aptæ ad fletum, desperationem, dolores mammis et hypochondriis.* Mer- tus therefore adds, now their breasts, now their hypochondries, belly and les, then their heart and head aches, now heat, then wind, now this, now at offends, they are weary of all; [c]and yet will not, cannot again tell how, here or what offends them, though they be in great pain, agony, and fre- ently complain, grieving, sighing, weeping, and discontented still, *sine causâ nifestâ*, most part, yet I say they will complain, grudge, lament, and not be rsuaded, but that they are troubled with an evil spirit, which is frequent in rmany, saith Rodericus, amongst the common sort: and to such as are st grievously affected (for he makes three degrees of this disease in women), ey are in despair, surely forespoken or bewitched, and in extremity of their tage (weary of their lives), some of them will attempt to make away them- ves. Some think they see visions, confer with spirits and devils, they shall rely be damned, are afraid of some treachery, imminent danger, and the e, they will not speak, make answer to any question, but are almost dis- cted, mad, or stupid for the time, and by fits: and thus it holds them, as y are more or less affected, and as the inner humour is intended or remitted, y outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and y causes above specified, many feral diseases. I will not so much as mention r names, melancholy alone is the subject of my present discourse, from h I will not swerve. The several cures of this infirmity, concerning diet, h must be very sparing, phlebotomy, physic, internal, external remedies, t large in great variety in [d]Rodericus à Castro, Sennertus, and Mercatus, whoso will, as occasion serves, may make use of. But the best and remedy of all, is to see them well placed, and married to good husbands time, *hinc illæ lachrymæ*, that is the primary cause, and this the ready o give them content to their desires. I write not this to patronise any n, idle flirt, lascivious or light housewives, which are too forward many unruly, and apt to cast away themselves on him that comes next, with- care, counsel, circumspection, and judgment. If religion, good disci- onest education, wholesome exhortation, fair promises, fame and loss of me, cannot inhibit and deter such (which to chaste and sober maids choose but avail much), labour and exercise, strict diet, rigour and may more opportunely be used, and are able of themselves to qualify rt an ill-disposed temperament. For seldom should you see an hired a poor handmaid, though ancient, that is kept hard to her work, and bour, a coarse country wench troubled in this kind, but noble virgins,

[c] ...ertre molestiam quam patiuntur, sed conqueruntur tamen de capite, corde, mammis, &c. In ...aniaci prosilire, ac strangulari cupiunt, nulla orationis suavitate ad spem salutis recuperan- ...c. Familiares non curant, non loquuntur, non respondent, &c., et hæc graviora, si, &c. [d] Helleborismum Mathioli summè laudat.

nice gentlewomen, such as are solitary and idle, live at ease, lead a life out of action and employment, that fare well, in great houses and jovial companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgment, able bodies, and subject to passions, (*grandiores virgines*, saith Mercatus, *steriles et viduæ plerumque melancholicæ*), such for the most part are misaffected, and prone to this disease. I do not so much pity them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, virtuous, and well given (as many so distressed maids are), yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly show itself, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with nuns, maids, virgins, widows? I am a bachelor myself, and lead a monastic life in a college, *nœ ego sane ineptus qui hæc dixerim*, I confess 'tis an *indecorum*, and as Pallas a virgin blushed, when Jupiter by chance spake of love matters in her presence, and turned away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, add a word or two *in gratiam Virginum et Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot choose but condole their misha[illegible] that labour of this infirmity, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more than manifest causes, and as bitterly tax those tyrannising pseudo-politicians' superstitious orders, and vows, hard-hearted parents, guardians, unnatural friends, allies (call them how you will), those careless and stupid overseers, that out of worldly respects, covetousness, supine negligence, their own private ends (*cum sibi sit interim bene*) can so severely reject, stubbornly neglect, and impiously contemn, without remorse and pity, the tears, sighs, groans, and grievous miseries of such poor souls committed to their charge. How odious and abominable are those superstitious and rash vows of Popish monasteries! so to bind and enforce men and women to vow virginity, to lead a single life, against the laws of nature, opposite to religion, policy, and humanity, so to starve, to offer violence, to suppress the vigour of youth by rigorous statutes, severe laws, vain persuasions, to debar them of that to which by their innate temperature they are so firmly inclined, urgently carried, and sometimes precipitated, even irresistibly [illegible] the prejudice of their soul's health, and good estate of body and mind: and for base and private respects, to maintain their gross superstition, to enrich themselves and their territories, as they falsely suppose, by hindering some marriages, that the world be not full of beggars, and their parishes pestered with orphans; stupid politicians, *hæccine fieri flagitia?* ought these things so to be carried? better marry than burn, saith the Apostle, but they are otherwise persuaded. They will by all means quench their neighbour's house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels oftentimes, flesh and blood shall so rage and [illegible] and they will not see it: *miserum est*, saith Austin, *seipsum non miserari*, and they are miserable in the mean time that cannot pity themselves, the common good of all, and *per consequens* their own estates. For let them consider what fearful maladies, feral diseases, gross inconveniences, [illegible] both sexes by this enforced temperance, it troubles me to think of, much to relate those frequent abortions and murdering of infants in their [illegible] (read * Kemnitius and others), their notorious fornications, those [illegible] Tribadas, Ambubeias, &c., those rapes, incests, adulteries, masts[illegible]

* Examen conc. Trident. de cælibatu sacerd.

mies, buggeries of monks and friars. See Bale's visitation of abbeys, rcurialis, Rodericus à Castro, Peter Forestus, and divers physicians; I v their ordinary apologies and excuses for these things, *sed viderint Poli- Medici, Theologi*, I shall more opportunely meet with them [g] elsewhere

"[h] Illius viduæ, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius addam."

MEMB. III.

Immediate cause of these precedent Symptoms.

o give some satisfaction to melancholy men that are troubled with these ptoms, a better means in my judgment cannot be taken, than to show the causes whence they proceed; not from devils as they suppose, or they are bewitched or forsaken of God, hear or see, &c., as many of them k, but from natural and inward causes, that so knowing them, they may er avoid the effects, or at least endure them with more patience. The grievous and common symptoms are fear and sorrow, and that without use to the wisest and discreetest men, in this malady not to be avoided. reason why they are so Ætius discusseth at large, *Tetrabib.* 2. 2. in his problem out of Galen, *lib.* 2. *de causis sympt.* 1. For Galen imputeth all e cold that is black, and thinks that the spirits being darkened, and the tance of the brain cloudy and dark, all the objects thereof appear terrible, the [i] mind itself, by those dark, obscure, gross fumes, ascending from black ours, is in continual darkness, fear, and sorrow; divers terrible monstrous ns in a thousand shapes and apparitions occur, with violent passions, by h the brain and phantasy are troubled and eclipsed. [k] Fracastorius, *lib.* 2, *tellect.* "will have cold to be the cause of fear and sorrow; for such as old are ill-disposed to mirth, dull, and heavy, by nature solitary, silent; hot for any inward darkness (as physicians think) for many melancholy lare boldly be, continue, and walk in the dark, and delight in it:" *solùm i timidi:* if they be hot, they are merry; and the more hot, the more s, and void of fear, as we see in madmen; but this reason holds not, for o melancholy, proceeding from choler adust, should fear. [l] Averroes t Galen for his reasons, and brings five arguments to repel them: so erc. de Saxoniâ, *Tract. de Melanch. cap.* 3. assigning other causes, which ously censured and confuted by Ælianus Montaltus, *cap.* 5 and 6, Lod. is *de Inter. morb. cur. lib.* 1. *cap.* 17, Altomarus, *cap.* 7. *de mel.*, rius, *tract.* 15. *cap.* 1, Bright, *cap.* 37, Laurentius, *cap.* 5, Valesius, t. *lib.* 5, *con.* 1. "[m] Distemperature," they conclude, "makes black ckness obscures the spirits, the spirits obscured, cause fear and sor- Laurentius, *cap.* 13. supposeth these black fumes offend specially the ma or midriff, and so *per consequens* the mind, which is obscured as by a cloud. To this opinion of Galen, almost all the Greeks and subscribe, the Latins new and old, *internæ tenebræ offuscant animum, nocent pueris*, as children are affrighted in the dark, so are melan- at all times, [o] as having the inward cause with them, and still car- out. Which black vapours, whether they proceed from the black t the heart, as T. W. Jes. thinks in his Treatise of the passions of

r. et Priapis. [g] Part. 3. sect. 2. Memb. 5. Sub. 5. [h] "Lest you may imagine that I idow or this virgin, I shall not add another word." [i] Vapores crassi et nigri, à ventri- exhalant. Fel. Platerus. [k] Calidi hilares, frigidi indispositi ad lætitiam, et ideo solitarii, tenebras internas, ut medici volunt, sed ob frigus: multi melancholici nocte ambulant pores melancholici, spiritibus misti, tenebrarum causæ sunt, cap. 1. [m] Intemperies facit igrities obscurat spiritum, obscuratio spiritûs facit metum et tristitiam. [n] Ut nubecula Constantinus, lib. de melanch. [o] Altomarus, c. 7. Cau-am timoris circumfert atra aterià, et atri spiritus perpetuam animæ domicilio offundunt noctem.

the mind, or stomach, spleen, midriff, or all the misaffected parts together, it boots not, they keep the mind in a perpetual dungeon, and oppress it with continual fears, anxieties, sorrows, &c. It is an ordinary thing for such as are sound to laugh at this dejected pusillanimity, and those other symptoms of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especial friends were dead, could he choose but grieve? Or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? His heart would tremble for fear, and his head be giddy. P. Byarus, *Tract. depest.* gives instance (as I have said) "[p] and put case (saith he) in one that walks upon a plank, if it lie on the ground, he can safely do it: but if the same plank be laid over some deep water, instead of a bridge, he is vehemently moved, and 'tis nothing but his imagination, *forma cadendi impressa*, to which his other members and faculties obey." Yea, but you infer, that such men have a just cause to fear, a true object of fear; so have melancholy men an inward cause, a perpetual fume and darkness, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a body, and who can expel or overrun his shadow? Remove heat of the liver, a cold stomach, weak spleen: remove those adust humours and vapours arising from them, black blood from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavy, dull, lumpish, otherwise counsel can do little good; you may as well bid him that is sick of an ague not to be a-dry; or him that is wounded not to feel pain.

Suspicion follows fear and sorrow at heels, arising out of the same fountain, so thinks [q] Fracastorius, "that fear is the cause of suspicion, and still they suspect some treachery, or some secret machination to be framed against them, still they distrust." Restlessness proceeds from the same spring, variety of fumes make them like and dislike. Solitariness, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, lest they should be misused, hissed at, or overshoot themselves, which still they suspect. They are prone to venery by reason of wind. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearful dreams and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, fly, sink, they are pots, glasses, &c., is wind in their heads. [r] Herc. de Saxoniâ doth ascribe this to the several motions in the animal spirits, "their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature," excluding all material humours. [s] Fracastorius "accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts," &c., why they should think themselves kings, lords, cardinals. For the first, [t] Fracastorius gives two reasons: "One is the disposition of the body; the other, the occasion of the phantasy," as if their eyes be purblind, their ears sing, by reason of some cold and rheum, &c. To the second, Laurentius answers, the imagination inwardly or outwardly moved, represents to the understanding, not enticements only, to favour the passion or dislike, but a very intensive pleasure follows the passion or displeasure, and the will and reason are captivated by delighting in it.

[p] Pone exemplum, quod quis potest ambulare super trabem quæ est in via: sed si sit super aquam profundam, loco pontis, non ambulabit super eam, eo quod imaginetur in animo et timet vehementer, forma cadendi impressa, cui obediunt membra omnia, et facultates reliquæ. [q] Lib. 2. de intellectione. Suspicioni ob timorem et obliquum discursum, et semper inde putant sibi fieri insidias. Lauren. 5. [r] Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida, frigida intemperie, &c. [s] Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, &c. [t] 1. Dispositio corporis. 2. Occasio Imaginationis.

Why students and lovers are so often melancholy and mad, the philosopher of [a]Conimbra assigns this reason, "because by a vehement and continual meditation of that wherewith they are affected, they fetch up the spirits into the brain, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought."

Why melancholy men are witty, which Aristotle hath long since maintained in his problems; and that [z]all learned men, famous philosophers, and lawgivers, *ad unum ferè omnes melancholici*, have still been melancholy, is a problem much controverted. Jason Pratensis will have it understood of natural melancholy, which opinion Melancthon inclines to, in his book *de Anima*, and Marcilius Ficinus, *de san. tuend. lib.* 1. *cap.* 5. but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearful, fools, and solitary, but mixed with the other humours, phlegm only excepted; and they not adust, [r]but so mixed as that blood be half, with little or no adustion, that they be neither too hot nor too cold. Apponensis, cited by Melancthon, thinks it proceeds from melancholy adust, excluding all natural melancholy as too cold. Laurentius condemns his tenet, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixed with blood, and somewhat adust, and so that old aphorism of Aristotle may be verified, *Nullum magnum ingenium sine mixturâ dementiæ*, no excellent wit without a mixture of madness. Fracastorius shall decide the controversy, "[s]phlegmatic are dull: sanguine lively, pleasant, acceptable, and merry, but not witty: choleric are too swift in motion, and furious, impatient of contemplation, deceitful wits: melancholy men have the most excellent wits, but not all; this humour may be hot or cold, thick or thin; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad: if temperate, excellent, rather inclining to that extreme of heat, than cold." This sentence of his will agree with that of Heraclitus, a dry light makes a wise mind, temperate heat and dryness are the chief causes of a good wit: therefore, saith Ælian, an elephant is the wisest of all brute beasts, because his brain is driest, *et ob atræ bilis copiam:* this reason Cardan approves, *subtil. l.* 12. Jo. Baptista Silvaticus, a physician of Milan, in his first controversy, hath copiously handled this question: Rulandus in his problems, Cœlius Rhodiginus, *lib.* 17, Valleriola 6to *narrat. med.*, Herc. de Saxoniâ, *Tract. posth. de mel. cap.* 3, Lodovicus Mercatus, *de Inter. morb. cur. lib.* 1. *cap.* 17, Baptista Porta, *Physiog. lib.* 1. *c.* 13, and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing strange noises, visions, wind, crudity, are motions of the body, depending upon these precedent motions of the mind: neither are tears, affections, but actions (as Scaliger holds) "[a]the voice of such as are afraid, trembles, because the heart is shaken," (*Conimb. prob.* 6. *sec.* 3. *de som.*) why they stutter or falter in their speech, Mercurialis and Montaltus, *cap.* 17. give like reasons out of Hippocrates, "[b]dryness, which makes the nerves of the tongue torpid." Fast speaking (which is a symptom of some few) Ætius will have caused "[c]from abundance of wind, and swiftness of imagination: [d]baldness comes from excess of dryness," hirsuteness from a dry temperature. The cause of much waking in a dry brain, continual meditation, discontent, fears and cares, that suffer not the mind to be at rest, incontinency is from wind, and a hot liver, Montanus, *cons.* 26. Rumbling in the guts is caused from wind, and

[a] In pro. li. de cœlo. Vehemens et assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat.
[z] Melancholici ingeniosi omnes, summi viri in artibus et disciplinis, sive circum imperatoriam aut reip. disciplinam omnes fere melancholici. Aristoteles. [r] Adeo miscentur, ut sit duplum sanguinis ad reliqua duo,
[s] Lib. 2. de intellectione. Pingui sunt Minerva phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, et ob id contemplationis impatientes: Melancholici solum excellentes, &c.
[a] Trepidantium vox tremula, quia cor quatitur. [b] Ob ariditatem quæ reddit nervos linguæ torpidos.
[c] Incontinentia linguæ ex copia flatuum, et velocitate imaginationis [d] Calvities ob siccitatis excessum.

wind from ill concoction, weakness of natural heat, or a distempered heat and cold; [e]Palpitation of the heart from vapours, heaviness and aching from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, and itching, as if they were flea-bitten, or stung with pismires, from a sharp subtile wind. [f]Cold sweat from vapours arising from the hypochondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, [g]Ætius answers: *Os ventris frigescit*, cold in those inner parts, cold belly, and hot liver, causeth crudity, and intention proceeds from perturbations, [h]our souls for want of spirits cannot attend exactly to so many intentive operations, being exhaust, and overswayed by passion, she cannot consider the reasons which may dissuade her from such affections.

[i]Bashfulness and blushing is a passion proper to men alone, and is not only caused for [k]some shame and ignominy, or that they are guilty unto themselves of some foul fact committed, but as [l]Fracastorius well determines, *ob defectum proprium, et timorem*, "from fear, and a conceit of our defects; the face labours and is troubled at his presence that sees our defects, and nature, willing to help, sends thither heat, heat draws the subtilest blood, and so we blush. They that are bold, arrogant, and careless, seldom or never blush, but such as are fearful." Anthonius Lodovicus, in his book *de pudore*, will have this subtile blood to arise in the face, not so much for the reverence of our betters in presence, "[m] but for joy and pleasure, or if any thing at unawares shall pass from us, a sudden accident, occurse, or meeting;" (which Disarius in [n]Macrobius confirms) any object heard or seen, for blind men never blush, as Dandinus observes, the night and darkness make men impudent. Or that we be staid before our betters, or in company we like not, or if any thing molest and offend us, *erubescentia* turns to *rubor*, blushing to a continuate redness. [o]Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, *Etsi nihil vitiosum commiseris*, as Lodovicus holds: though Aristotle is of opinion, *omnis pudor ex vitio commisso*, all shame for some offence. But we find otherwise, it may as well proceed [p]from fear, from force and inexperience (so [q]Dandinus holds), as vice; a hot liver, saith Duretus (*notis in Hollerium:*) "from a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations," &c.

"Laughter, what it is," saith [r]Tully, "how caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stir our face, veins, eyes, countenance, mouth, sides, let Democritus determine." The cause that it often affects melancholy men so much, is given by Gomesius, *lib.* 3. *de sale genial. cap.* 18. abundance of pleasant vapours, which, in sanguine melancholy especially, break from the heart, "[s]and tickle the midriff, because it is transverse and full of nerves: by which titillation, the sense being moved, and arteries distended or pulled, the spirits from thence move and possess the sides, veins, countenance, eyes." See more in *Jossius de risu et fletu, Vives* 3 *de Animâ.* Tears, as Scaliger defines, proceed from grief and pity, "[t]or from the heating of a moist brain, for a dry cannot weep."

That they see and hear so many phantasms, chimeras, noises, visions, &c.,

[e]Ætius. [f]Laurea. c. 13. [g]Tetrab. 2. ser. 2. cap. 10. [h]Ant. Lodovicus, prob. lib. 1. sect. 4. de atrabilaris. [i]Subrusticus pudor vitiosus pudor. [k]Ob ignominiam aut turpitudinem facti, &c. [l]De symp. et Antip. cap. 12. laborat facies ob præsentiam ejus qui defectum nostrum videt, et natura quasi opem latura calorem illuc mittit, calor sanguinem trahit, unde rubor, audaces non rubent, &c. [m]Ob gaudium et voluptatem foras exit sanguis, aut ob melioris reverentiam, aut ob subitum occursum, aut si quid incautius exciderit. [n]Com. in Arist. de anima. Cœci ut plurimum impudentes, nox facit impudentes. [o]Alexander Aphrodisiensis makes all bashfulness a virtue, eamque se refert in seipso experiri adhuc, nisi esset admodum senex. [p]Sæpe post cibum apti ad ruborem, ex potu vini, ex timore sæpe et ab hepate calido, cerebro calido, &c. [q]Com. in Arist. de anima, tam à vi et inexperientia quam à vitio. [r]I. De oratore. quid ipse risus, quo pacto concitatur, ubi sit, &c. [s]Diaphragma titillant, quia transversum et nervosum, qua titillatione moto sensu atque arteriis distentis, spiritus inde latera, venas, os, oculos occupant. [t]Liquefactione humidi cerebri: nam ex sicco lachrymæ non fluunt.

as Fienus hath discoursed at large in his book of imagination, and [a]Lavater *de spectris, part.* 1. *cap.* 2. 3. 4. their corrupt phantasy makes them see and hear that which indeed is neither heard nor seen, *Qui multum jejunant, aut noctes ducunt insomnes*, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. *Sabini quod volunt somniant*, as the saying is, they dream of that they desire. Like Sarmiento the Spaniard, who when he was sent to discover the straits of Magellan, and confine places, by the Prorex of Peru, standing on the top of a hill, *Amœnissimam planitiem despicere sibi visus fuit, ædificia magnifica, quamplurimos Pagos, altas Turres, splendida Templa*, and brave cities, built like ours in Europe, not, saith mine [z]author, that there was any such thing, but that he was *vanissimus et nimis credulus*, and would fain have had it so. Or as [y]Lod. Mercatus proves, by reason of inward vapours, and humours from blood, choler, &c., diversely mixed, they apprehend and see outwardly, as they suppose, divers images, which indeed are not. As they that drink wine think all runs round, when it is in their own brain; so is it with these men, the fault and cause is inward, as Galen affirms, [x]mad men and such as are near death, *quas extra se videre putant Imagines, intra oculos habent*, 'tis in their brain, which seems to be before them; the brain as a concave glass reflects solid bodies. *Senes etiam decrepiti cerebrum habent concavum et aridum, ut imaginentur se videre* (saith [a]Boissardus) *quæ non sunt*, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth everything he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery crystal which receiveth the shadows of things to be seen, make all things appear of the same colour, which remains in the humour that overspreads our sight, as to melancholy men all is black, to phlegmatic all white, &c. Or else as before the organs, corrupt by a corrupt phantasy, as Lemnius, *lib.* 1. *cap.* 16. well quotes, "[b]cause a great agitation of spirits, and humours, which wander to and fro in all the creeks of the brain, and cause such apparitions before their eyes." One thinks he reads something written in the moon, as Pythagoras is said to have done of old, another smells brimstone, hears Cerberus bark: Orestes now mad supposed he saw the furies tormenting him, and his mother still ready to run upon him—

> "O mater obsecro noli me persequi
> His furiis, aspectu anguineis, horribilibus,
> Ecce ecce me invadunt, in me jam ruunt;" *

but Electra told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

> "Quiesce, quiesce miser in linteis tuis,
> Non cernis etenim quæ videre te putas." [d]

So Pentheus (in Bacchis Euripidis) saw two suns, two Thebes, his brain alone was troubled. Sickness is an ordinary cause of such sights. Cardan, *subtil.* 8. *Mens ægra laboribus et jejuniis fracta, facit eos videre, audire, &c.* And. Osiander beheld strange visions, and Alexander ab Alexandro both, in their sickness, which he relates *de rerum varietat. lib.* 8. *cap.* 44. Albategnius that noble Arabian, on his death-bed, saw a ship ascending and descending, which Fracastorius records of his friend Baptista Tirrianus. Weak sight and a vain persuasion withal, may effect as much, and second causes concurring, as an oar

[a] Res mirandas imaginantur: et putant se videre quæ nec vident, nec audiunt. [z] Laet. lib. 13. cap. 2. descript. Indiæ Occident. [y] Lib. 1. ca. 17. cap. de mel. [x] Insani, et qui morti vicini sunt, res quas extra se videre putant, intra oculos habent. [a] Cap. 10. de Spirit. apparitione. [b] De occult. Nat. miras. * "O mother! I beseech you not to persecute me with those horrible-looking furies. See! see! they attack, they assault me!" [d] "Peace! peace! unhappy being, for you do not see what you think you see."

in water makes a refraction, and seems bigger, bended, double, &c. The thickness of the air may cause such effects, or any object not well discerned in the dark, fear and phantasy will suspect to be a ghost, a devil, &c. [e]*Quod nimis miseri timent, hoc facilè credunt*, we are apt to believe, and mistake in such cases. Marcellus Donatus, *lib.* 2. *cap.* 1. brings in a story out of Aristotle, of one Antepharon which likely saw, wheresoever he was, his own image in the air, as in a glass. Vitellio, *lib.* 10. *perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or four nights' sleep, as he was riding by a river side, saw another riding with him, and using all such gestures as he did, but when more light appeared, it vanished. Eremites and anchorites have frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceived by legerdemain, as Scot hath well showed in his book of the discovery of witchcraft, and Cardan, *subtil.* 18. suffites, perfumes, suffumigations, mixed candles, perspective glasses, and such natural causes, make men look as if they were dead, or with horse-heads, bulls'-horns, and such like brutish shapes, the room full of snakes, adders, dark, light, green, red, of all colours, as you may perceive in Baptista Porta, Alexis, Albertus, and others, glow-worms, fire-drakes, meteors, *Ignis fatuus*, which Plinius, *lib.* 2. *cap.* 37. calls Castor and Pollux, with many such that appear in moorish grounds, about churchyards, moist valleys, or where battles have been fought, the causes of which read in Goclenius, Velourius, Finkius, &c., such fears are often done, to frighten children with squibs, rotten wood, &c., to make folks look as if they were dead, [f]*solito majores*, bigger, lesser, fairer, fouler, *ut astantes sine capitibus videantur; aut toti igniti, aut forma dæmonum, accipe pilos canis nigri, &c.*, saith Albertus; and so 'tis ordinary to see strange uncouth sights by catoptrics; who knows not that if in a dark room, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, will represent on the opposite wall all such objects as are illuminated by his rays? with concave and cylinder glasses, we may reflect any shape of men, devils, antics (as magicians most part do, to gull a silly spectator in a dark room), we will ourselves, and that hanging in the air, when 'tis nothing but such an horrible image as [g]Agrippa demonstrates, placed in another room. Roger Bacon of old is said to have represented his own image walking in the air by this art, though no such thing appear in his perspectives. But most part it is in the brain that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill-affected. To these you may add the knavish impostures of jugglers, exorcists, mass-priests, and mountebanks, of whom Roger Bacon speaks, &c., *de miraculis naturæ et artis, cap.* 1. [h]they can counterfeit the voices of all birds and brute beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors believe they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificial devices to over-hear their confessions, like that whispering place of Gloucester[i] with us, or like the duke's place at Mantua in Italy, where the sound is reverberated by a concave wall; a reason of which Blancanus in his Echometria gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. "As the fool thinketh, so the bell clinketh." Theophilus in Galen thought he heard music from vapours, which made his ears sound, &c. Some are deceived by

[e] Seneca. Quod metuunt nimis, nunquam amoveri posse, nec tolli putant. [f] Sanguis upupæ cum [illegible] compositus et centaurea, &c. Albertus. [g] Lib. 1. occult. philos. Imperiti homines dæmonum et umbrarum imagines videre se putant, quum nihil sint aliud, quam simulachra animæ experti. [h] Pythonissæ vocum varietatem in ventre et gutture fingentes, formant voces humanas à longè vel prope, quas volunt, ac si spiritus cum homine loqueretur, et sonos brutorum fingunt, &c. [i] Gloucester cathedral.

echoes, some by roaring of waters, or concaves and reverberation of air in the ground, hollow places and walls. [k] At Cadurcum, in Aquitaine, words and sentences are repeated by a strange echo to the full, or whatsoever you shall play upon a musical instrument, more distinctly and louder, than they are spoken at first. Some echoes repeat a thing spoken seven times, as at Olympus, in Macedonia, as Pliny relates, *lib.* 36, *cap.* 15. Some twelve times, as at Charenton, a village near Paris, in France. At Delphos, in Greece, heretofore was a miraculous echo, and so in many other places. Cardan, *subtil. l.* 18, hath wonderful stories of such as have been deluded by these echoes. Blancanus the Jesuit, in his Echometria, hath variety of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. [l] At Barrey, an isle in the Severn mouth, they seem to hear a smith's forge: so at Lipari, and those sulphureous isles, and many such like which Olaus speaks of in the continent of Scandia, and those northern countries. Cardan, *de rerum var. l.* 15, *c.* 84, mentioneth a woman, that still supposed she heard the devil call her, and speaking to her, she was a painter's wife in Milan: and many such illusions and voices, which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesy, speak several languages, talk of astronomy, and other unknown sciences to them (of which they have been ever ignorant): [m] I have in brief touched, only this I will here add, that Arculanus, *Bodin. lib.* 3. cap. 6, *dæmon.* and some others, [n] hold as a manifest token that such persons are possessed with the devil; so doth [o] Hercules de Saxoniâ, and Apponensis, and fit only to be cured by a priest. But [p] Guianerius, [q] Montaltus, Pomponatius of Padua, and Lemnius, *lib.* 2, *cap.* 2, refer it wholly to the ill-disposition of the [r] humour, and that out of the authority of Aristotle, *prob.* 30. 1, because such symptoms are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motion of spirits, they do *elicere voces inauditas,* compel strange speeches to be spoken: another argument he hath from Plato's *reminiscentia,* which all out as likely as that which [s] Marsilius Ficinus speaks of his friend Pierleonus; by a divine kind of infusion he understood the secrets of nature, and tenets of Grecian and barbarian philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with Avicenna and his associates, that such symptoms proceed from evil spirits, which take all opportunities of humours decayed, or otherwise to pervert the soul of man: and besides, the humour itself is *Balneum Diaboli,* the devil's bath; and as Agrippa proves, doth entice him to seize upon them.

SECT. IV. MEMB. I.

Prognostics of Melancholy.

PROGNOSTICS, or signs of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem,* saith Avicenna, *l.* 3, *Fen.* 1, *Tract.* 4, *c.* 18. That which is with laughter, of all others is most secure, gentle, and remiss, Hercules de Saxoniâ. "[t] If that evacuation of hæmorrhoids, or *varices,* which they call the water between the skin, shall happen to a melan-

[k] Tam clarè et articulatè audies repetitum, ut perfectior sit Echo quam ipse dixeris. [l] Blowing of bellows, and knocking of hammers, if they apply their ear to the cliff. [m] Memb. 1. Sub. 3. of this partition, cap. 16. in 9. Rhasis. [n] Signa dæmonis nulla sunt nisi quod loquantur ea quæ ante nesciebant, ut Teutonicum aut aliud Idioma, &c. [o] Cap. 12. tract. de mel. [p] Tract. 15. c. 4. [q] Cap. 9. [r] Mira vis concitat humores, ardorque vehemens mentem exagitat, quum, &c. [s] Præfat. Iamblici mysteriis. [t] Si melancholicis hæmorrhoides supervenerint varices, vel ut quibusdam placet aqua inter cutem, solvitur malum.

choly man, his misery is ended," Hippocrates, *Aphor.* 6. 11. Galen, *l.* 6, *de morbis vulgar. com.* 8, confirms the same; and to this aphorism of Hippocrates, all the Arabians, new and old Latins subscribe; Montaltus, *c.* 25, Hercules de Saxoniâ, Mercurialis, Vittorius Faventinus, &c. Skenckius, *l.* 1, *observat. med. c. de Maniâ*, illustrates this aphorism, with an example of one Daniel Federer a coppersmith that was long melancholy, and in the end mad, about the 27th year of his age, these *varices* or water began to arise in his thighs, and he was freed from his madness. Marius the Roman was so cured, some say, though with great pain. Skenckius hath some other instances of women that have been helped by flowing of their months, which before were stopped. That the opening of the hæmorrhoids will do as much for men, all physicians jointly signify, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartan; [a] Jobertus saith, scarce any man hath that ague twice; but whether it free him from this malady, 'tis a question; for many physicians ascribe all long agues for especial causes, and a quartan ague amongst the rest. [x] *Rhasis, cont. lib.* 1, *tract.* 9. "When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosy, morphew, or is purged by stools, or by the urine, or that the spleen is enlarged, and those *varices* appear, the disease is dissolved." Guianerius, *cap.* 5, *tract.* 15, adds dropsy, jaundice, dysentery, leprosy, as good signs to these scabs, morphews, and breaking out, and proves it out of the 6th of Hippocrates' Aphorisms.

Evil prognostics on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is [y] incurable, a common axiom, *aut difficulter curabilis* as they say that make the best, hardly cured. This Galen witnesseth, *l.* 3, *de loc. affect. cap.* 6, "[z] be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated." As Lucian said of the gout, she was "[a] the queen of diseases, and inexorable," may we say of melancholy. Yet Paracelsus will have all diseases whatsoever curable, and laughs at them which think otherwise, as T. Erastus, *par.* 3, objects to him; although in another place, hereditary diseases he accounts incurable, and by no art to be removed. [b] Hildesheim, *spicel.* 2, *de mel.* holds it less dangerous if only "[c] imagination be hurt, and not reason, [d] the gentlest is from blood. Worse from choler adust, but the worst of all from melancholy putrefied." [e] Bruel esteems hypochondriacal least dangerous, and the other two species (opposite to Galen) hardest to be cured. [f] The cure is hard in men, but much more difficult in women. And both men and women must take notice of that saying of Montanus, *consil.* 230, *pro Abate Italo*, "[g] This malady doth commonly accompany them to their grave; physicians may ease, and it may lie hid for a time, but they cannot quite cure it, but it will return again more violent and sharp than at first, and that upon every small occasion or error;" as in Mercury's weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was *in fimbriis aurum*, in the chinks a remnant of gold: there will be some relics of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. [h] Oftentimes it degenerates into epilepsy, apoplexy, convulsions, and blindness: by the authority of Hippocrates and Galen, [i] all aver, if once it possess the ventricles of the brain, Frambesarius and Salust. Salvianus adds, if it get into the optic nerves, blindness. Mercu-

[a] Cap. 10. de quartana. [x] Cum sanguis exit per superficiem et residet melancholia per [illegible] morpheam nigram, vel expurgatur per inferiores partes, vel urinam, &c., non erit, &c., splen magnitudo et varices apparent. [y] Quia jam conversa in naturam. [z] In quocunque sit, à quacunque causa, [illegible] con. præsertim, semper est longa, morosa, nec facile curari potest. [a] Regina morborum et insanabilis. [b] Omne delirium quod oritur à paucitate cerebri incurabile. Hildesheim, spicel. 2. de mania. [c] Si ab imaginatio lædatur, et non ratio. [d] Mala à sanguine fervente, deterior à bile assata, pessima ab aere putrefacta. [e] Difficilior cura ejus quæ fit vitio corporis totius et cerebri. [f] Difficilis curatu in [illegible] multo difficilior in fœminis. [g] Ad interitum plerumque homines comitatur, licet medici levent plerumque tamen non tollunt unquam, sed recidet acerbior quam antea minima occasione, aut errore. [h] Periculum ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, Cæcitatem. [i] Montal. c. 25. Laurentius. Salv.

rialis, *consil.* 20, had a woman to his patient, that from melancholy became epileptic and blind. [k]If it come from a cold cause, or so continue cold, or increase, epilepsy; convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, and gestures, ridiculous. [l]If it come from a hot cause, they are more furious, and boisterous, and in conclusion mad. *Calescentem melancholiam sæpius sequitur mania.* [m]If it heat and increase, that is the common event, [n]*per circuitus, aut semper insanit,* he is mad by fits, or altogether. For as [o]Sennertus contends out of Crato, there is *seminarius ignis* in this humour, the very seeds of fire. If it come from melancholy natural adust, and in excess, they are often demoniacal, Montanus.

[p]Seldom this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries,) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis [q]Hippocrates' observation, Galen's sentence: *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt, l.* 3. *de locis affect. cap.* 7. The doom of all physicians. 'Tis [r]Rabbi Moses' Aphorism, the prognosticon of Avicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxoniâ, Piso, Bruel, Fuchsius, all, &c.

"[s]Et sæpè usque adeò mortis formidine vitæ Percipit infelix odium lucisque videndæ, Ut sibi consciscat mærenti pectore lethum."	"And so far forth death's terror doth affright, He makes away himself, and hates the light: To make an end of fear and grief of heart, He voluntary dies to ease his smart."

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner enforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith [t]Fracastorius) "in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleep, or if they do slumber, fearful dreams astonish them." In the day-time they are affrighted still by some terrible object, and torn in pieces with suspicion, fear, sorrow, discontents, cares, shame, anguish, &c., as so many wild horses, that they cannot be quiet an hour, a minute of time, but even against their wills they are intent, and still thinking of it, they cannot forget it, it grinds their souls day and night, they are perpetually tormented, a burden to themselves, as Job was, they can neither eat, drink, or sleep. Psal. cvii. 18. "Their soul abhorreth all meat, and they are brought to death's door, [u]being bound in misery and iron:" they [x]curse their stars with Job, "[y]and day of their birth, and wish for death:" for as Pineda and most interpreters hold, Job was even melancholy to despair, and almost [z]madness itself; they murmur many times against the world, friends, allies, all mankind, even against God himself in the bitterness of their passion, [a]*vivere nolunt, mori nesciunt,* live they will not, die they cannot. And in the midst of these squalid, ugly, and such irksome days, they seek at last, finding no comfort, [b]no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum,* all creatures seek the best, and for their good as they hope, *sub specie,* in show at least, *vel quia mori pulchrum putant* (saith [c]Hippocrates) *vel quia putant inde se majoribus malis liberari,* to be freed as they wish. Though many times, as Æsop's fishes, they leap from the frying-pan into the fire itself, yet they hope

[k] Here. de Saxoniâ, Aristotle, Capivaccius. [l] Favent. Humor frigidus sola delirii causa, furoris vero humor calidus. [m] Heurnius calls madness sobolem melancholiæ. [n] Alexander l. 1. c. 18. [o] Lib 1. part 2. c. 11. [p] Montalt c. 15. raro mors aut nunquam, nisi sibi ipsis inferant. [q] Lib. de Insan. Fabio Calico Interprete. [r] Nonnulli violentas manus sibi inferunt. [s] Lucret. l. 3. [t] Lib. 2. de intell. sæpe mortem [illegible]i consciscunt ob timorem et tristitiam tædio vitæ affecti ob furorem et desperationem. Est enim infera, Ergo sic perpetuo afflictati vitam oderunt, se præcipitant, his malis carituri aut interficiunt se, aut quid committunt. [u] Psal. cvii. 10. [x] Job xxxiii. [y] Job vi. 8. [z] Vi doloris et tristitiæ ad niam penè redactus. [a] Seneca. [b] In salutis suæ desperatione proponunt sibi mortis desiderium, tiorat. l. 2. c. 5. [c] Lib. de insania. Sic sic juvat ire per umbras.

to be eased by his means: and therefore (saith Felix [d]Platerus) "after many tedious days at last, either by drowning, hanging, or some such fearful end," they precipitate or make away themselves: "many lamentable examples are daily seen amongst us:" *alius ante fores se laqueo suspendit* (as Seneca notes), *alius se præcipitavit à tecto, ne dominum stomachantem audiret, alius ne reduceretur à fuga ferrum redegit in viscera*, "one hangs himself before his own door,—another throws himself from the house-top, to avoid his master's anger, —a third, to escape expulsion, plunges a dagger into his heart,"—so many causes there are——*His amor exitio est, furor his*——love, grief, anger, madness, and shame, &c. 'Tis a common calamity, [e]a fatal end to this disease, they are condemned to a violent death, by a jury of physicians, furiously disposed, carried headlong by their tyrannising wills, enforced by miseries, and there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent (for no human persuasion or art can help), but to be their own butchers, and execute themselves. Socrates his *cicuta*, Lucretia's dagger, Timon's halter, are yet to be had; Cato's knife, and Nero's sword are left behind them, as so many fatal engines, bequeathed to posterity, and will be used to the world's end, by such distressed souls: so intolerable, insufferable, grievous, and violent is their pain, [f]so unspeakable and continuate. One day of grief is an hundred years, as Cardan observes: 'Tis *carnificina hominum, angor animi*, as well saith Areteus, a plague of the soul, the cramp and convulsion of the soul, an epitome of hell; and if there be a hell upon earth, it is to be found in a melancholy man's heart.

> "For that deep torture may be call'd an hell,
> When more is felt than one hath power to tell."

Yea, that which scoffing Lucian said of the gout in jest, I may truly affirm of melancholy in earnest.

> "O triste nomen! o diis odibile
> [g]Melancholia lacrymosa, Cocyti filia,
> Tu Tartari specubus opacis edita
> Erinnys, utero quam Megara suo tulit,
> Et ab uberibus aluit, cuique parvulæ
> Amarulentum in os lac Alecto dedit,
> Omnes abominabilem te dæmones
> Produxere in lucem, exitio mortalium.
> Non Jupiter ferit tale telum fulminis,
> Non ulla sic procella sævit æquoris,
> Non impetuosi tanta vis est turbinis.
> An asperos sustineo morsus Cerberi?
> Num virus Echidnæ membra mea depascitur?
> Aut tunica sanie tincta Nessi sanguinis?
> Illacrymabile et immedicabile malum hoc"

> "O sad and odious name! a name so fell,
> Is this of melancholy, brat of hell,
> There born in hellish darkness doth it dwell
> The Furies brought it up, Megara's teat,
> Alecto gave it bitter milk to eat.
> And all conspired a bane to mortal men,
> To bring this devil out of that black den.
> *Et paulo post.* Jupiter's thunderbolt, not storm at sea,
> Nor whirl-wind doth our hearts so much dismay.
> What? am I bit by that fierce Cerberus?
> Or stung by [h]serpent so pestiferous?
> Or put on shirt that's dipt in Nessus' blood,
> My pain's past cure; physic can do no good."

No torture of body like unto it, *Siculi non invenere tyranni majus tormentum*, no strappadoes, hot irons, Phalaris' bulls,

> "[i]Nec ira deûm tantum, nec tela, nec hostis,
> Quantum sola noces animis illapsa."

> "Jove's wrath, nor devils can
> Do so much harm to th' soul of man."

All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, and drowned in this Euripus, this Irish sea, this ocean of misery, as in many small brooks; 'tis *coagulum omnium ærumnarum*: which [k]Ammianus applied to his distressed Palladius. I say of our melancholy man, be it the cream of human adversity, the [l]quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to melancholy in extent: 'Tis the pith of them all, [m]*Hospitium est calamitatis; quid verbis opus est?*

> "Quamcunque malam rem quæris, illic reperies:"

> "What need more words? 'tis calamity,
> Where seek for any mischief, 'tis there."

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[d] Cap. 3. de mentis alienat. mœsti degunt, dum tandem mortem quam timent, suspendio aut alio aut aliqua alia vi, præcipitant ut multa tristia exempla vidimus. [e] Arculanus in 9. Rhasis c. 18. ne ex alto se præcipitent aut aliàs lædant. [f] O omnium opinionibus incogitabile malum. Lucian. mille, mille dum vivit neces gerit, peritque. Heinsius Austriaco. [g] Regina morborum sui omnes et obediunt. Cardan. [h] Eheu quis intus Scorpio, &c. Seneca Act. 4. Here. O Italicus. [k] Lib. 29. [l] Hic omnis imbonitas et insuavitas consistit, ut Tertulliani verbis utar, martyr. [m] Plautus.

and a melancholy man is that true Prometheus, which is bound to Caucasus; the true Titius, whose bowels are still by a vulture devoured (as poets feign) for so doth [n]Lilius Geraldus interpret it, of anxieties, and those griping cares, and so ought it to be understood. In all other maladies, we seek for help, if a leg or an arm ache, through any distemperature or wound, or that we have an ordinary disease, above all things whatsoever, we desire help and health, a present recovery, if by any means possible it may be procured; we will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distasteful pills, suffer our joints to be seared, to be cut off, any thing for future health: so sweet, so dear, so precious above all other things in this world is life: 'tis that we chiefly desire, long life and happy days, [o] *multos da, Jupiter, annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seek to preserve [p]he abhors, he alone; so intolerable are his pains; some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of it, *multò enim sævior longèque est atrocior animi, quàm corporis cruciatus* (*Lem. l.* 1. *c.* 12.) the diseases of the mind are far more grievous.—*Totum hic pro vulnere corpus*, body and soul is misaffected here, but the soul especially. So Cardan testifies, *de rerum var. lib.* 8. 40. [q]Maximus Tyrius a Platonist, and Plutarch, have made just volumes to prove it. [r] *Dies adimit ægritudinem hominibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.

Another doubt is made by some philosophers, whether it be lawful for a man, in such extremity of pain and grief, to make away himself: and how these men that so do are to be censured. The Platonists approve of it, that it is lawful in such cases, and upon a necessity; Plotinus, *l. de beatitud. c.* 7. and Socrates himself defends it, in Plato's Phædon, "if any man labour of an incurable disease, he may despatch himself, if it be to his good." Epicurus and his followers, the cynics and stoics in general, affirm it, Epictetus and [t]Seneca amongst the rest, *quamcunque veram esse viam ad libertatem*, any way is allowable that leads to liberty, "[u]let us give God thanks, that no man is compelled to live against his will;" [v]*quid ad hominem claustra, carcer, custodia? liberum ostium habet*, death is always ready and at hand. *Vides illum præcipitem locum, illud flumen*, dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis et doloris sunt*, as that Laconian lad cast himself headlong (*non serviam, aiebat puer*) to be freed of his misery: every pain in thy body, if these be *nimis operosi exitus*, will set thee free, *quid tua refert finem facias an accipias?* there's no necessity for a man to live in misery. *Malum est necessitati vivere; sed in necessitate vivere, necessitas nulla est. Ignavus qui sine causa moritur, et stultus qui cum dolore vivit, Idem epi.* 58. Wherefore hath our mother the earth brought out poisons, saith [x]Pliny, in so great a quantity, but that men in distress might make away themselves? which kings of old had ever in a readiness, *ad incerta fortunæ venenum sub custode promptum*, Livy writes, and executioners always at hand. Speusippes being sick was met by Diogenes, and, carried on his slaves' shoulders, he made his moan to the philosopher; but I pity thee not, quoth Diogenes, *qui cum talis vivere sustines*, thou mayest be freed when thou wilt, meaning by death. [y]Seneca therefore commends Cato, Dido, and Lucretia, for their generous courage in so doing, and others that voluntarily die, to avoid a greater

[n] Vit. Herculis. [o] Persius. [p] Quid est miserius in vita, quam velle mori? Seneca. [q] Tom. 2. [r] Ilio, an graviores passiones, &c. [s] Ter. [t] Patet exitus; si pugnare non vultis, licet fugere; quis [u] Deus invitos? De provid. cap. 8. [v] Agamus Deo gratias, quod nemo invitus in vita teneri potest [x] Lib. 26. Seneca et de sacra. 2. cap. 15. et Epist. 70. et 12. [y] Lib. 2. cap. 83. Terra mater nôstri miserta. [z] Lib. 24. Tl. 22.

mischief, to free themselves from misery, to save their honour, or vindicate their good name, as Cleopatra did, as Sophonisba, Syphax's wife did, Hannibal did, as Junius Brutus, as Vibius Virius, and those Campanian senators in Livy (*Dec.* 3. *lib.* 6.) to escape the Roman tyranny, that poisoned themselves. Themistocles drank bull's blood rather than he would fight against his country, and Demosthenes chose rather to drink poison, Publius Crassi *filius*, Censorius and Plancus, those heroical Romans to make away themselves, than to fall into their enemies' hands. How many myriads besides in all ages might I remember, *qui sibi lethum Insontes peperere manu? &c.* [a]Rhasis in the Maccabees is magnified for it, Samson's death approved. So did Saul and Jonas sin, and many worthy men and women, *quorum memoria celebratur in Ecclesia*, saith [a]Leminchus, for killing themselves to save their chastity and honour, when Rome was taken, as Austin instances, *l.* 1. *de Civit. Dei, cap.* 16. Jerom vindicateth the same in *Ionam;* et Ambrose, *l.* 3. *de virginitate* commendeth Pelagia for so doing. Eusebius, *lib.* 8. *cap.* 15. admires a Roman matron for the same fact to save herself from the lust of Maxentius the Tyrant. Aldhelmus, abbot of Malmesbury, calls them *Beatas virgines quæ sic, &c.* Titus Pomponius Atticus, that wise, discreet, renowned Roman senator, Tully's dear friend, when he had been long sick, as he supposed of an incurable disease, *vitamque produceret ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to despatch himself to be rid of his pain; and when as Agrippa, and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, "with a settled resolution he desired again they would approve of his good intent, and not seek to dehort him from it:" and so constantly died, *precesque eorum taciturnâ suâ obstinatione depressit.* Even so did Cornelius Rufus, another grave senator, by the relation of Plinius Secundus, epist. lib. 1. *epist.* 12. famish himself to death; *pedibus correptus cum incredibiles cruciatus et indignissima tormenta pateretur, à cibis omnino abstinuit;* [b]neither he nor Hispilla his wife could divert him, but *destinatus mori obstinatè magis, &c.* he would, and die he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles, with myriads, &c. In wars, for a man to run rashly upon imminent danger, and present death, is accounted valour and magnanimity, [c]to be the cause of his own, and many a thousand's ruin besides, to commit wilful murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The [d]Massagetæ in former times, [e]Barbicciani, and I know not what nations besides, did stifle their old men after seventy years, to free them from those grievances incident to that age. So did the inhabitants of the island of Choa, because their air was pure and good, and the people generally long lived, *antevertebant fatum suum, priusquam manci fierent aut imbecillitas accederet, papavere vel cicutâ*, with poppy or hemlock they prevented death. Sir Thomas More in his Utopia commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others ("[f]especially if to live be a torment to him), let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others." [g]'tis the same tenet which Laertius relates of Zeno of old, *Justè sapiens ob mortem consciscit, si in acerbis doloribus versetur, membrorum mutilationem, morbis ægre curandis*, and which Plato 9. *de legibus* approves, if old age, poverty, ignominy, &c., oppress, and which Fabius expresseth in effect (*Pro fat.* 7. *Institut.*) *Nemo nisi suâ culpâ diù dolet.* It is an ordinary thing

[a] Mac. 14. 42. [a] Vindicatio Apoc. lib. [b] "Finding that he would be destined to the excruciating pain of the feet, and additional tortures, he abstained from food altogether." [c] [illegible] Turks and others. [d] Bohemus, de moribus gent. [e] Ælian. lib. 4. cap. 1. omnes 70. annos [illegible] interficiunt. [f] Lib. 2. Præsertim quum tormentum ei vita sit, bonâ spe fretus, acerbè citò vitam [illegible] si eximat, vel ab aliis eximi sua voluntate patiatur. [g] Nam quis amphoram exiccasse [illegible] eneca, epist. 58.) quis in pœnas et risum viveret? stulti est manere in vitâ cum sit miser.

China, (saith Mat. Riccius the jesuit,) "[h]if they be in despair of better fortunes, or tired and tortured with misery, to bereave themselves of life, and many times, to spite their enemies the more, to hang at their door." Tacitus the historian, Plutarch the philosopher, much approve a voluntary departure, and Aust. *de civ. Dei, l.* 1. *c.* 29. defends a violent death, so that it be undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus; quid autem interest quo mortis genere vita ista finiatur, quandò ille cui finitur, iterum mori non cogitur? &c.*, [i]no man so voluntarily dies, but *volens nolens*, he must die at last, and our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, [k]rather suffer one, than fear all. "Death is better than a bitter life," Ecclus. xxx. 17. [l]and a harder choice to live in fear, than, by once dying, to be freed from all. Theombrotus Ambraciotes persuaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read Plato's divine tract *de anima*, for example's sake led the way first. That neat epigram of Callimachus will tell you as much,

> [m]Jamque vale Soli cum diceret Ambraciotes,
> In Stygios fertur desiluisse lacus,
> Morte nihil dignum passus: sed forte Platonis
> Divini eximium de nece legit opus." [m]

[n]Calenus and his Indians hated of old to die a natural death: the Circumcellians and Donatists, loathing life, compelled others to make them away, with many such: [o]but these are false and pagan positions, profane stoical paradoxes, wicked examples, it boots not what heathen philosophers determine in this kind, they are impious, abominable, and upon a wrong ground. "No evil is to be done that good may come of it;" *reclamat Christus, reclamat Scriptura*, God, and all good men are [p]against it: He that stabs another can kill his body; but he that stabs himself, kills his own soul. [q]*Malè meretur qui dat mendico quod edat; nam et illud quod dat perit; et illi producit vitam ad miseriam:* he that gives a beggar an alms (as that comical poet saith) doth ill, because he doth but prolong his miseries. But Lactantius, *l.* 6. *c.* 7. *de vero cultu*, calls it a detestable opinion, and fully confutes it, *lib.* 3. *de sap. cap.* 18. and S. Austin. *ep.* 52. *ad Macedonium, cap.* 61. *ad Dulcitium Tribunum:* so doth Hierom to Marcella of Blesilla's death, *Non recipio tales animas, &c.*, he calls such men *martyres stultæ Philosophiæ:* so doth Cyprian *de duplici martyrio; Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos;* 'tis mere madness so to do, [r]*furor est ne moriare mori.* To this effect writes Arist. 3. *Ethic. Lipsius Manuduc. ad Stoicam Philosophiam lib.* 3. *dissertat.* 23. but it needs no confutation. This only let me add, that in some cases, those [s]hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c., are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgment, all, [t]as a ship that is void of a pilot, must needs impinge upon the next rock or sands, and suffer shipwreck.

[h] Epedit. ad Sinas. l. 1. c. 9. Vel bonorum desperatione, vel malorum perpessione fracti et fatigati, vel manus violentas sibi inferunt vel ut inimicis suis ægre faciant, &c. [i] "No one ever died in this way, who would not have died sometime or other; but what does it signify how life itself may be ended, since he who comes to the end is not obliged to die a second time?" [k] So did Anthony, Galba, Vitellius, Otho, Aristotle himself, &c. Ajax in despair; Cleopatra to save her honour. [l] Inertius deligitur diu vivere, quam in timore omnium morborum semel moriendo, nullum deinceps formidare. [m] "And now when Ambraciotes was bidding farewell to the light of day, and about to cast himself into the Stygian pool, although he had not been guilty of any crime that merited death: but, perhaps, he had read that divine work of Plato upon Death." [n] Curtius lib. 6. [o] Laqueus præcisus, cont. 1. l. 5. quidam naufragio facto amissis tribus liberis, et uxore, suspendit se; cecidit illi quidam ex prætereuntibus laqueum; A liberato reus fit maleficii. Seneca. [p] See Lipsius Manduc. ad Stoicam philosophiam lib. 3. dissert. 22. D. Kings 14 Lect. on Jonas. D. Abbot's 6 Lect. on same prophet. [q] Plautus. [r] Martial. [s] As to be buried out of Christian burial with a stake. [t] Plato 9. de legibus, vult separatim sepeliri, qui sibi ipsis mortem consciscunt, &c., lose their goods, &c. Navis destituta nauclero, in terribilem aliquem scopulum impingit.

th a story of two melancholy brethren, that made away them- so foul a fact, were accordingly censured to be infamously such cases they use: to terrify others, as it did the Milesian , but upon farther examination of their misery and madness, the revoked, and they were solemnly interred, as Saul was by David, and Seneca well adviseth, *Irascere interfectori, sed miserere inter-* offended with him as he was a murderer, but pity him now Thus of their goods and bodies we can dispose; but what ome of their souls, God alone can tell; his mercy may come *inter et fontem, inter gladium et jugulum*, betwixt the bridge and the brook, ife and the throat. *Quod cuiquam contigit, cuivis potest:* Who knows e may be tempted? It is his case, it may be thine: [y] *Quæ sua sors est, cras fore vestra potest.* We ought not to be so rash and rigorous in sures, as some are; charity will judge and hope the best: God be unto us all.

[x] Seneca tract. 1. 1. 8. c. 4. I ... la in se insepultus abjiciatur, contradicitur: Is ... manus coactus sit assiduis mali ... infælicitatem suam in hoc removit, quod existi- ... sero mori. [y] Buchanan. El...

THE

SYNOPSIS OF THE SECOND PARTITION.

- *Sect.* 1. General to all, which contains
  - Unlawful means forbidden,
    - *Mem.*
    - 1. From the devil, magicians, witches, &c., by charms, spells, incantations, images, &c.
      - *Quest.* 1. Whether they can cure this, or other such like diseases?
      - *Quest.* 2. Whether, if they can so cure, it be lawful to seek to them for help?
  - or
  - Lawful means, which are
    - 2. Immediately from God, *a Jove principium*, by prayer, &c.
    - 3. *Quest.* 1. Whether saints and their relics can help this infirmity?
      - *Quest.* 2. Whether it be lawful in this case to sue to them for aid?
    - or
    - 4. Mediately by Nature, which concerns and works by
      - *Subsect.*
      - 1. *Physician*, in whom is required science, confidence, honesty, &c.
      - 2. *Patient*, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &c., not to practise on himself.
      - 3. *Physic*, which consists of
        - Dietetical ♈
        - Pharmaceutical ♉
        - Chirurgical ♊
- or
- Particular to the three distinct species, ♎ ♌ ♍
- Diet rectified. 1. *Memb.*
  - Matter and quality. 1. *Subs.*
    - Such meats as are easy of digestion, well-dressed, hot, sod, &c., young, moist, of good nourishment, &c.
    - Bread of pure wheat, well-baked.
    - Water clear from the fountain.
    - Wine and drink not too strong.
    - Flesh
      - Mountain birds, partridge, pheasant, quails, &c.
      - Hen, capon, mutton, veal, kid, rabbit, &c.
    - Fish
      - That live in gravelly waters, as pike, perch, trout, sea-fish, solid, white, &c.
    - Herbs
      - Borage, bugloss, balm, succory, endive, violets in broth, not raw, &c.
    - Fruits and roots
      - Raisins of the sun, apples corrected for wind, oranges, &c., parsnips, potatoes, &c.
  - or
  - 2. Quantity.
    - At seasonable and usual times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.
- 2. Rectification of retention and evacuation, as costiveness, venery, bleeding at nose, months stopped, baths, &c.
- 3. Air, rectified, with a digression of the air.
  - Naturally in the choice and site of our country dwelling-place, to be hot and moist, light, wholesome, pleasant, &c.
  - Artificially, by often change of air, avoiding winds, fogs, tempests, opening windows, perfumes, &c.
- 4. Exercise.
  - Of body and mind, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar.
  - Of mind, as chess, cards, tables, &c., to see plays, masks, &c., serious studies, business, all honest recreations.
- 5. Rectification of waking and terrible dreams, &c.
- 6. Rectification of passions and perturbations of the mind. ♎

- *Memb.* 6. Passions and perturbations of the mind rectified.
  - From himself
    - *Subsect.*
      1. By using all good means of help, confessing to a
      Avoiding all occasions of his infirmity.
      Not giving way to passions, but resisting to his u
  - or
    - 2. By fair and foul means, counsel, comfort, good witty devices, fictions, and, if it be possible, to satis
    - 3. Music of all sorts aptly applied.
    - 4. Mirth and merry company.
  - from his friends.
    - *Sect.* 3. A consolatory digression, containing remedies to all discontents and passions of the mind.
      - *Memb.*
      - 1. General discontents and grievances
      - 2. Particular discontents, as deformi sickness, baseness of birth, &c.
      - 3. Poverty and want, such calamities sities.
      - 4. Against servitude, loss of liberty ment, banishment, &c.
      - 5. Against vain fears, sorrows for deat or otherwise.
      - 6. Against envy, livor, hatred, malice, ambition, and self-love, &c.
      - 7. Against repulses, abuses, injuries, disgraces, contumelies, slanders, a
      - 8. Against all other grievances an symptoms of this disease of melan

♉ *Sect.* 4. Pharmaceutics, or physic which cureth with medicines, with a digression of this kind of physic, is either *Memb.* 1. *Subsect.* 1.

- General to all
  - Alterative
    - Simples altering melancholy, with a digression of exotic simples. 2. *Subs.*
      - Herbs. 3. *Subs.*
        - To the heart; borage, bugloss, sco
        - To the head; balm, hops, nenu
        - Liver; eupatory, artemisia, &c
        - Stomach; wormwood, centaury,
        - Spleen; ceterache, ash, tamaris
        - To purify the blood; endive, su
        - Against wind; origan, fennel,
      - 4. Precious stones, as smaragdes, cheli Minerals; as gold, &c.
    - or
    - Compounds altering melancholy, with a digression of compounds. 1. *Subs.*
      - Inwardly taken
        - Liquid
          - Fluid
            - Wines; as of hellebo tamarisk, &c.
            - Syrups of borage, bu epithyme, endive, s
          - or consisting.
            - Conserves of violets, borage, bugloss, ro
            - Confections; treacle, eclegmes or linctur
        - or solid, as those aromatical confections.
          - hot
            - Diambra, dianthos.
            - Diamargaritum calid
            - Diamoscum dulce.
            - Electuarium de gemm
            - Lætificans Galeni et l
          - or cold
            - Diamargaritum frigid
            - Diarrhodon abbatis.
            - Diacorolli, diacodium tables.
          - Condites of all sorts, &c.
        - or Outwardly used, as
          - Oils of camomile, violets, ros
          - Ointments, alablastritum, pop
          - Liniments, plasters, cerates, frontals, fomentations, epith bags, odoraments, posies, &
  - or
  - Purging ☾
- Particular to the three distinct species, ♋ ♌ ♍.

- Simples purging melancholy.
  - 1. *Subs.* Upward, as vomits.
    - Assarabacca, laurel, white hellebore, scilla, or sea-onion, antimony, tobacco.
  - or Downward. 2. *Subs.*
    - More gentle; as senna, epithyme, polipody, myrobalanes, fumitory, &c.
    - Stronger; aloes, lapis Armenus, lapis lazuli, black hellebore.
- or 3. *Subs.* Compounds purging melancholy.
  - Superior parts.
    - Mouth
      - Swallowed, or
        - Liquid; as potions, juleps, syrups, wine of hellebore, bugloss, &c.
        - Solid; as lapis Armenus, and lazuli, pills of Indæ, pills of fumitory, &c.
        - Electuaries, diasena, confection of hamech, hierologladium, &c.
      - or Not swallowed; as gargarisms, masticatories, &c.
    - or Nostrils, sneezing powders, odoraments, perfumes, &c.
  - Interior parts; as clysters strong and weak, and suppositories of Castilian soap, honey boiled, &c.

rgical physic, ich consists of mb. 3.

- Phlebotomy, to all parts almost, and all the distinct species.
- With knife, horseleeches.
- Cupping-glasses.
- Cauteries, and searing with hot irons, boring.
- Dropax and sinapismus.
- Issues to several parts, and upon several occasions.

5.

1. *Subsect.*
   - Moderate diet, meat of good juice, moistening, easy of digestion.
   - Good air.
   - Sleep more than ordinary.
   - Excrements daily to be voided by art or nature.
   - Exercise of body and mind not too violent, or too remiss, passions of the mind, and perturbations to be avoided.
2. Blood-letting, if there be need, or that the blood be corrupt, in the arm, forehead, &c., or with cupping-glasses.
3. Preparatives and purgers.
   - Preparatives; as syrup of borage, bugloss, epithyme, hops, with their distilled waters, &c.
   - Purgers; as Montanus, and Matthiolus helleborismus, Quercetanus, syrup of hellebore, extract of hellebore, pulvis Hali, antimony prepared, *Rulandi aqua mirabilis;* which are used, if gentler medicines will not take place, with Arnoldus, *vinum buglossatum*, senna, cassia, myrobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera, Pil. de lap. Armeno, lazuli.
4. Averters.
   - Cardan's nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.
   - To open the hæmorrhoids with horseleeches, to apply horseleeches to the forehead without scarification, to the shoulders, thighs.
   - Issues, boring, cauteries, hot irons in the suture of the crown.
5. Cordials, resolvers, hinderers.
   - A cup of wine or strong drink.
   - Bezars stone, amber, spice.
   - Conserves of borage, bugloss, roses, fumitory.
   - Confection of alchermes.
   - *Electuarium lætificans Galeni et Rhasis, &c.*
   - *Diamargaritum frig. diaboraginatum, &c.*

- 6. Correctors of accidents, as,
  - Odoraments of roses, violets.
  - Irrigations of the head, with the decoctions lettuce, mallows, &c.
  - Epithymes, ointments, bags to the heart.
  - Fomentations of oil for the belly.
  - Baths of sweet water, in which were sod mal roses, water-lilies, borage flowers, ramshea
  - To procure sleep, and are
    - Inwardly taken,
      - Simples or Compounds.
        - Simples: Poppy, nymphea, purslane, henba nightshade, opi
        - or
        - Compounds: Liquid; as syrups basco, violets, r; Solid; as *requies lonium, Roman num Paracelsi.*
    - or
    - Outwardly used, as
      - Oil of nymphea, poppy, violet drake, nutmegs.
      - Odoraments of vinegar, rose-
      - Frontals of rose-cake, rose-vin
      - Ointments, alablastritum, ur puleum, simple, or mixed
      - Irrigations of the head, music, murmur and noise
      - Frictions of the head and c sacculi of henbane, worr pillow, &c.
  - Against terrible dreams; not to sup late, or bage, venison, meats heavy of digestion, u tongue, &c.
  - Against ruddiness and blushing, inward remedies.

♏ 2. *Memb.* Cure of melancholy over the body.
- Diet, preparatives, purges, averters, cordials, correctors, as
- Phlebotomy in this kind more necessary, and more freque
- To correct and cleanse the blood with fumitory, senna, succo endive, &c.

♏ Cure of hypochondriacal or windy melancholy. 3. *Mem.*
- *Subsect.* 1.
- Phlebotomy, if need require.
- Diet, preparatives, averters, cordials, purgers, as before, saving t not be so vehement.
- Use of pennyroyal, wormwood, centaury sod, which alone hath
- To provoke urine with aniseed, daucus, asarum, &c., and stool by clysters and suppositories.
- To respect the spleen, stomach, liver, hypochondries.
- To use treacle now and then in winter.
- To vomit after meals sometimes, if it be inveterate.
- 2. to expel wind.
  - Inwardly taken,
    - Simples, or Compounds, as
      - Roots, Galanga, gentian, enula, s mus aromaticus, zedoar dite ginger, &c.
      - Herbs, Pennyroyal, rue, calamint and berries, scordium, be der, camomile, centaur cummin, broom, orange
      - Spices, Saffron, cinnamon, mace, per, musk, zedoary with
      - Seeds, Aniseed, fennel-seed, amm min, nettle, bays, parsley, g
    - or
    - Dianisum, diagalanga, diaciminum, d electuarium de baccis lauri, benedict pulvis carminativus, and pulvis desc rio Florentino, aromaticum, rosatu
  - Outwardly used, as cupping-glasses to the hypocho scarification, oil of camomile, rue, aniseed, their d

THE SECOND PARTITION.

THE CURE OF MELANCHOLY.

THE FIRST SECTION, MEMBER, SUBSECTION.

Unlawful Cures rejected.

ETERATE Melancholy, howsoever it may seem to be a continuate, inexor-
isease, hard to be cured, accompanying them to their graves, most part,
ontanus observes, yet many times it may be helped, even that which is
violent, or at least, according to the same [b]author, "it may be mitigated
uch eased." *Nil desperandum.* It may be hard to cure, but not impos-
or him that is most grievously affected, if he be but willing to be helped.
on this good hope I will proceed, using the same method in the cure,
I have formerly used in the rehearsing of the causes; first general, then
ular; and those according to their several species. Of these cures some
ful, some again unlawful, which though frequent, familiar, and often
yet justly censured, and to be controverted. As first, whether by
diabolical means, which are commonly practised by the devil and his
ers, sorcerers, witches, magicians, &c., by spells, cabalistical words,
s, characters, images, amulets, ligatures, philters, incantations, &c., this
and the like may be cured? and if they may, whether it be lawful to
use of them, those magnetical cures, or for our good to seek after such
in any case? The first, whether they can do any such cures, is questioned
st many writers, some affirming, some denying. Valesius, *cont. med. lib.*
. 6, Malleus Maleficor. Heurnius, *l.* 3. *pract. med. cap.* 28, Cælius, *lib.*
16, Delrio, *tom.* 3, Wierus, *lib.* 2. *de præstig. dæm.*, Libanius Lavater,
ct. part. 2. *cap.* 7, Holbrenner the Lutheran in Pistorium, Polydor
l. 1. *de prodig.*, Tandlerus, Lemnius (Hippocrates and Avicenna
st the rest), deny that spirits or devils have any power over us, and
ll with Pomponatius of Padua to natural causes and humours. Of the
pinion are Bodinus, *Dæmonomantiæ, lib.* 3. *cap.* 2, Arnoldus, Marcellus
icus, I. Pistorius, Paracelsus, *Apodix. Magic.*, Agrippa, *lib.* 2. *de occult.*
. *cap.* 36. 69. 71. 72. *et l.* 3. *c.* 23. *et* 10, Marcilius Ficinus, *de vit.*
ompar. cap. 13. 15. 18. 21. *&c.*, Galeottus, *de promiscua doct. cap.* 24,
us Pontanus, *tom.* 2, *Plin. lib.* 28. *c.* 2, Strabo, *lib.* 15. Geog. Leo
s: Goclenius, *de ung. armar.*, Oswoldus Crollius, Ernestus Burgravius,
ud, &c. Cardan *de subt.* brings many proofs out of Ars Notoria, and
on's decayed works, old Hermes, Artefius, Costaben Luca, Picatrix, &c.,
uch cures may be done. They can make fire it shall not burn, fetch
hieves or stolen goods, shew their absent faces in a glass, make serpents
l, stanch blood, salve gouts, epilepsies, biting of mad dogs, tooth-ache

[a] Consil. 235. pro Abbate Italo. [b] Consil. 23. aut curabitur, aut certè minus afficietur, si volet.

melancholy, *et omnia mundi mala*, make men immortal, young again as the [a]Spanish marquess is said to have done by one of his slaves, and some which jugglers in [d]China maintain still (as Tragaltius writes) that they can do by their extraordinary skill in physic, and some of our modern chemists by their strange limbecks, by their spells, philosopher's stones and charms. "[e]Many doubt," saith Nicholas Taurellus, "whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that magicians can work such feats, and that the devil without impediment, can penetrate through all the parts of our bodies, and cure such maladies by means to us unknown." Daneus in his tract *de Sortiariis* subscribes to this of Taurellus; Erastus *de Lamiis*, maintaineth as much, and so do most divines, out of their excellent knowledge and long experience they can commit [f]*agentes cum patientibus, colligere semina rerum, eaque materiæ applicare*, as Austin infers *de Civ. Dei et de Trinit., lib.* 3. *cap.* 7. *et* 8. they can work stupendous and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and mind, *Servatores* in Latin, and they have commonly St. Catharine's wheel printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum præstigiis* ([g]Boissardus writes), *morbos à sagis* [illegible] *propulsant, &c.*, that to doubt of it any longer, "[h]or not to believe, were to run into that other sceptical extreme of incredulity," saith Taurellus. Le Suavius in his comment upon Paracelsus seems to make it an art, which ought to be approved; Pistorius and others stifly maintain the use of charms, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur;* the art is true but there be but a few that have skill in it. Marcellus Donatus, *lib.* 2. *de hist. mir. cap.* 1. proves out of Josephus' eight books of antiquities, that "[i]Solomon so cured all the diseases of the mind by spells, charms, and drove away devils, and that Eleazar did as much before Vespasian." Langius in his *med. epist.* holds Jupiter Menecrates, that did so many stupendous cures in his time, to have used this art, and that he was no other than a magician. Many famous cures are daily done in this kind, the devil is an expert physician, as Godelman [illegible] him, *lib.* 1. *cap.* 18. and God permits oftentimes these witches and magicians to produce such effects, as Lavater, *cap.* 3. *lib.* 8. *part.* 3. *cap.* 1, Polid. Virg. *lib.* 1. *de prodigiis*, Delrio and others admit. Such cures may be done, saith Paracels., *Tom.* 4. *de morb. ament.* stiffly maintains, "[k]they cannot otherwise be cured but by spells, seals, and spiritual physic." [l]Arnoldus, *lib. de sigillis*, sets down the making of them, so doth Rulandus and many others.

Hoc posito, they can effect such cures, the main question is whether it be lawful in a desperate case to crave their help, or ask a wizard's advice. It is a common practice of some men to go first to a witch and then to a physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebo.* "[m]It matters not," saith Paracelsus, "whether it be God or the devil, good or unclean spirits cure him, so that he be eased." If a man fall into a [illegible] as he prosecutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers by God's permission, redeem me? If

[a] Vide Renatum Morey, Animad. in scholam Salernit. c. 38. si ad 40 annos possent pervenire, cur non ad centum? si ad centum, cur non ad mille? [d] Hist. Chinensum. [e] Alii dubitant, possit morbos curare quos non fecit, alii negant, sed quotidiana experientia confirmat, magnum stupore morbos curare, singulas corporis partes citra impedimentum permeare, et modis [illegible] [f] Agentia cum patientibus conjugunt. [g] Cap. 11. de Servat. [h] Hæc alii rident, [illegible] is esse credull, vitium non effugiamus incredulitatis. [i] Refert Solomonem [illegible] mones abegisse ipsos carminibus, quod et coram Vespasiano fecit Eleazar. [k] Sigillis curari debent. [l] Sigillum ex auro peculiari ad Melancholiam, &c. [m] Li[illegible] sfert an Deus an diabolus, angeli an immundi spiritus ægro opem ferant, modo [illegible]

[n] magician God's minister and his vicar, applying that of *vos estis dii* profanely to them, for which he is lashed by T. Erastus, *part.* 1. *fol.* 45. And elsewhere he encourageth his patients to have a good faith, "[o] a strong imagination, and they shall find the effects: let divines say to the contrary what they will." He proves and contends that many diseases cannot otherwise be cured. *Incantations orti incantatione curari debent;* if they be caused by incantation, [p] they must be cured by incantation. Constantinus, *lib.* 4. approves of such remedies: Bartolus the lawyer, Peter Ærodius, *rerum Judic. lib.* 3. *tit.* 7. Salicetus Godefridus, with others of that sect, allow of them; *modò sint ad sanitatem, quæ à magis fiunt, secùs non*, so they be for the parties' good, or not at all. But these men are confuted by Remigius, Bodinus, *dæm. lib.* 3. *cap.* 2, Godelmanus, *lib.* 1. *cap.* 8, Wierus, Delrio, *lib.* 6. *quæst.* 2. *tom.* 3. *mag. inquis.*, Erastus *de Lamiis;* all our [q] divines, schoolmen, and such as write cases of conscience are against it, the scripture itself absolutely forbids it as a mortal sin, Levit. cap. xviii. xix. xx, Deut. xviii. &c., Rom. viii. 19, "Evil is not to be done, that good may come of it." Much better it were for such patients that are so troubled, to endure a little misery in this life, than to hazard their souls' health for ever, and as Delrio counselleth, "[r] much better die, than be so cured." Some take upon them to expel devils by natural remedies, and magical exorcisms, which they seem to approve out of the practice of the primitive church, as that above cited of Josephus, Eleazar, Iræneus, Tertullian, Austin. Eusebius makes mention of such, and magic itself hath been publicly professed in some universities, as of old in Salamanca in Spain, and Cracow in Poland: but condemned anno 1318, by the chancellor and university of [s] Paris. Our pontifical writers retain many of these adjurations and forms of exorcisms still in the church; besides those in baptism used, they exorcise meats, and such as are possessed, as they hold, in Christ's name. Read Hieron. Mengus *cap.* 3, Pet. Tyreus, *part.* 3. *cap.* 8. what exorcisms they prescribe, besides those ordinary means of "[t] fire suffumigations, lights, cutting the air with words," *cap.* 57. herbs, odours: of which Tostatus treats, 2 *Reg. cap.* 16. *quæst.* 43. you shall find many vain and frivolous superstitious forms of exorcisms among them, not to be tolerated, or endured.

MEMB. II.

Lawful Cures, first from God.

Being so clearly evinced, as it is, all unlawful cures are to be refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, [u] by virtue of stones, herbs, plants, meats, &c., and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be honoured for necessities' sake," God's intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or rely upon them: *a Jove principium*, we must first begin with [y] prayer, and use physic; not one without the other, but both together. To pray alone, and reject ordinary means, is to do like him in Æsop, that when his cart was

[n] minister et Vicarius Dei. [o] Utere forti imaginatione et experieris effectum, dicant in adversum [illegible] volunt Theologi. [p] Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur. [illegible] credunt, aut ad eorum domos euntes, aut suis domibus introducunt, aut interrogant, sciant [illegible] Christianam et baptismum prævaricâsse, et Apostatas esse. Austin de superstit. observ. hoc pacto à [illegible] ad diabolum, P. Mart. [q] Mori præstat quam superstitiosè sanari, Disquis. mag. 1. 2. c. 2. [illegible] 1. Tom. 3. [r] P. Lumbard. [s] Suffitus, gladiorum ictus, &c. [t] The Lord hath created [illegible] of the earth, and he that is wise will not abhor them, Eccius. xxxviii. 4. [u] My son fall not in [illegible], but pray unto the Lord, and he will make thee whole, Eccius. xxxviii. 9. [y] Huc omne prin- [illegible] refer exitum. Hor. 3. carm. Od. 6.

stalled, lay flat on his back, and cried aloud, help Hercules! but th
little purpose, except as his friend advised him, *rotis tute ipse ann*
whipped his horses withal, and put his shoulder to the wheel. God
means, as Christ cured the blind man with clay and spittle: "*Orand*
sit mens sana in corpore sano." As we must pray for health of body a
so we must use our utmost endeavours to preserve and continue it. S
of devils are not cast out but by fasting and prayer, and both n
required, not one without the other. For all the physic we can use, a
lent industry, is to no purpose without calling upon God, *nil juvat*
Cratero promittere montes: it is in vain to seek for help, run, ric
God bless us.

———"non Siculi dapes
[g]Dulcem elaborabunt saporem,
Non animum cytheræve cantus.

[a]Non domus et fundus, non æris a
Ægroto possunt domino deduc

[b]"With house, with land, with money, a
The master's fever will not be contr

We must use our prayer and physic both together: and so no doul
prayers will be available, and our physic take effect. 'Tis that Hezel
tised, 2 Kings xx, Luke the Evangelist: and which we are enjoine
iv. not the patient only, but the physician himself. Hippocrates, a
required this in a good practitioner, and so did Galen, *lib. de Plat.*
dog. lib. 9. *cap.* 15. and in that tract of his, *an mores sequantur tem*
11. 'tis a rule which he doth inculcate, [c]and many others. Hyperi
first book *de sacr. script. lect.* speaking of that happiness and good succ
all physicians desire and hope for in their cures, [d]tells them that "i
be expected, except with a true faith they call upon God, and te
patients to do the like." The council of Lateran, Canon 22. dec
should do so; the fathers of the church have still advised as much
soever thou takest in hand (saith [e]Gregory) let God be of thy couns
with him; that healeth those that are broken in heart (Psal. cxlvi
bindeth up their sores." Otherwise as the prophet Jeremiah, *cap*
denounced to Egypt, In vain shalt thou use many medicines, for t
have no health. It is the same counsel which [f]Comineus that politi
grapher gives to all christian princes, upon occasion of that unhappy c
of Charles Duke of Burgundy, by means of which he was extreme
choly, and sick to death: insomuch that neither physic nor persuas
do him any good, perceiving his preposterous error belike, adviseth
men in such cases, "[g]to pray first to God with all submission and p
to confess their sins, and then to use physic." The very same faul
which the prophet reprehends in Asa king of Judah, that he relied
physic than on God, and by all means would have him to amend it.
a fit caution to be observed of all other sorts of men. The prophet I
so observant of this precept, that in his greatest misery and vexation
he put this rule first in practice. Psal. lxxvii. 3, "When I am in h
I will think on God." Psal. lxxxvi. 4, "Comfort the soul of thy se
unto thee I lift up my soul:" and verse 7, "In the day of trouble w
upon thee, for thou hearest me." Psal. liv. 1, "Save me, O God
name," &c. Psal. lxxxii. psal. xx. And 'tis the common practice of
men, Psal. cvii. 13, "When their heart was humbled with heavin
cried to the Lord in their trouble, and he delivered them from their

[a]Music and fine fare can do no good. [b]Hor. 1. 1. ep. 2. [c]Sint Cræsi et Crasi
Pactolus aureas undas agens eripiet unquam è miseris. [d]Scientia de Deo debet in medic
Mesue Arabs. Sanat omnes languores Deus. For you shall pray to your Lord, that he would
which is given for ease, and then use physic for the prolonging of life, Ecclus. xxxviii. 4. [e]
quandam in medicina fælicitatem, sed hanc non est quod expectent, nisi Deum verâ fide invocent
similiter ad ardentem vocationem excitent. [f]Lemnius è Gregor. exhor. ad vitam opt. m
Quicquid meditaris aggredi aut perficere, Deum in consilium adhibeto. [g]Commentar. lib. 2.
contristatus, in ægritudinem incidit, ita ut à medicis curari non posset. [h]In hi
primis ad Deum precetur, et peccatis veniam exoret, inde ad medicinam, &c.

And they have found good success in so doing, as David confesseth, Psal. xxx. 11, "Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness." Therefore he adviseth all others to do the like, Psal. xxxi. 24, "All ye that trust in the Lord, be strong, and he shall establish your heart." It is reported by *Suidas, speaking of Hezekiah, that there was a great book of old, of King Solomon's writing, which contained medicines for all manner of diseases, and lay open still as they came into the temple: but Hezekiah, king of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies. [h]Minutius that worthy consul of Rome, in an oration he made to his soldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him than upon God. A general fault it is all over the world, and Minutius's speech concerns us all, we rely more on physic, and seek oftener to physicians, than to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times, than to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of Siracides, Ecc. i. 11. and 12, "The fear of the Lord is glory and gladness, and rejoicing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life:" and all such as prescribe physic, to begin *in nomine Dei*, as [i]Mesue did, to imitate Lælius à Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of Creto one of their predecessors, *fuge avaritiam, et sine oratione et invocatione Dei nihil facias*, avoid covetousness, and do nothing without invocation upon God.

MEMB. III.

Whether it be lawful to seek to Saints for Aid in this Disease.

THAT we must pray to God, no man doubts; but whether we should pray saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, relics, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcisms, and the sign of the cross, be available in this disease? The papists, on the one side, boldly maintain how many melancholy, mad, demoniacal persons are daily cured at St. Anthony's Church in Padua, at St. Vitus' in Germany, by our Lady of Loretto in Italy, our Lady of Sichem in the Low Countries: [k]*Quæ et cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morborum corporis, animi, curat, et in ipsos dæmones imperium exercet;* she cures the lame, blind, all diseases of body and mind, and commands the devil himself. Saith Lipsius, "twenty-five thousand in a day come thither," [l]*quis nisi numen in illum locum sic induxit;* who brought them? *in auribus, in oculis nostrum gesta, nova novitia;* new news lately done, our eyes and ears are full of cures, and who can relate them all? They have a proper saint almost every peculiar infirmity: for poison, gouts, agues, Petronella: St. Romanus for such as are possessed; Valentine for the falling sickness; St. Vitus for women, &c. and as of old [m]Pliny reckons up gods for all diseases (*Febri deam dicatum est*), Lilius Giraldus repeats many of her ceremonies: all affec-

[g] Tholoss. To. 2. l. 28. c. 7. Syntax. In vestibulo templi Solomonis liber remediorum cujusque morbi inventus revulsit Ezechias, quod populus neglecto Deo nec invocato, sanitatem inde peteret. [h] Livius. Strepunt aures clamoribus plorantium sociorum, sæpius nos quam deorum invocantium opem. [i] Mesue adjungit optimam orationem ad finem Empyricorum. Mercurialis, consil. 25. ita concludit. [k] Passim, &c. et plures alii, &c. [l] Lipsius. [m] Cap. 26. [n] Lib. 2. cap. 7. de Deo Morbisque descriptis deos reperimus.

tions of the mind were heretofore accounted gods,[n] love, and sorrow, virtue, honour, liberty, contumely, impudency, had their temples, tempests, seasons, *Crepitus Ventris, dea Vacuna, dea Cloacina*, there was a goddess of idleness, a goddess of the draught, or jakes, *Prema, Premunda, Priapus*, bawdy gods, and gods for all [o]offices. Varro reckons up 30,000 gods: Lucian makes Podagra the gout a goddess, and assigns her priests and ministers: and melancholy comes not behind; for as Austin mentioneth, *lib.* 4. *de Civit. Dei, cap.* 9. there was of old *Angerona dea*, and she had her chapel and feasts, to whom (saith [p]Macrobius) they did offer sacrifice yearly, that she might be pacified as well as the rest. 'Tis no new thing, you see this of papists; and in my judgment, that old doting Lipsius might have fitter dedicated his [q]pen after all his labours, to this our goddess of melancholy, than to his *Virgo Halensis*, and been her chaplain, it would have become him better: but he, poor man, thought no harm in that which he did, and will not be persuaded but that he doth well, he hath so many patrons, and honourable precedents in the like kind, that justify as much, as eagerly, and more than he there saith of his lady and mistress; read but superstitious Coster and Gretser's Tract *de Cruce Laur.* Arcturus *Fanteus de Invoc. Sanct.*, Bellarmine, Delrio, *dis. mag. tom.* 3. *l.* 6. *quæst.* 2. *sect.* 3, Greg. Tolosanus, *tom.* 2. *lib.* 8. *cap.* 24, Syntax. Strozius Cicogna, *lib.* 4. *cap.* 9, Tyreus, Hieronymus Mengus, and you shall find infinite examples of cures done in this kind, by holy waters, relics, crosses, exorcisms, amulets, images, consecrated beads, &c. Barradius the jesuit boldly gives it out, that Christ's countenance, and the Virgin Mary's would cure melancholy, if one had looked steadfastly on them. P. Morales the Spaniard, in his book *de pulch. Jes. et Mar.* confirms the same out of Carthusianus, and I know not whom, that it was a common proverb in those days, for such as were troubled in mind to say, *eamus ad videndum filium Mariæ*, let us see the son of Mary, as they now do post to St. Anthony's in Padua, or to St. Hilary's at Poictiers in France. [r]In a closet of that church, there is at this day St. Hilary's bed to be seen, "to which they bring all the madmen in the country, and after some prayers and other ceremonies, they lay them down there to sleep, and so they recover." It is an ordinary thing in those parts to send all their madmen to St. Hilary's cradle. They say the like of St. Tubery in [s]another place. Giraldus *Cambrensis Itin. Camb.* c. 1. tells strange stories of St. Ciricius' staff, that would cure this and all other diseases. Others say as much (as [t]Hospinian observes) of the three kings of Cologne; their names written in parchment, and hung about a patient's neck, with the sign of the cross, will produce like effects. Read Lipomannus, or that golden legend of *Jacobus de Voragine*, you shall have infinite stories, or those new relations of our [u]jesuits in Japan and China, of Mat. Riccius, Acosta, Loyola, Xavierius's life, &c. Jasper Belga, a jesuit, cured a mad woman by hanging St. John's gospel about her neck, and many such. Holy water did as much in Japan, &c. Nothing so familiar in their works, as such examples.

But we, on the other side, seek to God alone. We say with David, Psal. xlvi. 1, "God is our hope and strength, and help in trouble, ready to be found." For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolical illusions, counterfeit miracles. We [illegible] deny but that it is an ordinary thing on St. Anthony's day in Padua, [illegible] diverse madmen and demoniacal persons to be cured: yet we make [illegible] whether such parties be so affected indeed, but prepared by their p[illegible]

[n] Selden prolog. cap. 3. de diis Syris. Rofinus. [o] See Lilii Giraldi syntagma de diis, [illegible] Januarii ferias celebrant, ut angores et animi solicitudines propitiata depellat. [illegible] [illegible]ravi, Lipsius. [p] Jodocus Sincerus itin. Galliæ. 1617. Huc mente captos deducunt, [illegible] [illegible]que peractis, in illum lectum dormitum ponunt, &c. [s] In Gallia Narbonensi. [illegible]n, Collo suspensa et pergamena inscripta, cum signo crucis, &c. [illegible] Km. Acosta [illegible]t. à societat. Jesu, Anno 1568. Epist. Gonsalvi. Fernandis, Anno 1560. [illegible]

tments and drams, to cozen the commonalty, as [z]Hildesheim wel. like is commonly practised in Bohemia as Mathiolus gives us to in his preface to his comment upon Dioscorides. But we need far for examples in this kind, we have a just volume published at is purpose. "[y]A declaration of egregious popish impostures, to he hearts of religious men under pretence of casting out of devils, y Father Edmunds, alias Weston, a jesuit, and divers Romish wicked associates, with the several parties' names, confessions, ns, &c. which were pretended to be possessed." But these are icks only to get opinion and money, mere impostures. Æscula-, that counterfeit god, did as many famous cures; his temple (as ates) was daily full of patients, and as many several tables, inscrip-ants, donories, &c. to be seen in his church, as at this day our Lady s in Italy. It was a custom long since,

> ——— "suspendisse potenti
> Vestimenta maris deo."[a]—*Hor. Od.* 1. *lib.* 5. *Od.*

like, in former times they were seduced and deluded as they are the same devil still, called heretofore Apollo, Mars, Neptune, culapius, &c. as [b]Lactantius, *lib.* 2. *de orig. erroris, c.* 17. observes. upiter and those bad angels are now worshipped and adored by the . Sebastian, Barbara, &c. Christopher and George are come in their ur lady succeeds Venus (as they use her in many offices), the rest ise supplied, as [c]Lavater writes, and so they are deluded. "[d]And winks at these impostures, because they forsake his word, and mselves to the devil, as they do that seek after holy water, crosses," s, *lib.* 4. *cap.* 3. What can these men plead for themselves more heathen gods, the same cures done by both, the same spirit that but read more of the pagan gods' effects in Austin *de Civitate Dei*, 6. and of Æsculapius especially in Cicogna, *l.* 3. *cap.* 8. or put case help, why should we rather seek to them, than to Christ himself, he so kindly invites us unto him, "Come unto me all ye that are n, and I will ease you," Mat. xi. and we know that "there is one Mediator between God and man, Jesus Christ" (1 Tim. ii. 5.), who lf a ransom for all men. We know that "we have an [e]advocate with , Jesus Christ" (1 John ii. 1.), that "there is no other name under which we can be saved, but by his," who is always ready to hear s at the right hand of God, and from [f]whom we can have no repulse, *solus potest, curat universos tanquam singulos, et* [g]*unumquemque solum*, we are all as one to him, he cares for us all as one, and why then seek to any other but to him?

MEMB. IV.

Subsect. I.—*Physician, Patient, Physic.*

diverse gifts which our apostle Paul saith God hath bestowed on f physic is not the least, but most necessary, and especially con-he good of mankind. Next therefore to God in all our extremities e most high cometh healing," Ecclus. xxxviii. 2.) we must seek to,

[a] morbis dæmoniacis, sic à sacrificulis parati unguentis Magicis corpori illitis, ut stultæ plebeculæ les curari à Sancto Antonio. [y] Printed at London 4to. by J. Roberts, 1605. [z] Greg. lib. 8. grotantium multitudine refertum, undiquaque et tabellis pendentibus, in quibus sanati lan-scripti. [a] "To offer the sailor's garments to the deity of the deep." [b] Mali angeli sump-men Jovis, Junonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbaræ, ent, et aliorum. [c] Part. 2. cap. 9. de spect. Veneri substituunt Virginem Mariam. [d] Ad eus connivet frequenter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam em, &c. lubricæ fidei hominibus offerunt. [e] Charior est ipsis homo quam sibi, Paul. [f] Austin.

and rely upon the Physician, [h] who is *Manus Dei*, saith Hierophilus, and to whom he hath given knowledge, that he might be glorified in his wondrous works. "With such doth he heal men, and take away their pains," Ecclus. xxxviii. 6, 7. "When thou hast need of him, let him not go from thee. The hour may come that their enterprises may have good success," ver. 13. It is not therefore to be doubted, that if we seek a physician as we ought, we may be eased of our infirmities, such a one I mean as is sufficient, and worthily so called; for there be many mountebanks, quacksalvers, empirics, in every street almost, and in every village, that take upon them this name, make this noble and profitable art to be evil spoken of and contemned, by reason of these base and illiterate artificers: but such a physician I speak of, as is approved, learned, skilful, honest, &c., of whose duty Wecker, *Antid. cap.* 2. *et Syntax. med.* Crato, Julius Alexandrinus *medic.* Heurnius, *prax. med. lib.* 3. *cap.* 1. *&c.*, treat at large. For this particular disease, him that shall take upon him to cure it, [i] Paracelsus will have to be a magician, a chemist, a philosopher, an astrologer; Thurnesserus, Severinus the Dane, and some other of his followers, require as much: "many of them cannot be cured but by magic." [k] Paracelsus is so stiff for those chemical medicines, that in his cures he will admit almost of no other physic, deriding in the mean time Hippocrates, Galen, and all their followers: but magic and all such remedies I have already censured, and shall speak of chemistry [l] elsewhere. Astrology is required by many famous physicians, by Ficinus, Crato, Fernelius; [m] doubted of, and exploded by others: I will not take upon me to decide the controversy myself, Johannes Hossurtus, Thomas Boderius, and Maginus in the preface to his mathematical physic, shall determine for me. Many physicians explode astrology in physic (saith he), there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari:* but I will reprove physicians by physicians, that defend and profess it, Hippocrates, Galen, Avicen., &c., that count them butchers without it, *homicidas medicos Astrologiæ ignaros, &c.* Paracelsus goes farther, and will have his physician [n] predestinated to this man's cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of herbs, of administering astrologically observed; in which Thurnesserus and some iatromathematical professors, are too superstitious in my judgment. "[o] Hellebore will help, but not alway, not given by every physician," &c., but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, honesty in every physician, that he be not over-careless or covetous, harpy-like to make a prey of his patient; *Carnificis namque est* (as [p] Wecker notes) *inter ipsos cruciatus ingens precium exposcere*, as a hungry chirurgeon often produces and wiredraws his cure, so long as there is any hope of pay, "*Non missura cutem, nisi plena cruoris hirudo.*" [q] Many of them, to get a fee, will give physic to every one that comes, when there is no cause, and they do so *irritare silentem morbum*, as [r] Heurnius complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is *Naturæ bellum inferre*, to oppugn nature, and to make a strong body weak. Arnoldus in his 8 and 11 Aphorisms gives cautions against, and expressly forbiddeth it. [s] "A wise phy-

[h] Ecclus. xxxviii. In the sight of great men he shall be in admiration. [i] Tom. 4. Tract. 3. de morbis amentium, horum multi non nisi à Magis curandi et Astrologis, quoniam origo ejus à cœlis petenda est. [k] Lib. de Podagra. [l] Sect. 5. [m] Langius. J. Cæsar Claudinus consult. [n] Prædestinatum ad hunc curandum. [o] Helleborus curat, sed quod ab omni datus medico vanum est. [p] Antid. gen. lib. 3. cap. 2. [q] "The leech never releases the skin until he is filled with blood." [r] Quod sæpe evenit. lib. 3. cap. 1. cum non sit necessitas. Frustra fatigant remediis ægros qui victûs ratione curari possunt. Heurnius. [s] Modestus et sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate. 41. Aphor. prudens et pius medicus cibis prius medicinalibus quam medicinis puris morbum expellere satagat.

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sician will not give physic but upon necessity, and first try medicinal diet, before he proceed to medicinal cure." [t]In another place he laughs those men to scorn, that think *longis syrupis expugnare dæmones et animi phantasmata*, they can purge phantastical imaginations and the devil by physic. Another caution is, that they proceed upon good gounds, if so be there be need of physic, and not mistake the disease; they are often deceived by the [u]similitude of symptoms, saith Heurnius, and I could give instance in many consultations, wherein they have prescribed opposite physic. Sometimes they go too perfunctorily to work, in not prescribing a just [x]course of physic: To stir up the humour, and not to purge it, doth often more harm than good. Montanus, *consil.* 30. inveighs against such perturbations, "that purge to the halves, tire nature, and molest the body to no purpose." 'Tis a crabbed humour to purge, and as Laurentius calls this disease, the reproach of physicians: Bessardus, *flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith Laurentius, desire help, and refuse it again, though he neglect his own health, it behoves a good physician not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physic, and tire out their bodies with continual potions, to no purpose. *Ætius, tetrabib.* 2. 2. *ser. cap.* 90. will have them by all means therefore "[y]to give some respite to nature," to leave off now and then; and Lælius à Fonte Eugubinus in his consultations, found it (as he there witnesseth) often verified by experience, "[z]that after a deal of physic to no purpose, left to themselves, they have recovered." 'Tis that which Nic. Piso, Donatus Altomarus, still inculcate, *dare requiem naturæ*, to give nature rest.

Subsect. II.—*Concerning the Patient.*

When these precedent cautions are accurately kept, and that we have now got a skilful, an honest physician to our mind, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patient's behalf: First that he be not too niggardly miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. The Abderites, when they sent for [a]Hippocrates, promised him what reward he would, "[b]all the gold they had, if all the city were gold he should have it." Naaman the Syrian, when he went into Israel to Elisha to be cured of his leprosy, took with him ten talents of silver, six thousand pieces of gold, and ten change of raiments (2 Kings v. 5). Another thing is, that out of bashfulness he do not conceal his grief; if aught trouble his mind, let him freely disclose it, "*Stultorum incurata pudor malus ulcera celat:*" by that means he procures to himself much mischief, and runs into a greater inconvenience: he must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit* (Seneca). 'Tis a part of his cure to wish his own health; and not to defer it too long.

"[c]Qui blandiendo dulce nutrivit malum, Serò recusat ferre quod subiit jugum."	"He that by cherishing a mischief doth provoke, Too late at last refuseth to cast off his yoke."
"[d]Helleborum frustra cum jam cutis ægra tumebit, Poscentes videas; venienti occurrite morbo."	"When the skin swells, to seek it to appease With hellebore, is vain; meet your disease."

By this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves. The citizens, I know

[t] Brev. 1. c. 18. [u] Similitudo sæpe bonis medicis imponit. [x] Qui melancholicis præbent remedia non satis valida, Longiores morbi imprimis solertiam medici postulant et fidelitatem, qui enim tumultuariò hos tractant, vires absque ullo commodo lædunt et frangunt, &c. [y] Naturæ remissionem dare oportet. [z] Plerique hoc morbo medicina nihil profecisse visi sunt, et sibi demissi invaluerunt. [a] Abderitani ep. Hippoc. [b] Quicquid auri apud nos est, libenter persolvemus, etiamsi tota urbs nostra aurum esset. [c] Seneca. [d] Pers. 3. Sat.

not of what city now, when rumour was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprise them, they begin to fortify and resist when 'tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of prejudice, a loathing and distaste of physic, they had rather die, or do worse, than take any of it. "Barbarous immanity ([a]Melancthon terms it) and folly to be deplored, so to contemn the precepts of health, good remedies, and voluntarily to pull death, and many maladies upon their own heads." Though many again are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physic on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger do but ache, run, ride, send for a physician, as many gentlewomen do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse than it is, by amplifying that which is not. [f]Hier. Cappivaccius sets it down as a common fault of all "melancholy persons to say their symptoms are greater than they are, to help themselves." And which [g]Mercurialis notes, *consil.* 53. "to be more troublesome to their physicians, than other ordinary patients, that they may have change of physic."

A third thing to be required in a patient, is confidence, to be of good cheer, and have sure hope that his physician can help him. [h]Damascen the Arabian requires likewise in the physician himself, that he be confident he can cure him, otherwise his physic will not be effectual, and promise withal that he will certainly help him, make him believe so at least. [i]Galeottus gives this reason, because the form of health is contained in the physician's mind, and as Galen holds "[k] confidence and hope to be more good than physic," he cures most in whom most are confident. Axiochus sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigns it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; [l]but "because the common people had a most strong conceit of his worth." To this of confidence we may add perseverance, obedience, and constancy, not to change his physician, or dislike him upon every toy; for he that so doth (saith [m]Janus Damascen) "or consults with many, falls into many errors; or that useth many medicines." It was a chief caveat of [n]Seneca to his friend Lucilius, that he should not alter his physician, or prescribed physic "Nothing hinders health more; a wound can never be cured that hath several plasters." Crato, *consil.* 186. taxeth all melancholy persons of this fault: "[o]'Tis proper to them, if things fall not out to their mind, and that they have not present ease, to seek another and another;" (as they do commonly that have sore eyes) twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this means they increase their malady, make it most dangerous and difficult to be cured. "They try many (saith [p]Montanus) and profit by none:" and for this cause, *consil.* 24. he enjoins his patient before he take him in hand, "[q]perseverance and sufferance, for in such

[a] De anima. Barbarâ tamèn immanitate, et deplorandâ inscitiâ contemnunt præcepta sanitatis, morbos ultro accersunt. [f] Consul. 173. è Scoltzio Melanch. Ægrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt. [g] Melancholici plerumque medicis sunt molesti, ut alia adjungant. [h] Oportet infirmo imprimere salutem, utcunque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis. [i] De promisc. doct. cap. 13. Quia sanitatis formam animi medici continent. [k] Spes et confidentia plus valent quam medicina. [l] In medicina ob fidem Ethnicorum. [m] Aphoris. 89. Æger qui plurimos consulit medicos, plerumque errorem singulorum cadit. [n] Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec vulnus ad cicatricem in quo diversa medicamenta tentantur. [o] Melancholicorum proprium quasi ex arbitrio non fit subita mutatio in melius, alterare medicos qui quidvis, &c. [p] Consil. 31. Dum ad conferunt, nullo prosunt. [q] Imprimis hoc statuere oportet, requiri perseverantiam, et tolerantiam. — —tim tempore nihil ex, &c.

a small time no great matter can be effected, and upon that condition he will administer physic, otherwise all his endeavour and counsel would be to small purpose." And in his 31. counsel for a notable matron, he tells her, "[r]if she will be cured, she must be of a most abiding patience, faithful obedience, and singular perseverance; if she remit, or despair, she can expect or hope for no good success." *Consil.* 230. for an Italian abbot, he makes it one of the greatest reasons why this disease is so incurable, "[s]because the parties are so restless and impatient, and will therefore have him that intends to be eased, [t]to take physic, not for a month, a year, but to apply himself to their prescriptions all the days of his life." Last of all, it is required that the patient be not too bold to practise upon himself, without an approved physician's consent or to try conclusions, if he read a receipt in a book; for so, many grossly mistake, and do themselves more harm than good. That which is conducing to one man, in one case, the same time is opposite to another. [u]An ass and a mule went laden over a brook, the one with salt, the other with wool: the mule's pack was wet by chance, the salt melted, his burden the lighter, and he thereby much eased; he told the ass, who, thinking to speed as well, wet his pack likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to several parties, upon diverse occasions. "Many things (saith [x]Penottus) are written in our books, which seem to the reader to be excellent remedies, but they that make use of them are often deceived, and take for physic poison." I remember in Valleriola's observations, a story of one John Baptist, a Neapolitan, that finding by chance a pamphlet in Italian, written in praise of hellebore, would needs adventure on himself, and took one dram for one scruple, and had not he been sent for, the poor fellow had poisoned himself. From whence he concludes out of Damascenus, 2 *et* 3 *Aphorism.* "[y]that without exquisite knowledge, to work out of books is most dangerous: how unsavoury a thing it is to believe writers, and take upon trust, as this patient perceived by his own peril." I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in Brassivola, would needs take hellebore in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as [z]Montanus saith, shall surely be much eased, if not thoroughly cured.

Subsect. III.—*Concerning Physic.*

Physic itself in the last place is to be considered; "for the Lord hath created medicines of the earth, and he that is wise will not abhor them." Ecclus. xxxviii. 4. ver. 8. "of such doth the apothecary make a confection," &c. Of these medicines there be diverse and infinite kinds, plants, metals, animals, &c., and those of several natures, some good for one, hurtful to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixed, &c., and therefore left to be managed by discreet and skilful physicians, and thence applied to man's use. To this purpose they have invented method, and several rules of art, to put these remedies in order, for their particular ends. Physic (as Hippocrates defines it) is nought else but "[a]addition and subtraction;" and as it is required in all other diseases, so in this of melan-

[r]Si curari vult, opus est pertinaci perseverantia, fideli obedientia, et patientia singulari, si tædet aut deperet, nullum habebit effectum. [s]Ægritudine amittunt patientiam, et inde morbi incurabiles. [t]Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare. [u]Camerarius emb. 55. cent. 2. [x]Præfat. de nar. med. In libellis quæ vulgo versantur apud literatos, incautiores multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum. [y]Operari ex libris, absque cognitione et solerti ingenio, periculosum est. Unde monemur, quam insipidum scriptis auctoribus credere, quod hic suo didicit periculo. [z]Consil 23. hæc omnia si quo ordine decet, egerit, vel curabitur, vel certe minus afficietur. [a]Fuchsius, cap. 2. lib. 1.

choly it ought to be most accurate, it being (as [b]Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be understood. Several prescripts and methods I find in several men, some take upon them to cure all maladies with one medicine, severally applied, as that *Panacea Aurum potabile*, so much controverted in these days, *Herba solis, &c.* Paracelsus reduceth all diseases to four principal heads, to whom Severinus, Ravelascus, Leo Suavius, and others adhere and imitate: those are leprosy, gout, dropsy, falling-sickness. To which they reduce the rest; as to leprosy, ulcers, itches, furfurs, scabs, &c. To gout, stone, cholic, toothache, headache, &c. To dropsy, agues, jaundice, cachexia, &c. To the falling-sickness, belong palsy, vertigo, cramps, convulsions, incubus, apoplexy, &c. "[c]If any of these four principal be cured (saith Ravelascus) all the inferior are cured," and the same remedies commonly serve: but this is too general, and by some contradicted: for this peculiar disease of melancholy, of which I am now to speak, I find several cures, several methods and prescripts. They that intend the practic cure of melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savanarola prescribes seven especial canons. Ælianus Montaltus, *cap.* 26, Faventinus in his empirica, Hercules de Saxoniâ, &c., have their several injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to follow. Διαιτητική, *Pharmaceutica*, and *Chirurgica*, diet, or living, apothecary, chirurgery, which Wecker, Crato, Guianerius, &c., and most, prescribe; of which I will insist, and speak in their order.

SECT. II. MEMB. I.

SUBSECT. I.—*Diet rectified in Substance.*

DIET, Διαιτητική, *victus*, or living, according to [d]Fuchsius and others, comprehend those six non-natural things, which I have before specified, are especial causes, and being rectified, a sole or chief part of the cure. [e]Johannes Arculanus, *cap.* 16. *in* 9. *Rhasis*, accounts the rectifying of these six a sufficient cure. Guianerius, *tract.* 15, *cap.* 9. calls them, *propriam et primam curam*, the principal cure: so doth Montanus, Crato, Mercurialis, Altomarus, &c., first to be tried, Lemnius, *instit. cap.* 22. names them the hinges of our health, no hope of recovery without them. Reinerius Solenander, in his seventh consultation for a Spanish young gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this physic above the rest, [g]no good to be done without it. [h]Areteus, *lib.* 1. cap. 7. an old physician, is of opinion, that this is enough of itself, if the party be not too far gone in sickness. [i]Crato, in a consultation of his for a noble patient, tells him plainly, that if his highness will keep but a good diet, he will warrant him his former health. [k]Montanus, *consil.* 27. for a nobleman of France admonisheth his lordship to be most circumspect in his diet, or else all his other physic will [l]be to small purpose. The same injunction I find verbatim in *J. Cæsar Claudinus, Respon.* 34, *Scoltzii, consil.* 183, *Trallianus, cap.* 16, M. *Lælius à fonte Ærugubinus* often brags, that he hath done more cures in this kind by rectification of diet, than all other physic besides. So that in a word I may say to most melancholy men, as the fox said to the weasel, that could

[b] In pract. med. hæc affectio nostris temporibus frequentissima, ergo maximè pertinet ad nos hujus tionem intelligere. [c] Si aliquis horum morborum summus sanatur, sanantur omnes in [d] Instit. cap. 8. sect. 1. Victûs nomine non tam cibus et potus, sed aër, exercitatio, somnus, reliquæ res sex non-naturales continentur. [e] Sufficit plerumque regimen rerum sex non-nat [f] Et in his potissima sanitas consistit. [g] Nihil hic agendum sine exquisita vivendi ratione, &c. recens malum sit, ad pristinum habitum recuperandum aliâ medelâ non est opus. [i] Consil. celsitudo tua, rectam victûs rationem, &c. [k] Moneo, Domine, ut sis prudens ad victum, sine quo remedia frustra adhibentur. [l] Omnia remedia irrita et vana sine his. Novistis me plerosque ita ad victu potius quam medicamentis curâsse.

not get out of the garner, *Macra cavum repetes, quem macra subisti,* [m] the six non-natural things caused it, and they must cure it. Which howsoever I treat of, as proper to the meridian of melancholy, yet nevertheless, that which is here said with him in [n] Tully, though writ especially for the good of his friends at Tarentum and Sicily, yet it will generally serve [o] most other diseases, and help them likewise, if it be observed.

Of these six non-natural things, the first is diet, properly so called, which consists in meat and drink, in which we must consider substance, quantity, quality, and that opposite to the precedent. In substance, such meats are generally commended, which are "[p] moist, easy of digestion, and not apt to engender wind, not fried nor roasted, but sod (saith Valescus, Altomarus, Piso, &c.), hot and moist, and of good nourishment;" Crato, *consil.* 21. *lib.* 2. admits roast meat, [q] if the burned and scorched *superficies*, the brown we call it, be pared off. Salvianus, *lib.* 2. *cap.* 1. cries out on cold and dry meats; [r] young flesh and tender is approved, as of kid, rabbits, chickens, veal, mutton, capons, hens, partridge, pheasant, quails, and all mountain birds, which are so familiar in some parts of Africa, and in Italy, and as [s] Dublinius reports, the common food of boors and clowns in Palestine. Galen takes exception at mutton, but without question he means that rammy mutton, which is in Turkey and Asia Minor, which have those great fleshy tails, of forty-eight pounds weight, as Vertomannus witnesseth, *navig. lib.* 2. *cap.* 5. The lean of fat meat is best, and all manner of broths, and pottage, with borage, lettuce, and such wholesome herbs, are excellent good, especially of a cock boiled; all spoon meat. Arabians commend brains, but [t] Laurentius, *c.* 8. excepts against them, and so do many others; [u] eggs are justified as a nutritive wholesome meat, butter and oil may pass, but with some limitation; so [x] Crato confines it, and "to some men sparingly at set times, or in sauce," and so sugar and honey are approved. [y] All sharp and sour sauces must be avoided, and spices, or at least seldom used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is hot or cold, or as he shall find inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, nor strong; and so of beer, the middling is fittest. Bread of good wheat, pure, well purged from the bran, is preferred; Laurentius, *cap.* 8. would have it kneaded with rain water, if it may be gotten.

Water.] Pure, thin, light water by all means use, of good smell and taste, like to the air in sight, such as is soon hot, soon cold, and which Hippocrates so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it, fountain water that riseth in the east, and runneth eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yield the best water at their fountains. The waters in hotter countries, as in Turkey, Persia, India, within the tropics, are frequently purer than ours in the North, more subtile, thin, and lighter, as our merchants observe, by four ounces in a pound, pleasanter to drink, as good as our beer, and some of them, as Choaspis in Persia, preferred by the Persian kings before wine itself.

"[z] Clitorio quicunque sitim de fonte levârit
Vina fugit gaudetque meris abstemius undis."

[m] "When you are again lean, seek an exit through that hole by which lean you entered." [n] 1. de finibus [illegible]atinis et Siculis. [o] Modo non multum elongentur. [p] Lib. 1. de melan. cap. 7. Calidi et humidi concoctu faciles, flatûs exortes, elixi non assi, neque frixi sint. [q] Si interna tantum pulpa devoreen superficies torrida abigne. [r] Bene nutrientes cibi, tenella ætas multum valet, carnes non virosæ, lingues. [s] Hœdoper. peregr. Hierosol. [t] Inimica stomacho. [u] Not fried or buttered, but sod. [x] Consil. 16. Non improbatur butyrum et oleum, si tamen plus quam par sit, non profundatur: sal et mellis usus, utiliter ad ciborum condimenta comprobatur. [y] Mercurialis, cons. 1. 88. acerba [illegible] evitentur. [z] Ovid. Met. lib. 15. "Whoever has allayed his thirst with the water of the Clitorius, [illegible] wine, and abstemious delights in pure water only."

in a city that is not governed by laws, or hath not a quick stream r
it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the
other the mind. But this is more than needs, too much curiosity is
time of necessity any water is allowed. Howsoever, pure water i
which (as Pindarus holds) is better than gold; an especial ornamen
"very commodious to a city (according to [d] Vegetius) when fresh s
included within the walls," as at Corinth, in the midst of the to
there was *arx altissima scatens fontibus*, a goodly mount full of f
springs: "if nature afford them not they must be had by art." It i
to read of those [e] stupend aqueducts, and infinite cost hath been b
Rome of old, Constantinople, Carthage, Alexandria, and such popu
to convey good and wholesome waters: read [f] *Frontinus, Lipsius*
[g] *Plinius, lib.* 3. *cap.* 11, Strabo in his Geogr. That aqueduct o
was most eminent, fetched upon arches fifteen miles, every arch 109
they had fourteen such other aqueducts, besides lakes and cisterns
take it; [h] every house had private pipes and channels to serve them fo
Peter Gillius, in his accurate description of Constantinople, speaks
cistern which he went down to see, 336 feet long, 180 feet broad, built
covered over with arch-work, and sustained by 336 pillars, 12 fee
and in eleven rows, to contain sweet water. Infinite cost in cha
cisterns, from Nilus to Alexandria, hath been formerly bestowed,
miration of these times; [i] their cisterns so curiously cemented and
that a beholder would take them to be all of one stone: when the f
is laid, and cistern made, their house is half built. That Segovian
in Spain, is much wondered at in these days, [k] upon three rows of p
above another, conveying sweet water to every house: but each city
full of such aqueducts. Amongst the rest [l] he is eternally to be co
that brought that new stream to the north side of London at his ow
and Mr. Otho Nicholson, founder of our water-works and elegant c
Oxford. So much have all times attributed to this element, to be con
provided of it: although Galen hath taken exceptions at such wat
run through leaden pipes, *ob cerussam quæ in iis generatur*, for that

sort they should furnish themselves, let them consult with P. Crescentius, *de Agric. l.* 1. *c.* 4, Pamphilius Hirelacus and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, pikes, perch, trout, gudgeon, smelts, flounders, &c. Hippolitus Salvianus takes exception at carp; but I dare boldly say with [n] Dubravius, it is an excellent meat, if it come not from [o] muddy pools, that it retain not an unsavoury taste. Urinacius Marinus is much commended by Oribasius, Ætius, and most of our late writers.

[p] Crato, *consil.* 21 *lib.* 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meals, at second course, they keep down vapours, and have their use. Sweet fruits are best, as sweet cherries, plums, sweet apples, pear-mains, and pippins, which Laurentius extols, as having a peculiar property against this disease, and Plater magnifies, *omnibus modis appropriata conveniunt*, but they must be corrected for their windiness: ripe grapes are good, and raisins of the sun, musk-melons well corrected, and sparingly used. Figs are allowed, and almonds blanched. Trallianus discommends figs, [q] Salvianus olives and capers, which [r] others especially like of, and so of pistick nuts. Montanus and Mercurialis out of Avenzoar, admit peaches, [s] pears, and apples baked after meals, only corrected with sugar and aniseed, or fennel-seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapours. The like may be said of preserved cherries, plums, marmalade of plums, quinces, &c., but not to drink after them. [t] Pomegranates, lemons, oranges are tolerated, if they be not too sharp.

[u] Crato will admit of no herbs, but borage, bugloss, endive, fennel, aniseed, balm; Callenius and Arnoldus tolerate lettuce, spinage, beets, &c. The same Crato will allow no roots at all to be eaten. Some approve of potatoes, parsnips, but all corrected for wind. No raw salads; but as Laurentius prescribes, in broths; and so Crato commends many of them: or to use borage, hops, balm, steeped in their ordinary drink. [x] Avenzoar magnifies the juice of a pomegranate, if it be sweet, and especially rose water, which he would have to be used in every dish, which they put in practice in those hot countries about Damascus, where (if we may believe the relations of Vertomannus) many hogsheads of rose water are to be sold in the market at once, it is in so great request with them.

Subsect. II.—*Diet rectified in quantity.*

Man alone, saith [y] Cardan, eats and drinks without appetite, and useth all pleasure without necessity, *animæ vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more than the stomach can well bear, it will engender crudity, and do much harm. Therefore [z] Crato adviseth his patient to eat but twice a-day, and that at his set meals, by no means to eat without an appetite, or upon a full stomach, and to put six hours' difference between dinner and supper. Which rule if we did observe in our colleges, it would be much better for our healths: but custom, a tyrant, so prevails, that, contrary to all good order and rules of physic, we commonly admit of five. If after seven hours' tarrying he shall have no stomach,

[n] Piscibus lib. habent omnes in antitis, modò non sint à cœnoso loco. [o] De pisc. c. 2. l. 7. Plurimum ad utilitatem et jucunditatem. Idem Trallianus, lib. 1. c. 16. pisces petrosi, et molles carne. Omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi qui dulcedine sunt præditi. Ut dulcia cerasa, poma, &c. [q] Lib. 2. cap. 1. [r] Montanus, [s] Pyra quæ grato sunt sapore, cocta mala, poma tosta, et saccharo, vel anisi semine consperssa, [illegible] à prandio vel à cœna sumi possunt, eo quod ventriculum roborent et vapores caput petentes [illegible]. Mont. [t] Punica mala aurantia commode permittuntur modò non sint austera et acida. [u] Omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum, vitari debent. [x] Mercurialis pract. Med. [y] Lib. 2. de com. Solus homo edit bibitque, &c. [z] Consil. 21. 18. si plus ingeratur [illegible] est, et ventriculus tolerare posset, nocet, et cruditates generat, &c.

let him defer his meal, or eat very little at his ordinary time of repast. This very counsel was given by Prosper Calenus to Cardinal Cæsius, labouring of this disease; and *Platerus prescribes it to a patient of his, to be most severely kept. Guianerius admits of three meals a day, but Montanus, *consil.* 23. *pro Abb. Italo,* ties him precisely to two. And as he must not eat overmuch, so he may not absolutely fast; for as Celsus contends, *lib.* 1. *Jacchinus,* 15 *in* 9. *Rhasis,* † repletion and inanition may both do harm in two contrary extremes. Moreover, that which he doth eat must be well ‡ chewed, and not hastily gobbled, for that causeth crudity and wind; and by all means to eat no more than he can well digest. "Some think (saith § Trincavellius, *lib.* 11. *cap.* 29. *de curand. part. hum.*) the more they eat the more they nourish themselves:" eat and live, as the proverb is, "not knowing that only repairs man which is well concocted, not that which is devoured." Melancholy men most part have good [a] appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which Socrates and Disarius the physicians in [b]Macrobius so much require, St. Hierom enjoins Rusticus to eat and drink no more than will [c] satisfy hunger and thirst. [d]Lessius, the Jesuit, holds twelve, thirteen, or fourteen ounces, or in our northern countries, sixteen at most, for all students, weaklings, and such as lead an idle sedentary life, of meat, bread, &c., a fit proportion for a whole day, and as much or little more of drink. Nothing pesters the body and mind sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. "[e] By overmuch eating and continual feasts they stifle nature, and choke up themselves; which, had they lived coarsely, or like galley slaves been tied to an oar, might have happily prolonged many fair years."

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, "[f]than which (saith Avicenna) nothing is worse; to feed on diversity of meats, or overmuch," Sertorius-like, *in lucem cœnare,* and as commonly they do in Muscovy and Iceland, to prolong their meals all day long, or all night. Our northern countries offend especially in this, and we in this island (*ampliter viventes in prandiis et cœnis,* as [g] Polydore notes) are most liberal feeders, but to our own hurt. [h] *Persicos odi puer apparatus:* "Excess of meat breedeth sickness, and gluttony causeth choleric diseases: by surfeiting many perish, but he that dieteth himself prolongeth his life," Ecclus. xxxvii. 29, 30. We account it a great glory for a man to have his table daily furnished with variety of meats; but hear the physician, he pulls thee by the ear as thou sittest, and telleth thee, "[i]that nothing can be more noxious to thy health than such variety and plenty." Temperance is a bridle of gold, and he that can use it aright, [k] *ego non summis viris comparo, sed simillimum Deo judico,* is liker a god than a man: for as it will transform a beast to a man again, so will it make a man a god. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to [l]feed sparingly of one or two dishes at most, to have *ventrem bene moratum,* as Seneca calls it, "[m]to choose one of many, and to feed on that alone," as Crato adviseth his patient. The same counsel [n]Prosper Calenus gives to Cardinal Cæsius, to use a moderate

* Observat. lib. 1. Assuescat bis in die cibos sumere, certâ semper horâ. † Ne plus ingerat [illegible] quàm ventriculus ferre potest, semperque surgat à mensa non satur. ‡ Siquidem qui [illegible] velociter ingerunt cibum, ventriculo laborem inferunt, et flatus maximos promovent, Crato. § [illegible] maximè comedere nituntur, putantes eâ ratione se vires refecturos; ignorantes, non ea quæ [illegible] vires reficere, sed quæ probè concoquunt. [a] Multa appetunt, pauca digerunt. [b] Saturnal. [illegible] cap. 4. [c] Modicus et temperatus cibus et carni et animæ utilis est. [d] Hygiasticon reg. [illegible] per diem sufficiant, computato pane, carne ovis, vel aliis obsoniis, et totidem vel paulò plures [illegible] [e] Idem, reg. 27. Plures in domibus suis brevi tempore pascentes extinguuntur, qui si triremibus [illegible] aut gregario pane pasti, sani et incolumes in longam æ tatem vitam prorogâssent. [f] Nihil [illegible] diversa nutrientia simul adjungere, et comedendi tempus prorogare. [g] Lib. 1. hist. [h] [illegible] 5. ode ult. [i] Ciborum varietate et copiâ in eadem mensa nihil nocentius homini ad salutem, Fr. [illegible] observ. 1. 2. cap. 6. [k] Tul. orat. pro M. Marcel. [l] Nullus cibum sumere debet, nisi stomachus [illegible] Gordon. lib. med. l. 1. c. 11. [m] E multis edulis unum elige, relictisque cæteris, ex eo comede.

and simple diet: and, though his table be jovially furnished by reason of his state and guests, yet for his own part to single out some one savoury dish, and feed on it. The same is inculcated by [o]Crato, *consil.* 9. *l.* 2. to a noble personage affected with this grievance; he would have his highness to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, [p]a dish or two, a cup of Rhenish wine, &c. Montanus, *consil.* 24. for a noble matron enjoins her one dish, and by no means to drink between meals. The like, *consil.* 229. or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus, *Cenomecensis Episc.* writes in his life.

——" cui non fuit unquam
Ante sitim potus, nec cibus ante famem,"

and which all temperate men do constantly keep. It is a frequent solemnity still used with us, when friends meet, to go to the alehouse or tavern, they are not sociable otherwise: and if they visit one another's houses, they must both eat and drink. I reprehend it not, moderately used; but to some men nothing can be more offensive; they had better, I speak it with Saint [q]Ambrose, pour so much water in their shoes.

It much avails likewise to keep good order in our diet, "[r]to eat liquid things first, broths, fish, and such meats as are sooner corrupted in the stomach; harder meats of digestion must come last." Crato would have the supper less than the dinner, which Cardan, *Contradict. lib.* 1. *Tract.* 5. *contradict.* 18. disallows, and that by the authority of Galen, 7. *art. curat. cap.* 6. and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custom of the Romans, to make a sparing dinner, and a liberal supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, [s]Cardan's rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtful, if we have an extraordinary liking to it. Alexander Severus loved hares and apples above all other meats, as [t]Lampridius relates in his life; one pope pork, another peacock, &c.; what harm came of it? I conclude our own experience is the best physician; that diet which is most propitious to one, is often pernicious to another, such is the variety of palates, humours, and temperatures, let every man observe, and be a law unto himself. Tiberius, in [u]Tacitus, did laugh at all such, that thirty years of age would ask counsel of others concerning matters of diet; I say the same.

These few rules of diet he that keeps, shall surely find great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some hermits, anchorites, and fathers of the church: he that shall but read their lives, written by Hierom, Athanasius, &c., how abstemious heathens have been in this kind, those Curii and Fabritii, those old philosophers, as Pliny records, *lib.* 11. Xenophon, *lib.* 1. *de vit. Socrat.*, emperors and kings, as Nicephorus relates, Eccles. hist., *lib.* 18. *cap.* 8. of Mauritius, Ludovicus Pius, &c., and that admirable [x]example of Ludovicus Cornarus, a patrician of Venice, cannot but admire them. This have they done voluntarily and in health; what shall these private men do that are visited with sickness, and

[o] de atra bile. Simplex sit cibus et non varius; quod licet dignitati tuæ ob convivas difficile videatur, [p] Celsitudo tua prandeat sola, absque apparatu aulico, contentus sit illustrissimus princeps duobus ferculis, vinoque Rhenano solum in mensa utatur. [p] Semper intra satietatem à mensa recedat, culo contentus. [q] Lib. de Hel. et Jejuniis. Multò melius in terram vina fudisses. [r] Crato. [s] refert non ignorare qui cibi priores, &c., liquida præcedant carnium jura, pisces, fructus, &c. Cœna sit prandio. [t] Tract. 6. contradict. 1. lib. 1. [t] Super omnia quotidianum leporem habuit, et indulsit. [u] Annal. 6. Ridere solebat eos, qui post 30 ætatis annum, ad cognoscenda corpori suo vel utilia, alicujus consilii indigerent [x] A Lessio edit. 1614.

necessarily [y] enjoined to recover, and continue their health? It is a hard thing to observe a strict diet, *et qui medicè vivit, miserè vivit,** as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris?* as good be buried, as so much debarred of his appetite; *excessit medicina malum,* the physic is more troublesome than the disease, so he complained in the poet, so thou thinkest: yet he that loves himself will easily endure this little misery, to avoid a greater inconvenience; *è malis minimum,* better do this than do worse. And as [z] Tully holds, "better be a temperate old man than a lascivious youth." 'Tis the only sweet thing (which he adviseth) so to moderate ourselves, that we may have *senectutem in juventute, et in juventute senectutem,* be youthful in our old age, staid in our youth, discreet and temperate in both.

MEMB. II.

Retention and Evacuatiom rectified.

I HAVE declared in the causes what harm costiveness hath done in procuring this disease; if it be so noxious, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; *maximè conducit,* saith Montaltus, *cap.* 27. it very much avails. [a] Altomarus, *cap.* 7. "commends walking in a morning into some fair green pleasant fields, but by all means first, by art or nature, he will have these ordinary excrements evacuated." Piso calls it *Beneficium Ventris,* the benefit, help or pleasure of the belly, for it doth much ease it. Laurentius, *cap.* 8, Crato, *consil.* 21. *l.* 2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine clysters, as shall be shown. Prosper Calenus, *lib. de atra bile,* commends clysters in hypochondriacal melancholy, still to be used as occasion serves; [b] Peter Cnemander, in a consultation of his *pro hypochondriaco,* will have his patient continually loose, and to that end sets down there many forms of potions and clysters. Mercurialis, *consil.* 88. if this benefit come not of its own accord, prescribes [c] clysters in the first place: so doth Montanus, *consil.* 24. *consil.* 31 *et* 229. he commends turpentine to that purpose: the same he ingeminates, *consil.* 230. for an Italian abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have fair linen about him, to be decently and comely attired, for *sordes vitiant,* nastiness defiles and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Baths are either artificial or natural, both have their special uses in this malady, and as [d] Alexander supposeth, *lib.* 1. *cap.* 16. yield as speedy a remedy as any other physic whatsoever. Ætius would have them daily used, *assidua balnea, Tetra.* 2. *sect.* 2. *cap.* 9. Galen cracks how many several cures he hath performed in this kind by use of baths alone, and Rufus pills, moistening them which are otherwise dry. Rhasis makes it a principal cure, *Tota cura sit in humectando,* to bathe and afterwards anoint with oil. Jason Pratensis, Laurentius, *cap.* 8. and Montanus set down their peculiar forms of artificial baths. Crato, *consil.* 17. *lib.* 2. commends mallows, camomile, violets, borage to be boiled in it, and sometimes fair water alone, and in his following counsel, *Balneum aquæ dulcis solum sæpissimè profuisse compertum habemus.* So doth Fuchsius, *lib.* 1. *cap.* 33, *Frisimelica,* 2. *consil.* 42. in Trincavellius. Some

[y] Egyptii olim omnes morbos curabant vomitu et jejunio. Bohemus, lib. 1. cap. 5. * "He who medically lives miserably." [z] Cat. Major: Melior conditio senis viventis ex præscripto artis [illegible] quam adolescentis luxuriosi. [a] Debet per amœna exerceri, et loca viridia, excretis prius arte vel [illegible] alvi excrementis. [b] Hildesheim, spicel. 2. de mel. Primum omnium operam dabis ut singulis [illegible] habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta. [c] Si non sponte, [illegible] purgetur. [d] Balneorum usus dulcium, siquid aliud, ipsis opitulatur. Credo hæc dici cum [illegible] [illegible]ia, inquit Montanus, consil. 26.

beside herbs prescribe a ram's head and other things to be boiled. [a]Fernelius, *consil.* 44. will have them used ten or twelve days together; to which he must enter fasting, and so continue in a temperate heat, and after that frictions all over the body. Lælius Æugubinus, *consil.* 142. and Christoph. Ærerus, in a consultation of his, hold once or twice a week sufficient to bathe, the "[f]water to be warm, not hot, for fear of sweating." Felix Plater, *observ. lib.* 1. for a melancholy lawyer, "[g]will have lotions of the head still joined to these baths, with a lee wherein capital herbs have been boiled." [h]Laurentius speaks of baths of milk, which I find approved by many others. And still after bath, the body to be anointed with oil of bitter almonds, of violets, new or fresh butter, [i]capon's grease, especially the backbone, and then lotions of the head, embrocations, &c. These kinds of baths have been in former times much frequented, and diversely varied, and are still in general use in those eastern countries. The Romans had their public baths very sumptuous and stupend, as those of Antoninus and Dioclesian. Plin. 36. saith there were an infinite number of them in Rome, and mightily frequented; some bathed seven times a day, as Commodus the emperor is reported to have done: usually twice a day, and they were after anointed with most costly ointments: rich women bathed themselves in milk, some in the milk of five hundred she-asses at once: we have many ruins of such baths found in this island, amongst those parietines and rubbish of old Roman towns. Lipsius, *de mag. Urb. Rom. l.* 3. *c.* 8, Rosinus, Scot of Antwerp, and other antiquaries, tell strange stories of their baths. Gillius, *l.* 4. *cap. ult. Topogr. Constant.* reckons up 155 public [k]baths in Constantinople, of fair building; they are still [l]frequented in that city by the Turks of all sorts, men and women, and all over Greece and those hot countries: to absterge belike that fulsomeness of sweat, to which they are there subject. [m]Busbequius, in his epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of ointment to rub them. The richer sort have private baths in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eat nor drink until they have bathed, before and after meals some, "[n]and will not make water (but they will wash their hands) or go to stool." Leo Afer, *l.* 3. makes mention of one hundred several baths at Fez in Africa, most sumptuous, and such as have great revenues belonging to them. Buxtort. *cap.* 14. *Synagog. Jud.* speaks of many ceremonies amongst the Jews in this kind; they are very superstitious in their baths, especially women.

Natural baths are praised by some, discommended by others; but it is in a diverse respect. [o]Marcus, *de Oddis in Hip. affect.* consulted about baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by, [p]in another counsel for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk. Areteus, *c.* 7. commends alum baths above the rest; and [q]Mercurialis, *consil.* 88. those of Lucca in that hypochondriacal passion. "He would have his patient tarry there fifteen days together, and drink the water of them, and to be bucketed, or have the water poured on his head. John Baptista, *Sylvaticus cont.* 64. commends all the baths in Italy, and drinking of their water, whether they be iron, alum, sulphur; so doth [r]Hercules de Saxoniâ. But in that they cause sweat and dry so much, he confines himself to hypochondriacal melancholy

[a]In quibus jejunus diu sedeat eo tempore, ne sudorem excitent aut manifestum teporem, sed quadam refrigeratione humectent. [f]Aqua non sit calida, sed tepida, ne sudor sequatur. [g]Lotiones capitis ex lixivio, in quo herbas capitales coxerint. [h]Cap. 8. de mel. [i]Aut axungia pulli, Piso. [k]Thermæ Nymphæa. [l]Sandes, lib. 1. saith, that women go twice a week to the baths at least. [m]Epist. 3. [n]Nec alvum excernunt, quin aquam secum portent quâ partes obscænas lavent. Busbequius, ep 3. Leg. Turcicæ. [o]Hildesheim, spicel. 2. de mel. Hypocon. si non adesset jecoris caliditas, Thermas laudarem, et si non simia humoris exsiccatio esset metuenda. [p]Fol. 141. [q]Thermas Lucenses adeat, ibique aquas ejus per 15 dies potet, et calidarum aquarum stillicidiis tum caput tum ventriculum de more subjiciat. [r]In panth.

alone, excepting that of the head and the other. Trincavellius, *consil.* 14. *lib.* 1. prefers those [s]Porrectan baths before the rest, because of the mixture of brass, iron, alum, and *consil.* 35. *l.* 3. for a melancholy lawyer, and *consil.* 36. in that hypochondriacal passion, the [t]baths of Aquaria, and 36. *consil.* the drinking of them. Frisimelica, consulted amongst the rest in Trincavellius, *consil.* 42. *lib.* 2. prefers the waters of [u]Apona before all artificial baths whatsoever in this disease, and would have one nine years affected with hypochondriacal passions fly to them as to a [x]holy anchor. Of the same mind is Trincavellius himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of St. Helen, which are much hotter. Montanus, *consil.* 230. magnifies the [y]Chalderinian baths, and *consil.* 237. *et* 239. he exhorteth to the same, but with this caution, "[z]that the liver be outwardly anointed with some coolers that it be not overheated." But these baths must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as Gabelius concludes of all Dutch baths, and especially of those of Baden, "they are good for all cold diseases, [a]naught for choleric, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver." Our English baths, as they are hot, must needs incur the same censure: but D. Turner of old, and D. Jones have written at large of them. Of cold baths I find little or no mention in any physician, some speak against them: [b]Cardan alone out of Agathinus "commends bathing in fresh rivers and cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures." As for sweating, urine, blood-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speak of them.

Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. Peter Forestus calls it *aptissimum remedium*, a most apposite remedy, "[c]remitting anger, and reason, that was otherwise bound." Avicenna, *Fen.* 3. 20, Oribasius, *med. collect. lib.* 6. *cap.* 37. contend out of Rufus and others, "[d]that many madmen, melancholy, and labouring of the falling sickness, have been cured by this alone." Montaltus, *cap.* 27. *de melan.* will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smokes and vapours that offend them: "[e]and if it be omitted," as Valescus supposeth, "it makes the mind sad, the body dull and heavy." Many other inconveniences are reckoned up by Mercatus, and by Rodericus à Castro, in their tracts *de melancholiâ virginum et monialium; ob seminis retentionem sæviunt sæpè moniales et virgines*, but as Platerus adds, *si nubant, sanantur*, they rave single, and pine away, much discontent, but marriage mends all. Marcellus Donatus, *lib.* 2. *med. hist. cap.* 1. tells a story to confirm this out of Alexander Benedictus, of a maid that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eâdem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore mane menti restitutus discessit.* But this must be warily understood, for as Arnoldus objects, *lib.* 1. *breviar.* 18. *cap. Quid coitus ad melancholicum succum?* What affinity have these two? "[f]except it be manifest that superabundance of seed, or fulness of blood be a cause, or that love, or an extraordinary desire of Venus, have gone before," or that as Lod. Mercatus excepts, they be very flatuous, and have

[s] Aquæ Porrectanæ. [t] Aquæ Aquariæ. [u] Ad aquas Aponenses velut ad sacram anchoram confugit. [x] Joh. Baubinus, li. 3. c. 14. hist. admir. Fontis Bollensis in ducat. Wittemberg laudat aquas Bollenses melancholicos morbos, mœrorem, fascinationem, aliaque animi pathemata. [y] Balnea Chalderina. [z] Hepar externe ungatur ne calefiat. [a] Nocent calidis et siccis, cholericis, et omnibus morbis ex [illegible] hepatis, splenisque affectionibus. [b] Lib. de aqua. Qui breve hoc vitæ curriculum cupiunt [illegible] gere, frigidis aquis sæpe lavare debent, nulli ætati cum sit incongrua, calidis imprimis utilis. [c] [illegible] Venus rationis vim impeditam, ingentes iras remittit, &c. [d] Multi comitiales, melancholici, [illegible] hujus usu solo sanati. [e] Si omittatur coitus, contristat, et plurimum gravat corpus et animum. [f] [illegible] certo constet nimum semen aut sanguinem causam esse, aut amor præcesserit, aut, &c.

been otherwise accustomed unto it. Montaltus, *cap.* 27. will not allow of moderate Venus to such as have the gout, palsy, epilepsy, melancholy, except they be very lusty, and full of blood. [g]Lodovicus Antonius, *lib. med. miscel.* in his chapter of Venus, forbids it utterly to all wrestlers, ditchers, labouring men, &c. [h]Ficinus and [i]Marsilius Cognatus put Venus one of the five mortal enemies of a student: "it consumes the spirits, and weakeneth the brain." Halyabbas the Arabian, 5. *Theor. cap.* 36. and Jason Pratensis make it the fountain of most diseases, "[k]but most pernicious to them who are cold and dry:" a melancholy man must not meddle with it, but in some cases. Plutarch in his book *de san. tuend.* accounts of it as one of the three principal signs and preservers of health, temperance in this kind: "[l]to rise with an appetite, to be ready to work, and abstain from venery," *tria saluberrima*, are three most healthful things. We see their opposites how pernicious they are to mankind, as to all other creatures they bring death, and many feral diseases: *Immodicis brevis est ætas et rara senectus.* Aristotle gives instance in sparrows, which are *parùm vivaces ob salacitatem*, [m]short-lived because of their salacity, which is very frequent, as Scoppius in Priapiis will better inform you. The extremes being both bad, [n]the medium is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatic, as Hippocrates insinuateth, some strong and lusty, well fed like [o]Hercules, [p]Proculus the emperor, lusty Laurence, [q]*prostibulum fœminæ Messalina* the empress, that by philters, and such kind of lascivious meats, use all means to [r]enable themselves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidisti*, as that Spanish [s]Celestina merrily said: others impotent, of a cold and dry constitution, cannot sustain those gymnics without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.

MEMB. III.

Air rectified. With a digression of the Air.

As a long-winged hawk, when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the air, still soaring higher and higher till he be come to his full pitch, and in the end, when the game is sprung, comes down amain, and stoops upon a sudden: so will I, having now come at last into these ample fields of air, wherein I may freely expatiate and exercise myself for my recreation, awhile rove, wander round about the world, mount aloft to those ethereal orbs and celestial spheres, and so descend to my former elements again. In which progress I will first see whether that relation of the friar of [t]Oxford be true, concerning those northern parts under the Pole (if I meet *obitèr* with the wandering Jew, Elias Artifex, or Lucian's *Icaromenippus*, they shall be my guides) whether there be such, 4. Euripes, and a great rock of loadstones, which may cause the needle in the compass still to bend that way, and what should be the true cause of the variation of the compass, [u]is it a magnetical rock, or the pole-star, as Cardan will; or some other

[g] Athletis, Arthriticis, podagricis nocet, nec opportuna prodest, nisi fortibus et qui multo sanguine abundant. [h] Idem Scaliger exerc. 269. Turcis ideo luctatoribus prohibitum. [i] De sanit. tuend. lib. 1. lib. 1. ca. 7. exhaurit enim spiritus animumque debilitat. [k] Frigidis et siccis corporibus inimicissima. [l] Esci intra satietatem, impigrum esse ad laborem, vitale semen conservare. [m] Nequitia est quæ te non sinit esse senem. [n] Vide Montanum, Pet. Godefridum, Amorum lib. 2. cap. 6. curiosum de his, nam et [illegible]rum definitè Talmudistis, uniculque sciatis assignari suum tempus, &c. [o] Thespiadas genuit. [p] De Lampridium vit. ejus 4. [q] Et lassata viris, &c. [r] Vid. Mizald. cent. 8. 11. Lemnium lib. 2. [illegible] 16. Catullum ad Ipsiphilam, &c., Ovid. Eleg. lib. 3. et 6. &c., quot itinera una nocte confecissent, tot [illegible] ludicro deo puta Triphallo, Marsiæ, Hermæ, Priapo donarent, Cingemus tibi mentulam coronis, [illegible] Pernoboscodid. Gasp. Barthii. [t] Nich. de Lynna, cited by Mercator in his map. [u] Mons [illegible] Some call it the highest hill in the world, next Teneriffe in the Canaries. Lat. 81.

star in the bear, as Marsilius Ficinus; or a magnetical meridian, as Maurolicus; *Vel situs in venâ terræ*, as Agricola; or the nearness of the next continent, as Cabeus will; or some other cause, as Scaliger, Cortesius, Conimbricenses, Peregrinus contend; why at the Azores it looks directly north, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the Baltic Seas, near Rasceburg in Finland, the needle runs round, if any ships come that way, though [x]Martin Ridley write otherwise, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be inquired whether certain rules may be made of it, as 11. *grad. Lond. variat. alibi* 36. &c., and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our Dr. Gilbert, and Nicholas [y]Cabeus the Jesuit, that have both written great volumes of this subject, satisfy these inquisitors. Whether the sea be open and navigable by the Pole arctic, and which is the likeliest way, that of Bartison the Hollander, under the Pole itself, which for some reasons I hold best: or by Fretum Davis, or Nova Zembla. Whether [z]Hudson's discovery be true of a new found ocean, any likelihood of Button's Bay in 50. degrees, Hubberd's Hope in 60. that of *ut ultra*, near Sir Thomas Roe's welcome in Northwest Fox, being that the sea ebbs and flows constantly there 15 foot in 12 hours, as our [a]new cards inform us that California is not a cape, but an island, and the west winds make the neap tides equal to the spring, or that there be any probability to pass by the straits of Anian to China, by the promontory of Tabin. If there be, I shall soon perceive whether [b]Marcus Polus the Venetian's narration be true or false, of that great city of Quinsay and Cambalu; whether there be any such places, or that as [c]Matth. Riccius the Jesuit hath written, China and Cataia be all one, the great Cham of Tartary and the king of China be the same; Xuntain and Quinsay, and the city of Cambalu be that new Peking, or such a wall 400 leagues long to part China from Tartary: whether [d]Presbyter John be in Asia or Africa; M. Polus Venetus puts him in Asia, [e]the most received opinion is, that he is emperor of the Abyssines, which of old was Ethiopia, now Nubia, under the equator in Africa. Whether [f]Guinea be an island or part of the continent, or that hungry [g]Spaniard's discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Macurius Britannius*, or his of *Utopia*, or his of *Lucinia*. And yet in likelihood it may be so, for without all question it being extended from the tropic of Capricorn to the circle Antarctic, and lying as it doth in the temperate zone, cannot choose but yield in time some flourishing kingdoms to succeeding ages as America did unto the Spaniards. Shouten and Le Meir have done well in the discovery of the Straits of Magellan, in finding a more convenient passage to *Mare pacificum:* methinks some of our modern argonauts should pursue the rest. As I go by Madagascar, I would see that great bird [h]ruck, that can carry a man and horse or an elephant, with that Arabian phœnix described by [i]Adricomius; see the pelicans of Egypt, those Scythian gryphes in Asia, and afterwards in Africa examine the fountains of Nilus, whether Herodotus, [k]Seneca, Plin., *lib. 5. cap.* 9, Strabo, *lib.* 5. give a true cause of his annual flowing, [l]Pagaphetta discourse rightly of it, or of Niger and Senegal; examine Cardan, [m]Scaliger's reasons, and the rest. Is it from those Etesian winds, or melting of snow in the mountains under the equator (for Jordan yearly overflows when the snow melts in Mount Libanus), or from those gr

[x] Cap. 26. in his Treatise of Magnetic Bodies. [y] Lege lib. 1. cap. 23. et 24. de magnetica philosophia lib. 3. cap. 4. [z] 1612. [a] M. Brigs, his map, and Northwest Fox. [b] Lib. 2. ca. 64. de reb. Quinsay, et cap. 10. de Cambalu. [c] Lib. 4. exped. ad Sinas, ca. 3. et lib. 5. c. 18. [d] M. Polus Presb. Joh. meminit, lib. 2. cap. 30. [e] Alluaresius et alii. [f] Lat. 10. Gr. Aust. [g] Ferdinando 1612. [h] Alarum pennæ continent in longitudine 12 passus, elephantem in sublime tollunt l. 3. c. 40. [i] Lib. 2. Descript. terræ sanctæ. [k] Natur. quæst. lib. 4. cap. 2. [l] [m] Exercit. 47.

dropping perpetual showers which are so frequent to the inhabitants within the tropics, when the sun is vertical, and cause such vast inundations in Senegal, Maragnan, Oronoco and the rest of those great rivers in Zona Torrida, which have all commonly the same passions at set times: and by good husbandry and policy hereafter no doubt may come to be as populous, as well tilled, as fruitful, as Egypt itself or Cauchinthina? I would observe all those motions of the sea, and from what cause they proceed, from the moon (as the vulgar hold) or earth's motion, which Galileus, in the fourth dialogue of his system of the world, so eagerly proves, and firmly demonstrates; or winds, as [n]some will. Why in that quiet ocean of Zur, *in mari pacifico*, it is scarce perceived, in our British seas most violent, in the Mediterranean and Red Sea so vehement, irregular, and diverse? Why the current in that Atlantic Ocean should still be in some places from, in some again towards the north, and why they come sooner than go? and so from Moabar to Madagascar in that Indian Ocean, the merchants come in three weeks, as [o]Scaliger discusseth, they return scarce in three months, with the same or like winds: the continual current is from east to west. Whether Mount Athos, Pelion, Olympus, Ossa, Caucasus, Atlas, be so high as Pliny, Solinus, Mela relate, above clouds, meteors, *ubi nec auræ nec venti spirant* (insomuch that they that ascend die suddenly very often, the air is so subtile), 1250 paces high, according to that measure of Dicearchus, or 78 miles perpendicularly high, as Jacobus Mazonius, *sec.* 3. *et* 4. expounding that place of Aristotle about Caucasus; and as [p]Blancanus the Jesuit contends out of Clavius and Nonius demonstrations *de Crepusculis:* or rather 32 stadiums, as the most received opinion is; or 4 miles, which the height of no mountain doth perpendicularly exceed, and is equal to the greatest depths of the sea, which is, as Scaliger holds, 1580 paces, Exerc. 38, others 100 paces. I would see those inner parts of America, whether there be any such great city of Manoa, or Eldorado, in that golden empire, where the highways are as much beaten (one reports) as between Madrid and Valadolid in Spain; or any such Amazons as he relates, or gigantic Patagones in Chica; with that miraculous mountain [q]Ybouyapab in the Northern Brazil, *cujus jugum sternitur in amœnissimam planitiem, &c.* or that of Pariacacca so high elevated in Peru. [r]The pike of Teneriffe how high it is? 70 miles, or 50 as Patricius holds, or 9 as Snellius demonstrates in his Eratosthenes: see that strange [s]Cirknickzerksey lake in Carniola, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which Lazius and Wernerus make an argument of the Argonauts sailing under ground. And that vast den or hole called [t]Esmellen in Muscovia, *quæ visitur horrendo hiatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is Gilber's Cave in Lapland, with many the like. I would examine the Caspian Sea, and see where and how it exonerates itself, after it hath taken in Volga, Jaxares, Oxus, and those great rivers; at the mouth of Oby, or where? What vent the Mexican lake hath, the Titicacan in Peru, or that circular pool in the vale of Terapeia, of which Acosta, *l.* 3. *c.* 16. hot in a cold country, the spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in Palestine, of Thrasymene, at Peruzium in Italy: the Mediterranean itself. For from the ocean, at the Straits of Gibraltar, there is a perpetual current into the Levant, and so likewise by the Thracian Bosphorus out of the

[n] See M. Carpenter's Geography, lib. 2. cap. 6. et Bern. Telesius, lib. de mari. [o] Exercit. 52. de maris [illegible]tu causæ investigandæ: prima reciprocationis, secunda varietatis, tertia celeritatis, quarta cessationis, [illegible]nta privationis, sexta contrarietatis. Patricius saith 52 miles in height. [p] Lib. de explicatione [illegible]rum Mathem. Aristot. [q] Lact. lib. 17. cap. 18. descript. occid. Ind. [r] Luge alii vocant. [s] Geor. [illegible]ruerus. Aquæ tanta celeritate erumpunt et absorbentur, ut expedito equiti aditum intercludant. [t] Bois-[illegible]rdus de Magis, cap. de Pilaplis.

Euxine or Black Sea, besides all those great rivers of Nile, Po, Rhone, &c. how is this water consumed, by the sun or otherwise? I would find out with Trajan the fountains of Danube, of Ganges, Oxus, see those Egyptian pyramids, Trajan's bridge, *Grotto de Sybilla*, Lucullus's fish-ponds, the temple of Nidrose, &c. And, if I could, observe what becomes of swallows, storks, cranes, cuckoos, nightingales, redstarts, and many other kind of singing birds, water-fowls, hawks, &c. some of them are only seen in summer, some in winter; some are observed in the [u]snow, and at no other times, each having their seasons. In winter not a bird is in Muscovy to be found, but at the spring in an instant the woods and hedges are full of them, saith [x]Herbastein: how comes it to pass? Do they sleep in winter, like Gesner's Alpine mice; or do they lie hid (as [y]Olaus affirms) "in the bottom of lakes and rivers, *spiritum continentes?* often so found by fishermen in Poland and Scandia, two together, mouth to mouth, wing to wing; and when the spring comes they revive again, or if they be brought into a stove, or to the fire-side." Or do they follow the sun, as Peter Martyr, *legat. Babylonica l.* 2. manifestly convicts, out of his own knowledge; for when he was ambassador in Egypt, he saw swallows, Spanish kites, [z]and many such other European birds, in December and January very familiarly flying, and in great abundance, about Alexandria, *ubi floridæ tunc arbores ac viridaria.* Or lie they hid in caves, rocks, and hollow trees, as most think, in deep tin-mines or sea-cliffs, as [a]Mr. Carew gives out? I conclude of them all, for my part, as [b]Munster doth of cranes and storks; whence they come, whither they go, *incompertum adhuc*, as yet we know not. We see them here, some in summer, some in winter; "their coming and going is sure in the night: in the plains of Asia (saith he) the storks meet on such a set day, he that comes last is torn in pieces, and so they get them gone." Many strange places, Isthmi, Euripi, Chersonesi, creeks, havens, promontories, straits, lakes, baths, rocks, mountains, places, and fields, where cities have been ruined or swallowed, battles fought, creatures, sea-monsters, remora, &c. minerals, vegetals, Zoophytes were fit to be considered in such an expedition, and amongst the rest that of [c]Harbastein his Tartar lamb, [d]Hector Boethius' goosebearing tree in the orchards, to which Cardan, *lib.* 7. *cap.* 36. *de rerum varietat.* subscribes: [e]Vertomannus' wonderful palm, that [f]fly in Hispaniola that shines like a torch in the night, that one may well see to write; those spherical stones in Cuba which nature hath so made, and those like birds, beasts, fishes, crowns, swords, saws, pots, &c. usually found in the metal mines in Saxony about Mansfield, and in Poland near Nokow and Pallukie, as [g]Munster and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as Leo Suavius, in his comment on Paracelsus *de sanit. tuend.* and [h]Gaguinus records in his description of Muscovy, "that in Lucomoria, a province in Russia, lie fast asleep as dead all winter, from the 27 of November, like frogs and swallows, benumbed with cold, but about the 24 of April in the spring they revive again, and go about their business." I would examine that demonstration of Alexander Picolomineus, whether the earth's

[u] In campis Lovicen. solum visuntur in nive, et ubinam vere, æstate, autumno se occultant. Bernardus Polit. l. 1. Jul. Bellius. [x] Statim ineunte vere sylvæ strepunt eorum cantilenis. Muscovit. [illegible] [y] Immergunt se fluminibus, lacubusque per hyemem totam, &c. [z] Cæterasque volucres Pontum [illegible] adveniente è nostris regionibus Europeis transvolantes. [a] Survey of Cornwall. [b] Porro [illegible] quonam è loco veniant, quò se conferant, incompertum adhuc, agmen venientium, descendentium, [illegible] venisse cernimus, nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant [illegible] quæ novissimè advenit lacerant, inde avolant. Cosmog. l. 4. c. 126. [c] Comment. Muscov. [illegible] Scot. l. 1. [d] Vertomannus, l. 5. c. 16. mentioneth a tree that bears fruits to eat, wood to burn, [illegible] make ropes, wine and water to drink, oil and sugar, and leaves as tiles to cover houses, flowers, [illegible] &c. [e] Animal infectum Cusino, ut quis legere vel scribere possit sine alterius ope luminis. [f] [illegible] lib. 1. cap. 435 et lib. 3. cap. 1. habent ollas à natura formatas è terra extractas, similes illis à figulis [illegible] pisces, aves, et omnes animantium species. [h] Ut solent hirundines et ranæ præ frigoris [illegible] et postea redeunte vere 24. Aprilis reviviscere.

ies be bigger than the sea's: or that of Archimedes be true, the super-
all water is even? Search the depth, and see that variety of sea-
s and fishes, mermaids, sea-men, horses, &c. which it affords. Or
that be true which Jordanus Brunus scoffs at, that if God did not
t, the sea would overflow the earth by reason of his higher site, and
osephus Blancanus the Jesuit in his interpretation on those mathema-
ces of Aristotle, foolishly fears, and in a just tract proves by many cir-
ces, that in time the sea will waste away the land, and all the globe
rth shall be covered with waters; *risum teneatis, amici?* what the sea
ay in one place it adds in another. Methinks he might rather sus-
sea should in time be filled by land, trees grow up, carcasses, &c. that
uring fire, *omnia devorans et consumens,* will sooner cover and dry up
ocean with sand and ashes. I would examine the true seat of that
al [i]paradise, and where Ophir was whence Solomon did fetch his
om Peruana, which some suppose, or that Aurea Chersonesus, as Do-
Niger, Arias Montanus, Goropius, and others will. I would censure
's, Solinus', Strabo's, Sir John Mandeville's, Olaus Magnus', Marcus
es, correct those errors in navigation, reform cosmographical charts,
ify longitudes, if it were possible; not by the compass, as some dream,
rk Ridley in his treatise of magnetical bodies, *cap.* 43. for as Cabeus,
philos. lib. 3. *cap.* 4. fully resolves, there is no hope thence, yet I
bserve some better means to find them out.

uld have a convenient place to go down with Orpheus, Ulysses,
s, [k] Lucian's Menippus, at St. Patrick's purgatory, at Trophonius'
la in Iceland, Ætna in Sicily, to descend and see what is done in the
f the earth: do stones and metals grow there still? how come fir trees
igged out from tops of hills, as in our mosses, and marshes all over
How come they to dig up fish bones, shells, beams, ironworks, many
under ground, and anchors in mountains far remote from all seas.
1460 at Bern in Switzerland 50 fathom deep, a ship was digged out
ntain, where they got metal ore, in which were 48 carcasses of men,
er merchandise. That such things are ordinarily found in tops of hills,
e insinuates in his meteors, [n] Pomponius Mela in his first book, *c. de*
a, and familiarly in the Alps, saith [o] Blancanus the Jesuit, the like is
n: came this from earthquakes, or from Noah's flood, as Christians
or is there a vicissitude of sea and land, as Anaximenes held of old,
ntains of Thessaly would become seas, and seas again mountains?
ole world belike should be new moulded, when it seemed good to those
nanding powers, and turned inside out, as we do haycocks in harvest,
ottom, or bottom to top: or as we turn apples to the fire, move the
pon his centre; that which is under the poles now, should be translated
quinoctial, and that which is under the torrid zone to the circle arctic
rctic another while, and so be reciprocally warmed by the sun: or if the
e infinite, and every fixed star a sun, with his compassing planets (as
and Campanella conclude) cast three or four worlds into one; or else of
ld make three or four new, as it shall seem to them best. To proceed,
rth be 21,500 miles in [p] compass, its diameter is 7,000 from us to
podes, and what shall be comprehended in all that space? What is the
f the earth? is it pure element only, as Aristotle decrees, inhabited (as
lsus thinks) with creatures, whose chaos is the earth: or with fairies,

rerium in Gen. Cor. à Lapide, et alios. [k] In Necyomantia, Tom. 2. [l] Fracastorius, lib. 3. de
gius Merula, lib. de mem. Julius Billius, &c. [m] Simlerus, Ortelius. Brachlis centum sub terra
, in qua quadraginta octo cadavera inerant, anchoræ, &c. [n] Pisces et conchæ in montibus
r. [o] Lib. de locis Mathemat. Aristot. [p] Or plain, as Patricius holds, which Austin, Lactan-
me others, held of old as round as a trencher. [q] Li. de Zilphia et Pigmeis, they penetrate
a we do the air

men are familiarly seen, and sometimes talk with the living: God wou
such visible places, that mortal men might be certainly informed, that t
such punishments after death, and learn hence to fear God." Kranziu
hist. lib. 2. *cap.* 24. subscribes to this opinion of Surius, so doth Coler
12. *lib. de immortal. animæ* (out of the authority belike of St. G
Durand, and the rest of the schoolmen, who derive as much from A
Sicily, Lipari, Hiera, and those sulphureous vulcanian islands) makin
del Fuego, and those frequent volcanoes in America, of which Acosta
cap. 24. that fearful mount Hecklebirg in Norway, an especial argu
prove it, "'where lamentable screeches and howlings are continually
which strike a terror to the auditors; fiery chariots are commonly seen t
in the souls of men in the likeness of crows, and devils ordinarily go
out." Such another proof is that place near the Pyramids in Egypt, by
as well to confirm this as the resurrection, mentioned by [u]Kornmannus,
mort. lib. 1. *cap.* 38, Camerarius, *oper. suc. cap.* 37, Bredenbachius, *pe*
sanct. and some others, "where once a year dead bodies arise about
and walk, after awhile hide themselves again: thousands of peopl
yearly to see them." But these and such like testimonies others re
fables, illusions of spirits, and they will have no such local known plac
than Styx or Phlegethon, Pluto's court, or that poetical *Infernus*, where P
soul was seen hanging on a tree, &c., to which they ferried over in C
boat, or went down at Hermione in Greece, *compendiaria ad inferos via*
is the shortest cut, *quia nullum à mortuis naulum eo loci exposcun*
[x] Gerbelius), and besides there were no fees to be paid. Well then, is
or purgatory, as Bellarmine: or *Limbus patrum*, as Gallucius will,
Rusca will (for they have made maps of it), [y] or Ignatius parlour? Virgi
time bishop of Saltburg (as Aventinus *Anno* 745. relates) by Bonifacius
of Mentz was therefore called in question, because he held antipodes
they made a doubt whether Christ died for), and so by that means too
the seat of hell, or so contracted it, that it could bear no proportion to
and contradicted that opinion of Austin, Basil, Lactantius, that held th
round as a trencher (whom Acosta and common experience more larg
fute), but not as a ball; and Jerusalem where Christ died the middle o
Delos, as the fabulous Greeks feigned: because when Jupiter let two
loose to fly from the world's ends east and west, they met at Delos. B

lib. 13. *de moribus divinis, cap.* 24. will have this local hell far less, one Dutch mile in diameter, all filled with fire and brimstone: because, as he there demonstrates, that space, cubically multiplied, will make a sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; *Cùm certum sit, inquit, factâ subductione, non futuros centies mille milliones damnandorum.* But if it be no material fire (as Sco-Thomas, Bonaventure, Soncinas, Voscius, and others argue) it may be there or elsewhere, as Keckerman disputes, *System. Theol.* for sure somewhere it is, *certum est alicubi, etsi definitus circulus non assignetur.* I will end the controversy in [a]Austin's words, "Better doubt of things concealed, than to contend about uncertainties, where Abraham's bosom is, and hell fire:" *Vix à mansuetis, à contentiosis nunquam invenitur;* scarce the meek, the contentious shall never find. If it be solid earth, 'tis the fountain of metals, waters, which by his innate temper turns air into water, which springs up in several chinks, to moisten the earth's *superficies*, and that in a tenfold proportion (as Aristotle holds) or else these fountains come directly from the sea, by [b]secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as Peter Martyr, *Ocean. Decad. lib.* 9. and some others hold, from [c]abundance of rain that falls, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of wind, or a sulphureous innate fire, as our meteorologists inform us, which sometimes breaking out, causeth those horrible earthquakes, which are so frequent in these days in Japan, China, and oftentimes swallow up whole cities. Let Lucian's Menippus consult with or ask of Tiresias, if you will not believe philosophers, he shall clear all your doubts when he makes a second voyage.

In the mean time let us consider of that which is *sub dio,* and find out a true cause, if it be possible, of such accidents, meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to several nations? Some are wise, subtile, witty; others dull, sad and heavy; some big, some little, as Tully de Fato, Plato in Timæo, Vegetius and Bodine prove at large, *method. cap.* 5. some soft, and some hardy, barbarous, civil, black, dun, white, is it from the air, from the soil, influence of stars, or some other secret cause? Why doth Africa breed so many venomous beasts, Island none? Athens owls, Crete none? [d]Why hath Daulis and Thebes no swallows (so Pausanias informeth us) as well as the rest of Greece, [e]Ithaca no mules, Pontus asses, Scythia swine? whence comes this variety of complexions, colours, plants, birds, beasts, [f]metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to America alone, as Acosta demands, *lib.* 4. *cap.* 36. were they created in the six days, or ever in Noah's ark? if there, why are they not dispersed and found in other countries? This a thing (saith he) hath long held me in suspense; no Greek, Latin, Hebrew ever heard of them before, and yet as differing from our European birds, as an egg and a chestnut; and which is more, kine, horses, sheep, &c., the Spaniards brought them, were never heard of in those parts? How comes it to pass, that in the same site, in one latitude, to such as are *Periœci,* should be such difference of soil, complexion, colour, metal, air, &c. The Indians are white, and so are Italians, when as the inhabitants about [g]*Caput*

[a] Dubitare de occultis, quam litigare de incertis, ubi flamma inferni, &c. [b] See Dr. Prideaux select. 55. in Apoc. [b] As they come from the sea, so they return to the sea again by secret passages; in all likelihood the Caspian Sea vents itself into the Euxine or ocean. [c] Seneca, quæst. lib. 6, 7, 8, 9, 10, 11, 12. de causis aquarum perpetuis. [d] In iis nec pullos hirundines excludunt, Th. Ravennas, lib. de vit. hom. prærog. ca. ult. [f] At Quito in Peru. Plus auri quam [illegible] in aurifodinis. [g] Ad Caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani nigri, in eadem latitudine, æque distantes ab Æquatore, illi ad Austrum, hi ad Boream?

bonæ spei are blackamores, and yet both alike distant from the equator: nay, they that dwell in the same parallel line with these negroes, as about the Straits of Magellan, are white coloured, and yet some in Presbyter John's country in Æthiopia are dun; they in Zeilan and Malabar parallel with them again black: Manamotapa in Africa, and St. Thomas Isle are extreme hot, both under the line, coal black their inhabitants, whereas in Peru they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. Moscow in 53. degrees of latitude extreme cold, as those northern countries usually are, having one perpetual hard frost all winter long; and in 52. deg. lat. sometimes hard frost and snow all summer, as Button's Bay, &c. or by fits; and yet [h] England near the same latitude, and Ireland very moist, warm, and more temperate in winter than Spain, Italy, or France. Is it the sea that causeth this difference, and the air that comes from it? Why then is [i] Ister so cold near the Euxine, Pontus, Bithynia, and all Thrace? *frigidas regiones* Maginus calls them, and yet their latitude is but 42. which should be hot: [k] Quevira, or Nova Albion in America, bordering on the sea, was so cold in July, that our [l] Englishmen could hardly endure it. At Noremberga in 45. lat. all the sea is frozen ice, and yet in a more southern latitude than ours, New England, and the island of Cambrial Colchos, which that noble gentleman Mr. Vaughan, or Orpheus junior, describes in his Golden Fleece, is in the same latitude with Little Britain in France, and yet their winter begins not till January, their spring till May; which search he accounts worthy of an astrologer: is this from the easterly winds, or melting of ice and snow dissolved within the circle arctic; or that the air being thick, is longer before it be warm by the sunbeams, and once heated like an oven will keep itself from cold? Our climes breed lice, [m] Hungary and Ireland *malè audiunt* in this kind; come to the Azores, by a secret virtue of that air they are instantly consumed, and all our European vermin almost, saith Ortelius. Egypt is watered with Nilus not far from the sea, and yet there it seldom or never rains: Rhodes, an island of the same nature, yields not a cloud, and yet our islands ever dropping and inclining to rain. The Atlantic Ocean is still subject to storms, but in Del Zur, or *Mari pacifico*, seldom or never any. Is it from tropic stars, *apertio portarum*, in the dodecotemories or constellations, the moon's mansions, such aspects of planets, such winds, or dissolving air, or thick air, which causeth this and the like differences of heat and cold? Bodine relates of a Portugal ambassador, that coming from [n] Lisbon to [o] Dantzic in Spruce, found greater heat there than at any time at home. Don Garcia de Sylva, legate to Philip III. king of Spain, residing at Ispahan in Persia, 1619, in his letter to the Marquess of Bedmar, makes mention of greater cold in Ispahan, whose latitude is 31. gr. than ever he felt in Spain, or any part of Europe. The torrid zone was by our predecessors held to be uninhabitable, but by our modern travellers found to be most temperate, bedewed with frequent rains, and moistening showers, the breeze and cooling blasts in some parts, as [p] Acosta describes, most pleasant and fertile. Arica in Chili is by report one of the sweetest places that ever the sun shined on, *Olympus terræ*, a heaven on earth: how incomparably do some extol Mexico in Nova Hispania, Peru, Brazil, &c., in some again hard, dry, sandy, barren, a very desert, and still in the same latitude. Many times we find great diversity of air in the same [q] country, by reason of the site to sea,

sub Presbytero Johan. habitant subfusci sunt, in Zellan et Malabar nigri, æque distantes ab Æquatore eodemque cœli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros invenirí, paucos in loco Quareno illis dicto: quæ hujus coloris causa efficiens, cœlive an terræ qualitas, an sol proprietas, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat. [h] Regio quamvis anni tempore temperatissima. Ortel. Multas Galliæ et Italiæ regiones, molli tepore, et benigna quadam temperie prorsus antecellit, Jovi. [i] Lat. 45. Danubii. [k] Quevira, lat. 40. [l] In Sir Fra. Drake's [m] Lansius orat. contra Hungaros. [n] Lisbon, lat. 38. [o] Dantzic, lat. 54. [p] De nat. novi orbi l. 9. Suavissimus omnium locus, &c. [q] The same variety of weather Lod. Guicciardine observes of Hedge and Ajax not far distant, descript. Belg.

hills or dales, want of water, nature of soil, and the like: as in Spain Arragon is *aspera et sicca*, harsh and evil inhabited; Estremadura is dry, sandy, barren most part, extreme hot by reason of his plains; Andalusia another paradise; Valencia a most pleasant air, and continually green; so is it about [r]Granada, on the one side fertile plains, on the other, continual snow to be seen all summer long on the hill tops. That their houses in the Alps are three quarters of the year covered with snow, who knows not? That Teneriffe is so cold at the top, extreme hot at the bottom: Mons Atlas in Africa, Libanus in Palestine, with many such, *tantos inter ardores fidos nivibus*, [s]Tacitus calls them, and Radzivilus, *epist.* 2. *fol.* 27. yields it to be far hotter there than in any part of Italy: 'tis true; but they are highly elevated, near the middle region, and therefore cold, *ob paucam solarium radiorum refractionem*, as Serrarius answers, *com. in* 3. *cap. Josua quæst.* 5. *Abulensis, quæst.* 37. In the heat of summer, in the king's palace in Escurial, the air is most temperate, by reason of a cold blast which comes from the snowy mountains of Sierra de Cadarama hard by, when as in Toledo it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their nearness (I say) to the middle region: but this diversity of air, in places equally situated, elevated and distant from the pole, can hardly be satisfied with that diversity of plants, birds, beasts, which is so familiar with us: with Indians, everywhere, the sun is equally distant, the same vertical stars, the same irradiations of planets, aspects like, the same nearness of seas, the same superficies, the same soil, or not much different. Under the equator itself, amongst the Sierras, Andes, Lanos, as Herrera, Laet, and [t]Acosta contend, there is *tam mirabilis et inopinata varietas*, such variety of weather, *ut meritò exerceat ingenia*, that no philosophy can yet find out the true cause of it. When I consider how temperate it is in one place, saith [u]Acosta, within the tropic of Capricorn, as about Laplata, and yet hard by at Potosi, in that same altitude, mountainous alike, extreme cold; extreme hot in Brazil, &c. *Hîc ego*, saith Acosta, *philosophiam Aristotelis meteorologicam vehementèr irrisi, cùm, &c.*, when the sun comes nearest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow, and the foulest weather: when the sun is vertical, their rivers overflow, the morning fair and hot, noon-day cold and moist: all which is opposite to us. How comes it to pass? Scaliger, *poetices, l.* 3. *c.* 16. discourseth thus of this subject. How comes, or wherefore is this *temeraria siderum dispositio*, this rash placing of stars, or as Epicurus will, *fortuita*, or accidental? Why are some big, some little, why are they so confusedly, unequally situated in the heavens, and set so much out of order? In all other things nature is equal, proportionable, and constant; there be *justæ dimensiones, et prudens partium dispositio*, as in the fabric of man, his eyes, ears, nose, face, members are correspondent, *cur non idem cœlo opere omnium pulcherrimo?* Why are the heavens so irregular, *neque paribus molibus, neque paribus intervallis*, whence is this difference? *Diversos* (he concludes) *efficere locorum Genios*, to make diversity of countries, soils, manners, customs, characters, and constitutions among us, *ut quantum vicinia ad charitatem addat, sidera distrahant ad perniciem*, and so by this means *fluvio vel monte distincti sunt dissimiles*, the same places almost shall be distinguished in manners. But this reason is weak and most insufficient. The fixed stars are removed since Ptolemy's time 26 gr. from the first of Aries, and if the earth be immovable, as their site varies, so should countries vary, and diverse alterations would follow. But this we perceive not; as in Tully's time with us in Britain, *cœlum visu fœdum, et in quo facilè generantur nubes, &c.*, 'tis so still. Wherefore Bodine,

[r] Magin. Quadus. [s] Hist. lib. 5. [t] Lib. 11. cap. 7. [u] Lib. 2. cap. 9. Cur. Potosi et Plata, urbes in tam tenui intervallo, utraque montosa, &c.

Theat. nat. lib. 2. and some others, will have all these alterations and effects immediately to proceed from those genii, spirits, angels, which rule and domineer in several places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c., the philosophers of Conimbra, will refer this diversity to the influence of that empyrean heaven: for some say the eccentricity of the sun is come nearer to the earth than in Ptolemy's time, the virtue therefore of all the vegetals is decayed, [a]men grow less, &c. There are that observe new motions of the heavens, new stars, *palantia sidera*, comets, clouds, call them what you will, like those Medicean, Burbonian, Austrian planets, lately detected, which do not decay, but come and go, rise higher and lower, hide and show themselves amongst the fixed stars, amongst the planets, above and beneath the moon, at set times, now nearer, now farther off, together, asunder; as he that plays upon a sackbut by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) diverse alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Cœli-Syria, is a [y]Paradise, by reason of the plenty of waters, *in promptu causa est*, and the deserts of Arabia barren, because of rocks, rolling seas of sands, and dry mountains *quod inaquosa* (saith Adricomius) *montes habens asperos, saxosos, præcipites, horroris et mortis speciem præ se ferentes*, "uninhabitable therefore of men, birds, beasts, void of all green trees, plants, and fruits, a vast rocky horrid wilderness, which by no art can be manured, 'tis evident." Bohemia is cold, for that it lies all along to the north. But why should it be so hot in Egypt, or there never rain? Why should those [a]etesian and north-eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-days only: here perpetual drought, there dropping showers; here foggy mists, there a pleasant air; here [a]terrible thunder and lightning at such set seasons, here frozen seas all the year, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes (as in [b]Peru) on the one side of the mountains it is hot, on the other cold, here snow, there wind, with infinite such. Fromundus in his Meteors will excuse or solve all this by the sun's motion, but when there is such diversity to such as *Periœci*, or very near site, how can that position hold?

Who can give a reason of this diversity of meteors, that it should rain [c]stones, frogs, mice, &c., rats, which they call *Lemmer* in Norway, and are manifestly observed (as [d]Munster writes) by the inhabitants, to descend and fall with some feculent showers, and like so many locusts, consume all that is green. Leo Afer speaks as much of locusts, about Fez in Barbary there be infinite swarms in their fields upon a sudden: so at Arles in France, 1553, the like happened by the same mischief, all their grass and fruits were devoured, *magna incolarum admiratione et consternatione* (as Valeriola, *obser. med. lib.* 1. *obser.* 1. relates) *cœlum subitò obumbrabant, &c.*, he concludes, [e]it could not be from natural causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wool, blood, &c., lifted up into the middle region by the sunbeams, as [f]Baracellus the physician disputes, and thence let fall with showers, or there engendered? [g]Cornelius Gemma is of that opinion, they are there conceived by celestial influences; others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are princes of the air; to whom Bodin., *lib.* 2. *The*

[a] Terra malos homines nunc educat atque pusillos. [y] Nav. l. 1. c. 5. [a] Strabo. [b] As the equator in many parts, showers here at such a time, winds at such a time, the Brise they call it. [c] ...ius, lib. Novus orbis inscript. [e] Lapidatum est. Livie. [d] Cosmog. lib. 4. cap. 22. He ... ...idunt è nubibus fæculentis, depascunturque more locustorum omnia virentia. [e] ... ...a sursum rapiuntur à solo iterumque cum pluviis præcipitantur? &c. [f] Tam ... naturales causas referri vix potest. [g] Cosmog. c. 6.

Nat. subscribes. In fine, of meteors in general, Aristotle's reasons are exploded by Bernardinus Telesius, by Paracelsus his principles confuted, and other causes assigned, sal, sulphur, mercury, in which his disciples are so expert, that they can alter elements, and separate at their pleasure, make perpetual motions, not as Cardan, Tasneir, Peregrinus, by some magnetical virtue, but by mixture of elements; imitate thunder, like Salmoneus, snow, hail, the sea's ebbing and flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Saluciensis and Kepler take upon them to demonstrate that no meteors, clouds, fogs, [h] vapours, arise higher than fifty or eighty miles, and all the rest to be purer air or element of fire: which [i] Cardan, [k] Tycho, and [l] John Pena manifestly confute by refractions and many other arguments, there is no such element of fire at all. If, as Tycho proves, the moon be distant from us fifty and sixty semi-diameters of the earth: and as Peter Nonius will have it, the air be so angust, what proportion is there betwixt the other three elements and it? To what use serves it? Is it full of spirits which inhabit it, as the Paracelsians and Platonists hold, the higher the more noble, [m] full of birds, or a mere *vacuum* to no purpose? It is much controverted between Tycho Brahé and Christopher Rotman, the landgrave of Hesse's mathematician, in their astronomical epistles, whether it be the same *Diaphanum*, clearness, matter of air and heavens, or two distinct essences? Christopher Rotman, John Pena, Jordanus Brunus, with many other late mathematicians, contend it is the same and one matter throughout, saving that the higher still the purer it is, and more subtile; as they find by experience in the top of some hills in [n] America; if a man ascend, he faints instantly for want of thicker air to refrigerate the heart. Acosta, *l.* 3. *c.* 9. calls this mountain Periacacca in Peru; it makes men cast and vomit, he saith, that climb it, as some other of those Andes do in the deserts of Chili for five hundred miles together, and for extremity of cold to lose their fingers and toes. Tycho will have two distinct matters of heaven and air; but to say truth, with some small qualification, they have one and the self-same opinion about the essence and matter of heavens; that it is not hard and impenetrable, as peripatetics hold, transparent, of a *quinta essentia*, "[o] but that it is penetrable and soft as the air itself is, and that the planets move in it, as birds in the air, fishes in the sea. This they prove by motion of comets, and otherwise (though Claremontius in his Antitycho stiffly opposes), which are not generated, as Aristotle teacheth, in the aerial region, of a hot and dry exhalation, and so consumed: but as Anaxagoras and Democritus held of old, of a celestial matter: and as [p] Tycho, [q] Eliseus, Rœslin, Thaddeus, Haggesius, Pena, Rotman, Fracastorius, demonstrate by their progress, parallaxes, refractions, motions of the planets, which interfere and cut one another's orbs, now higher, and then lower, as ♂ amongst the rest, which, sometimes, as [r] Kepler confirms by his own, and Tycho's accurate observations, comes nearer the earth than the ☉, and is again eftsoons aloft in Jupiter's orb; and [s] other sufficient reasons, far above the moon: exploding in the mean time that element of fire, those fictitious first watery movers, those heavens I mean above the firmament, which Delrio, Lodovicus Imola, Patricius, and many of the fathers affirm; those moustrous orbs of eccentrics, and *Eccentre Epicycles deserentes.* Which howsoever Ptolemy, Alhasen, Vitellio, Purbachius, Maginus, Clavius, and many of their associates, stiffly maintain to be real orbs, eccentric, concentric, circles æquant,

[h] Cardan saith vapours rise 288 miles from the earth, Eratosthenes 48 miles. [i] De subtil. 1. 2. [k] In Progymnas. [l] Præfat. ad Euclid. Catop. [m] Manucodiatæ, birds that live continually in the air, and never seen on ground but dead: See Ulysses Alderovand. Ornithol. Scal. exerc. cap. 229. [n] Lact. rigid. Amer. [o] Epist. lib. 1. p. 83. Ex quibus constat nec diversa aëris et ætheris diaphana esse, nec motiones aliunde quam à crasso aëre causari—Non dura aut impervia, sed liquida, subtilis, motuique iarum facile cedens. [p] In Progymn. lib. 2. exempl. quinque. [q] In Theoria nova Met. cœlestium 1578. Astron. lib 4. [s] Malta sanè hinc consequuntur absurda, et si nihil aliud, tot Cometæ in æthere diversâ, qui nullius orbis ductum comitantur, id ipsum sufficienter refellunt. Tycho, astr. epist. 107.

&c., are absurd and ridiculous. For who is so mad to think that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they feign, add and subtract at their pleasure. [t]Maginus makes eleven heavens, subdivided into their orbs and circles, and all too little to serve those particular appearances: Fracastorius, seventy-two homocentrics; Tycho Brahé, Nicholas Ramerus, Helisæus Rœslin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of equators, tropics, colures, circles arctic and antarctic, for doctrine's sake (though Ramus thinks them all unnecessary), they will have them supposed only for method and order. Tycho hath feigned I know not how many subdivisions of epicycles in epicycles, &c., to calculate and express the moon's motion: but when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transparent, &c., or making music, as Pythagoras maintained of old, and Robert Constantine of late, but still, quiet, liquid, open, &c.

If the heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aerial progress to make wings and fly up, which that Turk in Busbequius made his fellow-citizens in Constantinople believe he would perform: and some new-fangled wits, methinks, should some time or other find out: or if that may not be, yet with a Galileo's glass, or Icaromenippus' wings in Lucian, command the spheres and heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of ethereal comets, that in Cassiopeia, 1572, that in Cygno, 1600, that in Sagittarius, 1604, and many like, which by no means Jul. Cæsar la Galla, that Italian philosopher, in his physical disputation with Galileus, *de phenomenis in orbe lunæ, cap.* 9. will admit: or that they were created *ab initio*, and show themselves at set times: and as [u]Helisæus Rœslin contends, have poles, axle-trees, circles of their own, and regular motions. For, *non pereunt, sed minuuntur et disparent*, [x]Blancanus holds they come and go by fits, casting their tails still from the sun: some of them, as a burning-glass projects the sunbeams from it; though not always neither: for sometimes a comet casts his tail from Venus, as Tycho observes. And as [y]Helisæus Rœslin of some others, from the moon, with little stars about them *ad stuporem astronomorum; cum multis aliis in cœlo miraculis*, all which argue with those Medicean, Austrian, and Burbonian stars, that the heaven of the planets is indistinct, pure, and open, in which the planets move *certis legibus ac metis*. Examine likewise, *An cœlum sit coloratum?* Whether the stars be of that bigness, distance, as astronomers relate, so many in [z]number, 1026, or 1725, as J. Bayerus; or as some Rabbins, 29,000 myriads; or as Galileo discovers by his glasses, infinite, and that *via lactea*, a confused light of small stars, like so many nails in a door: or all in a row, like those 12,000 isles of the Maldives in the Indian ocean? Whether the least visible star in the eighth sphere be eighteen times bigger than the earth; and as Tycho calculates, 14,000 semi-diameters distant from it? Whether they be thicker parts of the orbs, as Aristotle delivers: or so many habitable worlds, as Democritus? Whether they have light of their own, or from the sun, or give light round, as Patritius discourseth? *An æquè distent à centro mundi?* Whether light be of their essence; and that light be a substance or an accident? Whether they be hot by themselves, or by accident cause? Whether there be such a precession of the equinoxes as Copernicus holds that the eighth sphere move? *An benè philosophentur*, R. Bacon and J. *Aphorism. de multiplicatione specierum?* Whether there be any such in ascending with each degree of the zodiac in the east, as Aliacensis feigns

[t] Theoricis planetarum, three above the firmament, which all wise men reject. [u] Theor. [illegible] [x] Lib. de fabricâ mundi. [y] Lib de Cometis. [z] An sit crux et nubecula in cœlo [illegible]icum, quod ex Corsalio refert Patritius.

aqua super cœlum? as Patritius and the schoolmen will, a crystalline [a]watery heaven, which is [b]certainly to be understood of that in the middle region? for otherwise, if at Noah's flood the water came from thence, it must be above a hundred years falling down to us, as [c]some calculate. Besides, *An terra sit animata?* which some so confidently believe, with Orpheus, Hermes, Averroes, from which all other souls of men, beasts, devils, plants, fishes, &c., are derived, and into which again, after some revolutions, as Plato in his Timæus, Plotinus in his Enneades more largely discuss, they return (see Chalcidius and Bennius, Plato's commentators), as all philosophical matter, *in materiam primam.* Keplerus, Patritius, and some other Neoterics, have in part revived this opinion. And that every star in heaven hath a soul, angel or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the earth's motion, now so much in question: Aristarchus Samius, Pythagoras maintained it of old, Democritus and many of their scholars, Didacus Astunica, Anthony Fascarinus, a Carmelite, and some other commentators, will have Job to insinuate as much, *cap.* 9. *ver.* 4. *Qui commovet terram de loco suo,* &c., and that this one place of scripture makes more for the earth's motion than all the other prove against it; whom Pineda confutes most contradict. Howsoever, it is revived since by Copernicus, not as a truth, but a supposition, as he himself confesseth in the preface to pope Nicholas, but now maintained in good earnest by [d]Calcagninus, Telesius, Kepler, Rotman, Gilbert, Digges, Galileo, Campanella, and especially by [e]Lansbergius, *naturæ, rationi, et veritati consentaneum,* by Origanus, and some [f]others of his followers. For if the earth be the centre of the world, stand still, and the heavens move, as the most received [g]opinion is, which they call *inordinatam cœli dispositionem,* though stiffly maintained by Tycho, Ptolemeus, and their adherents, *quis ille furor?* &c., what fury is that, saith [h]Dr. Gilbert, *satis animosè,* as Cabeus notes, that shall drive the heavens about with such incomprehensible celerity in twenty-four hours, when as every point of the firmament, and in the equator, must needs move (so [i]Clavius calculates) 176,660 in one 246th part of an hour: and an arrow out of a bow must go seven times about the earth whilst a man can say an Ave Maria, if it keep the same space, or compass the earth 1884 times in an hour, which is *supra humanam cogitationem,* beyond human conceit: *ocyor et jaculo, et ventos æquante sagitta.* A man could not ride so much ground, going 40 miles a day, in 2904 years, as the firmament goes in 23 hours: or so much in 2.03 years, as the firmament in one minute: *quod incredibile videtur:* and the [k]pole-star, which to our thinking, scarce moveth out of its place, goeth a bigger circuit than the sun, whose diameter is much larger than the diameter of the heaven of the sun, and 20,000 semi-diameters of the earth from us, with the rest of the fixed stars, as Tycho proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the sun immovable in the centre of the whole world, the earth centre of the moon, alone, above ♀ and ☿ beneath ♄, ♃, ♂, (or as [j]Origanus and others will, one single motion to the earth, still placed in the centre of the world, which is more probable,) a single motion to the firmament, which moves in 30 or 26 thousand years: and so the planets, Saturn in 30 years absolves his sole and proper motion, Jupiter in 12, Mars in 3, &c., and so solve all appearances better than any way whatsoever: calculate all motions, be they in *longum* or *latum,* direct, stationary, retrograde, ascent or descent, without epicycles, intricate

[a] Gilbertus Origanus. [b] See this discussed in Sir Walter Raleigh's history, in Zanch. ad Casman. [c] Vide Fromundum de Meteoris, lib. 5. artic. 5. et Lansbergium. [d] Peculiari libello. [e] Comment. in Motum terræ, Middlebergi, 1630. 4. [f] Peculiari libello. [g] See Mr. Carpenter's Geogr. cap. 4. lib. 1. Campanella et Origanus præf. Ephemer. where Scripture places are answered. [h] De Magnete. [i] Comment. in 2 cap. sphær. Jo. de Sacr. Bosc. [k] Dist. 3 gr. 1. à Polo. [j] Præf. Ephem.

eccentrics, &c., *rectius commodiusque per unicum motum terræ*, saith Lansbergius, much more certain than by those Alphonsine, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optic principles, the visible appearances of the planets do so indeed answer to their magnitudes and orbs, and come nearest to mathematical observations and precedent calculations, there is no repugnancy to physical axioms, because no penetration of orbs; but then between the sphere of Saturn and the firmament, there is such an incredible and vast [m] space or distance (7,000,000 semidiameters of the earth, as Tycho calculates) void of stars: and besides, they do so enhance the bigness of the stars, enlarge their circuit, to solve those ordinary objections or parallaxes and retrogradations of the fixed stars, that alteration of the poles, elevation in several places or latitude of cities here on earth (for, say they, if a man's eye were in the firmament, he should not at all discern that great annual motion of the earth, but it would still appear *punctum indivisibile* and seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to natural philosophy, and all out as absurd as disproportional (so some will) as prodigious, as that of the sun's swift motion of heavens. But *hoc posito*, to grant this their tenet of the earth's motion: if the earth move, it is a planet, and shines to them in the moon, and to the other planetary inhabitants, as the moon and they do to us upon the earth: but shine she doth, as Galileo, [n] Kepler, and others prove, and then *per consequens*, the rest of the planets are inhabited, as well as the moon, which he grants in his dissertation with Galileo's *Nuncius Sidereus* "[o] that there be Jovial and Saturn inhabitants," &c., and those several planets have their several moons about them, as the earth hath hers, as Galileo hath already evinced by his glasses: [p] four about Jupiter, two about Saturn (though Sitius the Florentine, Fortunius Licetus, and Jul. Cæsar la Galla cavil at it) yet Kepler, the emperor's mathematician, confirms out of his experience that he saw as much by the same help and more about Mars, Venus, and the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus and Brutius have already averred. Then (I say) the earth and they be planets alike, inhabited alike, moved about the sun, the common centre of the world alike, and it may be those two green children which [q] Nubrigensis speaks of in his time, that fell from heaven, came from thence; and that famous stone that fell from heaven in Aristotle's time, olymp. 84, *anno tertio, ad Capuæ Fluenta*, recorded by Laertius and others, or Ancile or buckler in Numa's time, recorded by Festus. We may likewise insert with Campanella and Brunus, that which Pythagoras, Aristarchus, Samius, Heraclitus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there be [r] infinite worlds, and infinite earths or systems, in infinite *æthere*, which [s] Eusebius collects out of their tenets, because infinite stars and planets like unto this of ours, which some stick not still to maintain and publicly defend, *sperabundus expecto innumerabilium mundorum in æternitate perambulationem, &c.* (*Nic. Hill. Londinensis philos. Epicur.*) For if the firmament be of such an incomparable bigness, as these Copernical giants will have it, *infinitum, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some nearer, some farther off, and so far asunder, and those so huge and great, inas-

[m] Which may be full of planets, perhaps, to us unseen, as those about Jupiter, &c. [n] Luna [illegible] terrestris Planeta quum sit, consentaneum est esse in Luna viventes creaturas, et singulis Planetarum [illegible] sui serviunt circulatores, ex qua consideratione, de eorum incolis summa probabilitate conclusionem [illegible] et Tychoni Braheo, è sola consideratione vastitatis eorum visum fuit. Kepl. dissert. cum. nun. sid. l. 1. [o] Temperare non possum quin ex inventis tuis hoc moneam, veri non absimile, non tam in Luna, sed [illegible] in Jove, et reliquis Planetis incolas esse. Kepl. fo. 26. Si non sint accolæ in Jovis globo, qui [illegible] randam hanc varietatem oculis, cui bono quatuor illi Planetæ Jovem circumcursitant? [p] Some [illegible] above Jupiter I have seen myself by the help of a glass eight feet long. [q] Rerum Angl. l. 1. c. viridibus pueris. [r] Infiniti alii mundi, vel ut Brunus, terræ huic nostræ similes. [s] Libro Cont. [illegible] can.

much that if the whole sphere of Saturn, and all that is included in it, *totum aggregatum* (as Fromundus of Louvain in his tract, *de immobilitate terræ* argues) *evehatur inter stellas, videri à nobis non poterat, tam immanis est distantia inter tellurem et fixas, sed instar puncti, &c.* If our world be small in respect, why may we not suppose a plurality of worlds, those infinite stars visible in the firmament to be so many suns, with particular fixed centres; to have likewise their subordinate planets, as the sun hath his dancing still round him? which Cardinal Cusanus, Walkarinus, Brunus, and some others have held, and some still maintain, *Animæ Aristotelismo innutritæ, et minutis speculationibus assuetæ, secus forsan, &c.* Though they seem close to us, they are infinitely distant, and so *per consequens*, they are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects? as Nic. Hill. *Democrit. philos.* disputes: Kepler (I confess) will by no means admit of Brunus's infinite worlds, or that the fixed stars should be so many suns, with their compassing planets, yet the said [t] Kepler between jest and earnest in his perspectives, lunar geography, [u] *et somnio suo, dissertat. cum nunc. sider.* seems in part to agree with this, and partly to contradict; for the planets, he yields them to be inhabited, he doubts of the stars; and so doth Tycho in his astronomical epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never believe those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible in respect of the whole. But who shall dwell in these vast bodies, earths, worlds, "[x] if they be inhabited? rational creatures?" as Kepler demands, "or have they souls to be saved? or do they inhabit a better part of the world than we do? Are we or they lords of the world? And how are all things made for man?" *Difficile est nodum hunc expedire, eò quod nondum omnia quæ huc pertinent explorata habemus:* 'tis hard to determine: this only he proves, that we are *præcipuo mundi sinu*, in the best place, best world, nearest the heart of the sun. [y] Thomas Campanella, a Calabrian monk, in his second book *de sensu rerum, cap.* 4, subscribes to this of Kepler; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means: and that there are infinite worlds, having made an apology for Galileo, and dedicates this tenet of his to Cardinal Cajetanus. Others freely speak, mutter, and would persuade the world (as [z] Marinus Marcenus complains) that our modern divines are too severe and rigid against mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannise over art, science, and all philosophy, in suppressing their labours (saith Pomponatius), forbidding them to write, to speak a truth, all to maintain their superstition, and for their profit's sake. As for those places of Scripture which oppugn it, they will have spoken *ad captum vulgi*, and if rightly understood, and favourably interpreted, not at all against it: and as Otho Casman, *Astrol. cap.* 1. *part.* 1. notes, many great divines, besides Porphyrius, Proclus, Simplicius, and those heathen philosophers, *doctrinâ et ætate venerandi, Mosis Genesin mundanam popularis nescio cujus auditatis, quæ longè absit à verâ Philosophorum eruditione, insimulant:* for Moses makes mention but of two planets, ☉ and ☾, no four elements, &c. Read more on him, in [a] Grossius and Junius. But to proceed, these and such like

[t] Kepler fol. 2. dissert. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos? [u] Lege Somnium Kepleri, edit. 1635. [x] Quid igitur inquies, si sint [illegible] plures globi, similes nostræ telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? [illegible] illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia [illegible] hominem? quomodo nos domini operum Dei? Kepler. fol. 29. [y] Franckfort, quarto, 1620. ibid. 4°. [z] Præfat. in Comment. in Genesin. Modo suadent Theologos, summa ignoratione versari, veras [illegible] admittere nolle, et tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, et religione [illegible] defineant. [a] Theat. Biblico.

insolent and bold attempts, prodigious paradoxes, inferences must needs follow, if it once be granted, which Rotman, Kepler, Gilbert, Diggeus, Origanus, Galileo, and others, maintain of the earth's motion, that 'tis a planet, and shines as the moon doth, which contains in it "[b]both land and sea as the moon doth:" for so they find by their glasses that *Maculæ in facie Lunæ*, "the brighter parts are earth, the dusky sea," which Thales, Plutarch, and Pythagoras formerly taught: and manifestly discern hills and dales, and such like concavities, if we may subscribe to, and believe Galileo's observations. But to avoid these paradoxes of the earth's motion (which the Church of Rome hath lately [c]condemned as heretical, as appears by Blancanus and Fromundus's writings) our later mathematicians have rolled all the stones that may be stirred: and, to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the world, out of their own Dedalæan heads. Fracastorius will have the earth stand still, as before; and to avoid that supposition of eccentrics and epicycles, he hath coined seventy-two homocentrics, to solve all appearances. Nicholas Ramerus will have the earth the centre of the world, but movable, and the eighth sphere immovable, the five other planets to move about the sun, the sun and moon about the earth. Of which orbs Tycho Brahé puts the earth the centre immovable, the stars immovable, the rest with Ramerus, the planets without orbs to wander in the air, keep time and distance, true motion, according to that virtue which God hath given them. [d]Helisæus Rœslin censureth both, with Copernicus (whose hypothesis *de terræ motu*, Philippus Lansbergius hath lately vindicated, and demonstrated with solid arguments in a just volume, Jansonius Cæsius [e]hath illustrated in a sphere). The said Johannes Lansbergius, 1633, hath since defended his assertion against all the cavils and calumnies of Fromundus his Anti-Aristarchus, Baptista Morinus, and Petrus Bartholinus: Fromundus, 1634, hath written against him again, J. Rosseus of Aberdeen, &c. (sound drums and trumpets), whilst Rœslin (I say) censures all, and Ptolemeus himself as insufficient: one offends against natural philosophy, another against optic principles, a third against mathematical, as not answering to astronomical observations: one puts a great space between Saturn's orb and the eighth sphere, another too narrow. In his own hypothesis he makes the earth as before the universal centre, the sun to the five upper planets, to the eighth sphere he ascribes diurnal motion, eccentrics, and epicycles to the seven planets, which hath been formerly exploded; and as *Dum vitant stulti vitia in contraria currunt*, [f]as a tinker stops one hole and makes two, he corrects them, and doth worse himself: reforms some, and more all. In the mean time, the world is tossed in a blanket amongst them, they hoist the earth up and down like a ball, make it stand and go at their pleasures: one saith the sun stands, another he moves; a third comes in, taking them all at rebound, and lest there should any paradox be wanting, he [g]finds certain spots and clouds in the sun, by the help of glasses, which multiply (saith Keplerus) a thing seen a thousand times bigger *in plano*, and makes it seven thirty-two times nearer to the eye of the beholder: but see the demonstration of this glass in [g]Tarde, by means of which, the sun must turn round upon his own centre, or they about the sun. Fabricius puts only three, and those in the sun: Apelles 15, and those without the sun, floating like the Cyanean Isles in the Euxine sea. [h]Tarde, the Frenchman, hath observed thirty-three, and [illegible] neither spots nor clouds, as Galileo, *Epist. ad Valserum*, supposeth, but [illegible] concentric with the sun, and not far from him with regular motions. [i]C[illegible]

[b] His argumentis plane satisfecisti, do maculas in Luna esse maria, do lucidas partes esse terra[illegible] fol. 16. [c] Anno 1616. [d] In Hypothes. de mundo. Edit. 1597. [e] Lugduni, 1633. [illegible] blackheads avoid one fault, they fall into its opposite." [f] Jo. Fabritius de maculis in [illegible] Burboniis sideribus. [h] Lib. de Burboniis sid. Stellæ sunt erraticæ, quæ [illegible] [illegible]gè a Sole dissitis, sed juxta Solem. [i] Braccini fol. 1630. lib. 4. cap. [illegible]

er Shemer, a German Suisser Jesuit, *Ursicâ Rosâ*, divides them *in maculas faculas*, and will have them to be fixed *in Solis superficie:* and to absolve their riodical and regular motion in twenty-seven or twenty-eight days, holding thal the rotation of the sun upon his centre; and all are so confident, that ey have made schemes and tables of their motions. The [k] Hollander, in his *ssertatiuncuid cum Apelle*, censures all; and thus they disagree amongst emselves, old and new, irreconcilable in their opinions; thus Aristarchus, us Hipparchus, thus Ptolemeus, thus Albateginus, thus Alfraganus, thus cho, thus Ramerus, thus Rœslinus, thus Fracastorius, thus Copernicus and adherents, thus Clavius and Maginus, &c., with their followers, vary and termine of these celestial orbs and bodies: and so whilst these men contend out the sun and moon, like the philosophers in Lucian, it is to be feared, e sun and moon will hide themselves, and be as much offended as [l] she was th those, and send another messenger to Jupiter, by some new-fangled aromenippus, to make an end of all those curious controversies, and scatter em abroad.

But why should the sun and moon be angry, or take exceptions at mathe-ticians and philosophers? when as the like measure is offered unto God mself by a company of theologasters: they are not contented to see the sun d moon, measure their site and biggest distance in a glass, calculate their otions, or visit the moon in a poetical fiction, or a dream, as he saith, [m] *Audax inus et memorabile nunc incipiam, neque hoc sæculo usurpatum prius, quid Lunæ regno hâc nocte gestum sit exponam, et quo nemo unquam nisi somni-do pervenit*, [n] but he and Menippus: or as [o] Peter Cuneus, *Bonâ fide agam, hil eorum quæ scripturus sum, verum esse scitote, &c., quæ nec facta, nec futura nt, dicam*, [p] *stili tantum et ingenii causa*, not in jest, but in good earnest ese gigantical Cyclops will transcend spheres, heaven, stars, into that empy-an heaven; soar higher yet, and see what God himself doth. The Jewish lmudists take upon them to determine how God spends his whole time, netimes playing with Leviathan, sometimes overseeing the world, &c., like cian's Jupiter, that spent much of the year in painting butterflies' wings, seeing who offered sacrifice; telling the hours when it should rain, how ch snow should fall in such a place, which way the wind should stand in oce, which way in Africa. In the Turks' Alcoran, Mahomet is taken up to ven, upon a Pegasus sent on purpose for him, as he lay in bed with his wife, after some conference with God is set on ground again. The pagans paint and mangle him after a thousand fashions; our heretics, schismatics, and schoolmen, come not far behind: some paint him in the habit of an old and make maps of heaven, number the angels, tell their several [q] names, : some deny God and his providence, some take his office out of his will [r] bind and loose in heaven, release, pardon, forgive, and be quarter-with him; some call his Godhead in question, his power, and attributes, rcy, justice, providence: they will know with [s] Cecilius, why good and punished together, war, fires, plagues, infest all alike, why wicked men , good are poor, in prison, sick, and ill at ease. Why doth he suffer so nischief and evil to be done, if he be [t] able to help? why doth he not ood, or resist bad, reform our wills, if he be not the author of sin, and enormities be committed, unworthy of his knowledge, wisdom, govern-

. Bat. An. 1612. [l] Ne se subducant, et relicta statione decessum parent, ut curiositatis finem [m] Hercules tuam fidem Satyra Menip. edit. 1608. [n] "I shall now enter upon a bold and exploit; one never before attempted in this age. I shall explain this night's transactions in the the moon, a place where no one has yet arrived, save in his dreams." [o] Sardi venales Satyr. 1612. [p] Puteani Comus sic incipit, or as Lipsius Satyre in a dream. [q] Tritemius, l. de 7. [r] They have fetched Trajanus' soul out of hell, and canonise for saints whom they list. [s] In e delectu tempestates tangunt loca sacra et profana, bonorum et malorum fata juxta, nullo nt, solutâ legibus fortuna dominatur. [t] Vel malus vel impotens, qui peccatum permittit, &c. erstitio

ment, mercy, and providence, why lets he all things be done by fortune and chance? Others so prodigiously inquire after his omnipotency, *an possit plures similes creare deos? an ex nihilo deum? &c., et quo demum ratio sacrificiorum?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privy council with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what month, and whatsoever else God hath reserved unto himself, and to his angels. Some again, curious fantastics, will know more than this, and inquire with [a] Epicurus, what God did before the world was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite, &c. Some will dispute, cavil, and object, as Julian did of old, when Cyril confuted, as Simon Magus is feigned to do, in that [b] dialogue betwixt him and Peter: and Ammonius the philosopher, in that dialogical disputation with Zacharias the Christian. If God be infinitely and only good, why should he alter or destroy the world? If he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? &c., with many such absurd and brain-sick questions, intricacies, froth of human wit, and excrements of curiosity, &c., which, as our Saviour told his inquisitive disciples, are not fit for them to know. But hoo! I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged further yet; but I am an infant, and not [c] able to dive into these profundities, or sound these depths; not able to understand much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such philosophical mysteries; for put case I were as able as willing, yet what can one man do? I will conclude with [d] Scaliger, *Neque omnes nos homines sumus, sed partes hominis, ex minimis aliquid fieri potest, itque non magnum; ex singulis fit nihil.* Besides (as Nazianzen hath it), *Deus latere nos multa voluit:* and with Seneca, cap. 36, de Comeris, *Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multae sunt gentes quae tantum de fide colunt cœlum, revelat tempus fortasse, quo ista quae nunc latent in lucem dies extrahat et longioris ævi diligentia, cui etiam non sufficit, posteri, &c.*, when God sees his time, he will reveal these mysteries to mortal men, and show them to some few at last, which he hath concealed so long. For I am of [e] his mind that Columbus did not find out America by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God, he reveals and conceals to whom and when he will. And which [f] one said of history and records of former times, "God in his providence, to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages:" many good things are lost, which our predecessors made use of, as Pandrola will better inform you; many new things are daily invented, to the public good; so kingdoms, men, and knowledge ebb and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum* (nothing new under the sun). But my melancholy spaniel's quest, my game is sprung, and I must suddenly come down and follow.

Jason Pratensis, in his book *de morbis capitis*, and chapter of melancholy, hath these words out of Galen, "[g] Let them come to me to know what meat and drink they shall use, and besides that, I will teach them what temper of

[a] Quid fecit Deus ante mundum creatum? nihil visit otiosus à suo subjecto, &c. [b] Lib. 2. [illegible] cap. 2. Peter answers by the simile of an egg-shell, which is cunningly made, yet of necessity to be [illegible] so in the world, &c., that the excellent state of heaven might be made manifest. [c] Ut nec [illegible] sic grave margit onus. [d] Exercit. 184. [e] Lact. descript. occid. Indiæ. [f] Daniel [illegible] historiæ. [g] Veniant ad me sciturri quo esculento, quo item poculento uti debeant, et [illegible] ipsam potumque, ventos ipsos docebo, Item aëris ambientis temperiem, insuper regionem quo [illegible] [illegible] ut sunt et"

they shall make choice of, what wind, what countries they shall
what avoid." Out of which lines of his, thus much we may gather,
ure of melancholy, amongst other things, the rectification of air is
equired. This is performed, either in reforming natural or arti-
Natural is that which is in our election to choose or avoid: and 'tis
l, to countries, provinces; particular, to cities, towns, villages, or
es. What harm those extremities of heat or cold do in this malady,
rly shown: the medium must needs be good, where the air is tem-
e, quiet, free from bogs, fens, mists, all manner of putrefaction,
nd filthy noisome smells. The [d]Egyptians by all geographers are
to be *hilares*, a conceited and merry nation: which I can ascribe
ause than the serenity of their air. They that live in the Orcades
l by [e]Hector Boethius and [f]Cardan, to be of fair complexion, long-
ealthful, free from all manner of infirmities of body and mind, by
harp purifying air, which comes from the sea. The Bœotians in
dull and heavy, *crassi Bœoti*, by reason of a foggy air in which they
um in crasso jurares aëre natum, Attica most acute, pleasant, and
e clime changes not so much customs, manners, wits (as Aristotle
cap. 4. Vegetius, Plato, Bodine, *method. hist. cap.* 5. hath proved
constitutions of their bodies, and temperature itself. In all par-
nces we see it confirmed by experience, as the air is, so are the
dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound.
l in France the air is subtle, healthful, seldom any plague or con-
se, but hilly and barren: the men sound, nimble, and lusty; but
s of Guienne, full of moors and marshes, the people dull, heavy,
to many infirmities. Who sees not a great difference between
ex, and Romney Marsh, the wolds in Lincolnshire and the fens.
that loves his health, if his ability will give him leave, must often
and make choice of such as are wholesome, pleasant, and con-
ere is nothing better than change of air in this malady, and gene-
lth to wander up and down, as those [i]*Tartari Zamolhenses*, that
es, and take opportunity of times, places, seasons. The kings of
heir summer and winter houses; in winter at Sardis, in summer
v at Persepolis, then at Pasargada. Cyrus lived seven cold months
three at Susa, two at Ecbatana, saith [k]Xenophon, and had by that
petual spring. The great Turk sojourns sometimes at Constanti-
imes at Adrianople, &c. The kings of Spain have their Escurial
summer, [l]Madrid for a wholesome seat, Valladolid a pleasant
iety of *secessus* as all princes and great men have, and their several
this purpose. Lucullus the Roman had his house at Rome, at
[m]When Cn. Pompeius, Marcus Cicero (saith Plutarch) and many
the summer came to see him, at supper Pompeius jested with him,
elegant and pleasant village, full of windows, galleries, and all offices
mer house; but in his judgment very unfit for winter: Lucullus
that the lord of the house had wit like a crane, that changeth her
the season; he had other houses furnished, and built for that
out as commodious as this. So Tully had his Tusculan, Plinius his
llage, and every gentleman of any fashion in our times hath the
bishop of Exeter had fourteen several houses all furnished, in times
ly, though they bide in cities in winter, which is more gentleman-

ginus, &c. [e] Lib. 1. Scot. Hist. [f] Lib. 1. de rer. var. [g] Horat. [h] Maginus.
rtaris. [k] Cyropæd. li. 8. perpetuum inde ver. [l] The air so clear, it never breeds the
[m] Leander Albertus in Campania, è Plutarcho vitâ Luculli. Cùm Cn. Pompeius, Marcus
nobiles viri L. Lucullum æstivo tempore convenissent, Pompeius inter cœnam dum fami-
st, eam villam imprimis sibi sumptuosam, et elegantem videri, fenestris, porticibus, &c.
[n] Voysye al. Harman.

like, all the summer they come abroad to their country-houses,
themselves. Our gentry in England live most part in the country (
some few castles) building still in bottoms (saith [a]Jovius) or near w
arborum virentium; you shall know a village by a tuft of trees at
to avoid those strong winds wherewith the island is infested, and
blasts. Some discommend moated houses, as unwholesome; so C
of [p]Ew-elme, that it was therefore unfrequented, *ob stagni vicini*
all such places as be near lakes or rivers. But I am of opinion
inconveniences will be mitigated, or easily corrected by good fi
reports of Venice, that *graveolentia* and fog of the moors is sufficient
by those innumerable smokes. Nay more, [r]Thomas Philol. Raven
physician, contends that the Venetians are generally longer-lived th
in Europe, and live many of them 120 years. But it is not w
that so much offends, as the slime and noisome smells that accor
overflowed places, which is but at some few seasons after a flood,
ciently recompensed with sweet smells and aspects in summer, *Ver*
gemmantia prata colore, and many other commodities of pleasure
or else may be corrected by the site, if it be somewhat remote from
as Lindley, [s]*Orton super montem,* [t]Drayton, or a little more eleva
nearer, as [u]Caucut, [x]Amington, [y]Polesworth, [z]Weddington (to in
places best to me known, upon the river of Anker, in Warwickshire,
and [b]Drakesly upon Trent). Or howsoever they be unseasonable
or at some times, they have their good use in summer. If so be
means be so slender as they may not admit of any such variety
determine once for all, and make one house serve each season, I kn
that have given better rules in this behalf than our husbandry writ
and Columella prescribe a good house to stand by a navigable river,
ways, near some city, and in a good soil, but that is more for comm
health.

The best soil commonly yields the worst air, a dry sandy plat i
build upon, and such as is rather hilly than plain, full of downs, a
country, as being most commodious for hawking, hunting, wood, w
all manner of pleasures. Périgord in France is barren, yet by rea
excellency of the air, and such pleasures that it affords, much inhabit
nobility; as Nuremberg in Germany, Toledo in Spain. Our co
Tusser will tell us so much, that the fieldone is for profit, the woodland
sure and health; the one commonly a deep clay, therefore noisome
and subject to bad highways: the other a dry sand. Provision ma
elsewhere, and our towns are generally bigger in the woodland than th
more frequent and populous, and gentlemen more delight to dwe
places. Sutton Coldfield in Warwickshire (where I was once a
scholar), may be a sufficient witness, which stands, as Camden note
grato et sterili, but in an excellent air, and full of all manner of
[d]Wadley in Berkshire is situate in a vale, though not so fertile a soil
vales afford, yet a most commodious sight, wholesome, in a delicious
and pleasant seat. So Segrave in Leicestershire (which town [e]I am
to remember) is situated in a champaign, at the edge of the wolds,
barren than the villages about it, yet no place likely yields a better a
he that built that fair house, [f]Wollerton in Nottinghamshire, is
commended (though the tract be sandy and barren about it) for mak

[a] Descript. Brit. [p] In Oxfordshire. [q] Leander Albertus. [r] Cap. 21. de vi
[s] The possession of Robert Bradshaw, Esq. [t] Of George Purefey, Esq. [u] The
Purefey, Esq. [x] The seat of Sir John Reppington, Kt. [y] Sir Henry Goodere,
[z] The dwelling-house of Hum. Adderley, Esq. [a] Sir John Harpar's, lately deceased.
—lles, Kt. [b] Lib. 1. cap. 2. [d] The seat of G. Purefey, Esq. [e] For I am
ory, presented thereto by my right honourable patron the Lord Berkley. [f] Sir Fran

a place. Constantine, *lib.* 2. *cap. de Agricult.* praiseth mountains, ep places, above the rest by the seaside, and such as look toward the pon some great river, as [h]Farmack in Derbyshire, on the Trent, envi- th hills, open only to the north, like Mount Edgecombe in Cornwall, Ir. Carew so much admires for an excellent seat: such is the general ohemia: *serenat Boreas*, the north wind clarifies, "[k]but near lakes or in holes, obscure places, or to the south and west, he utterly disproves," ıds are unwholesome, putrefying, and make men subject to diseases. building for health, according to him, is in "[l]high places, and in an prospect," like that of Cuddeston in Oxfordshire (which place I must *rgô* mention) is lately and fairly [m]built in a good air, good prospect, , both for profit and pleasure, not so easily to be matched. P. Cres- in his *lib.* 1. *de Agric. cap.* 5. is very copious in this subject, how a ould be wholesomely sited, in a good coast, good air, wind, &c., Varro *t. lib.* 1. *cap.* 12. [n]forbids lakes and rivers, marshy and manured they cause a bad air, gross diseases, hard to be cured: "[o]if it be so annot help it, better (as he adviseth) sell thy house and land than lose ılth." He that respects not this in choosing of his seat, or building his *mente captus*, mad, [p]Cato saith, "and his dwelling next to hell itself," g to Columella: he commends, in conclusion, the middle of a hill, upon . Baptista Porta, *Villæ, lib.* 1. *cap.* 22. censures Varro, Cato, Colu- d those ancient rustics, approving many things, disallowing some, and ll means have the front of a house stand to the south, which how it good in Italy and hotter climes, I know not, in our northern countries re it is best: Stephanus, a Frenchman, *prædio rustic. lib.* 1. *cap.* 4. s to this, approving especially the descent of a hill south or south-east, s to the north, so that it be well watered; a condition in all sites ust not be omitted, as Herbastein inculcates, *lib.* 1. Julius Cæsar ıs, a physician, *consult.* 24, for a nobleman in Poland, melancholy given, him to dwell in a house inclining to the [q]east, and [r]by all means to he air be clear and sweet; which Montanus, *consil.* 229, counselleth of Monfort, his patient, to inhabit a pleasant house, and in a good air. o the natural site may not be altered of our city, town, village, yet by means it may be helped. In hot countries, therefore, they make the their cities very narrow, all over Spain, Africa, Italy, Greece, and ies of France, in Languedoc especially, and Provence, those southern ontpelier, the habitation and university of physicians, is so built, with ses, narrow streets, to divert the sun's scalding rays, which Tacitus ls, *lib.* 15, *Annal.*, as most agreeing to their health, "[s]because the f buildings, and narrowness of streets, keep away the sunbeams." ies use galleries, or arched cloisters towards the street, as Damascus, Padua, Berne in Switzerland, Westchester with us, as well to avoid as the sun's scorching heat. They build on high hills, in hot coun- more air; or to the seaside, as Baiæ, Naples, &c. In our northern are opposite, we commend straight, broad, open, fair streets, as most and agreeing to our clime. We build in bottoms for warmth: and of Mitylene in the island of Lesbos, in the Ægean sea, which Vitruvius

et maritimi saluh lores, acclives, et ad Boream vergentes. [h]The dwelling of Sir To. ght, Baronet. [i]In his Survey of Cornwall, book 2. [k]Propè paludes, stagna, et loca con- Austrum, vel ad Occidentem inclinatæ, domus sunt morbosæ. [l]Oportet igitur ad sanitatem doribus ædificare, et ad speculationem. [m]By John Bancroft, Dr. of Divinity, my quondam ist-church, Oxon. now the Right Reverend Lord Bishop Oxon. who built this house for himself essors. [n]Hyeme erit vehementer frigida, et æstate non salubris: paludes enim faciunt em, et difficiles morbos. [o]Vendas quot assibus possis, et si nequeas, relinquas. [p]Lib. 1. co habita. [q]Aurora musis amica, Vitruv. [r]Ædes Orientem spectantes vir nobilissimus curet ut sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere jucundam. ugustiæ itinerum et altitudo tectorum, non perinde Solis calorem admittit.

so much discommends, magnificently built with fair houses, *sed imprudenter positam*, unadvisedly sited, because it lay along to the south, and when the south wind blew, the people were all sick, would make an excellent site in our northern climes.

Of that artificial site of houses I have sufficiently discoursed: if the plan of the dwelling may not be altered, yet there is much in choice of such a chamber or room, in opportune opening and shutting of windows, excluding foreign air and winds, and walking abroad at convenient times. [t]Crato, a German, commends east and south site (disallowing cold air and northern winds in this case, rainy weather and misty days), free from putrefaction, fens, bogs, and muck-hills. If the air be such, open no windows, come not abroad. Montanus will have his patient not to [u]stir at all, if the wind be big or tempestuous, as most part in March it is with us; or in cloudy, lowering, dark days, as in November, which we commonly call the black month; or stormy, let the wind stand how it will, *consil.* 27. and 30. he must not "[x]open a casement in bad weather," or in a boisterous season, *consil.* 299, he especially forbids us to open windows to a south wind. The best sites for chamber windows, in my judgment, are north, east, south, and which is the worst, west. Levinus Lemnius, *lib.* 3. *cap.* 3. *de occult. nat. mir.* attributes so much to air, and rectifying of wind and windows, that he holds it alone sufficient to make a man sick or well; to alter body and mind. "[y]A clear air cheers up the spirits, exhilarates the mind; a thick, black, misty, tempestuous, contracts, overthrows." Great heed is therefore to be taken at what times we walk, how we place our windows, lights and houses, how we let in or exclude this ambient air. The Egyptians, to avoid immoderate heat, make their windows on the top of the house like chimneys with two tunnels to draw a thorough air. In Spain they commonly make great opposite windows without glass, still shutting those which are next to the sun; so likewise in Turkey and Italy (Venice excepted, which brags of her stately glazed palaces), they use paper windows to like purpose; and lie, *sub dio*, in the top of their flat-roofed houses, so sleeping under the canopy of heaven. In some parts of [z]Italy they have windmills, to draw a cooling air out of hollow caves, and disperse the same through all the chambers of their palaces, to refresh them; as at Costoza, the house of Cæsareo Trento, a gentleman of Vicenza, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make artificial air, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, [a]pleasant and lightsome as it may be; to have [illegible] violets, and sweet-smelling flowers ever in their windows, posies in their [illegible] Laurentius commends water-lilies, a vessel of warm water to evaporate in the room, which will make a more delightful perfume, if there be added [illegible] flowers, pills of citrons, rosemary, cloves, bays, rosewater, rose-vinegar, [illegible] labdanum, styrax, and such like gums, which make a pleasant and [illegible] perfume. [b]Bessardus Bisantinus prefers the smoke of juniper to [illegible] persons, which is in great request with us at Oxford, to sweeten our [illegible] [c]Guianerius prescribes the air to be moistened with water, and [illegible] boiled in it, vine, and sallow leaves, &c., [d]to besprinkle the ground and [illegible] with rose-water, rose-vinegar, which Avicenna much approves. Of [illegible] good to behold green, red, yellow, and white, and by all means to [illegible]

[t]Consil. 21. li. 2. Frigidus aer, nubilosus, densus, vitandus, æquè ac venti septentrionales, [illegible] 24. [u]Fenestram non aperiat. [x]Discutit Sol horrorem crassi spiritûs, [illegible] non enim tam corpora, quam et animi mutationem inde subeunt, pro cœli et ventorum [illegible] aliter affecti cœlo nubilo, aliter sereno. De naturâ ventorum, see Pliny, lib. 2. cap. 26, [illegible] li. 7. &c. [z]Fines Morison parr. l. c. 4. [a]Altomarus car. 7. Bruel. Aër sit [illegible] humidus. Montaltus idem ca. 26. Olfactus rerum suavium. Laurentius, c. 8. [b]Aër [illegible] melanch. [c]Tract. 15. c. 9. ex redolentibus herbis et foliis vitis viniferæ, salicis, &c. [illegible] rosacea irrorare, Laurent. c. 8.

enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great increaser of the humour.

Although our ordinary air be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better physic for a melancholy man than change of air, and variety of places, to travel abroad and see fashions. [e] Leo Afer speaks of many of his countrymen so cured, without all other physic: amongst the negroes, "there is such an excellent air, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness." [f] Lipsius, Zuinger, and some others, add as much of ordinary travel. No man, saith Lipsius, in an epistle to Phil. Lanoius, a noble friend of his, now ready to make a voyage, "[g] can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect." [h] Seneca the philosopher was infinitely taken with the sight of Scipio Africanus' house, near Linternum, to view those old buildings, cisterns, baths, tombs, &c. And how was [i] Tully pleased with the sight of Athens, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants. Paulus Æmilius, that renowned Roman captain, after he had conquered Perseus, the last king of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of autumn (as [k] Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Atheneus the brother of king Eumenes, leaving the charge of his army with Sulpicius Gallus. By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacedæmon, Megalopolis, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travel be *ad jactationem magis quam ad usum reipub.* (as [l] one well observes) to crack, gaze, see fine sights and fashions, spend time, rather than for his own or public good? (as it is to many gallants that travel out their best days, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charms our senses with such unspeakable and sweet variety, [m] that some count him unhappy that never travelled, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that [n] Rhasis, *Mont. lib.* 1. *Tract.* 2. doth not only commend, but enjoin travel, and such variety of objects to a melancholy man, "and to lie in diverse inns, to be drawn to several companies:" Montaltus, *cap.* 36. and many neoterics are of the same mind: Celsus adviseth him therefore that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, sometimes to live in the city, sometimes in the country; now to study or work, to be intent, then again to hawk or hunt, swim, run, ride, or exercise himself." A good prospect alone will ease melancholy, as Comesius contends, 2. *c.* 7. *de Sale.* The citizens of [p] Barcino, saith he, otherwise penned in, melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old Athens besides Ægina Salamina, and many pleasant islands, had all the variety of delicious objects: those Neapolitans and inhabitants of Genoa, to see the ships, boats, and passengers go by, out of their windows, their whole cities being situated on the side of a hill, like Pera by Constantinople, so that each house almost hath a prospect to the sea, as some part of London to the Thames: or to have a

[e] 1. cap. de morb. Afrorum in Nigritarum regione tanta aeris temperies, ut siquis alibi morbosus [illegible]natur, optimæ statim sanitati restituatur, quod multis accidisse ipse meis oculis vidi. [f] Lib. de [illegible]at. [g] Epist. 2. cen. 1. Nec quisquam tam lapis aut frutex, quem non titillat amœna illa, variaque [illegible] locorum, urbium, gentium, &c. [h] Epist. 86. [i] Lib. 2. de legibus. [k] Lib. 45. [l] Kecker-[illegible]fat. polit. [m] Fines Morison c. 3. part. 1. [n] Mutatio de loco in locum, itinera, et volagia indeterminata, et hospitare in diversis diversoriis. [o] Modò ruri esse, modò in urbe, æpius in [illegible]ri, &c. [p] In Catalonia in Spain.

free prospect all over the city at once, as at Granada in Spain, and Fez in Africa, the river running betwixt two declining hills, the steepness causeth each house almost as well to oversee, as to be overseen of the rest. Every country is full of such [q] delightsome prospects, as well within land, as by sea, as Hermon and [r] Rann in Palestina, Colalto in Italy, the top of Tagetus, or Acrocorinthus, that old decayed castle in Corinth, from which Peloponnesus, Greece, the Ionian and Ægean seas were *semel et simul* at one view to be taken. In Egypt the square top of the great pyramid, three hundred yards in height, and so the sultan's palace in Grand Cairo, the country being plain, hath a marvellous fair prospect as well over Nilus, as that great city, five Italian miles long, and two broad, by the river side: from mount Sion in Jerusalem, the Holy Land is of all sides to be seen: such high places are infinite; with us those of the best note are Glastonbury tower, Box Hill in Surrey, Bever Castle, Rodway Grange, [s] Walsby in Lincolnshire, where I lately received a real kindness, by the munificence of the right honourable my noble lady and patroness, the Lady Frances, countess dowager of Exeter: and two amongst the rest, which I may not omit for vicinity's sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill, [t] I was born: and Hanbury in Staffordshire, contiguous to which is Falde, a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother, William Burton, Esquire. [u] Barclay the Scot commends that of Greenwich tower for one of the best prospects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows on the other. There be those that say as much and more of St. Mark's steeple in Venice. Yet these are at too great a distance: some are especially affected with such objects to be near, to see passengers go by in some great road-way, or boats in a river, *in subjectum forum despicere*, to oversee a fair, a market-place, or out of a pleasant window into some thoroughfare street, to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a theatre, a mask, or some such like show. But I rove: the sum is this, that variety of actions, objects, air, places, are excellent good in this infirmity, and all others good for man, good for beast. [x] Constantine the emperor, *lib.* 18. *cap.* 11. of *Leontio*, "holds it an only cure for rotten sheep, and any manner of sick cattle." Lælius à fonte Æugubinus, that great doctor, at the latter end of many of his consultations (as commonly he doth set down what success his physic had), melancholy most especially approves of this above all other remedies whatsoever, as appears *consult.* 69, *consult.* 229. &c. "[y] Many other things helped, but change of air was that which wrought the cure, and did most good."

MEMB. IV.

Exercise rectified of Body and Mind.

To that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitariness and idleness on the other, must be opposed as an antidote, a moderate and seasonable use of it, and both of body and mind, as a most material circumstance, much conducing to this cure, and to the general preservation of our health. The heavens that run continually round, the sun riseth and sets, the moon increases, decreaseth, stars and planets keep their constant motions, the air tossed by the winds, the waters ebb and flow to their conservation m

[q] Laudaturque domus longos quæ prospicit agros. [r] Many towns there are of that [illegible] all high-sited. [s] Lately resigned for some special reasons. [t] At Lindley in Le[illegible] [illegible]ion and dwelling-place of Ralph Burton, Esquire, my late deceased father. [u] In [illegible] [illegible]tantes oves in alium locum transportandæ sunt, ut alium aerem et aquam participent [illegible]borentur. [y] Alia utilia, sed ex mutatione aeris potissimum curatus.

teach us that we should ever be in action. For which cause Hieron prescribes Rusticus the monk, that he be always occupied about some business or other, "[a]that the devil do not find him idle." [a]Seneca would have a man do something, though it be to no purpose. [b]Xenophon wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed), than do nothing. The [c]Egyptians of old, and many flourishing commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness; "for as fodder, whip, and burthen belong to the ass: so meat, correction, and work unto the servant," Ecclus. xxxiii. 23. The Turks enjoin all men whatsoever, of what degree, to be of some trade or other, the Grand Seignior himself is not excused. "[d]In our memory (saith Sabellicus), Mahomet the Turk, he that conquered Greece, at that very time when he heard ambassadors of other princes, did either carve or cut wooden spoons, or frame something upon a table." [e]This present sultan makes notches for bows. The Jews are most severe in this examination of time. All well-governed places, towns, families, and every discreet person will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a mere spectator, a drone, *fruges consumere natus*, to have no necessary employment to busy himself about in church and commonwealth (some few governors exempted), "but to rise to eat," &c., to spend his days in hawking, hunting, &c., and such like disports and recreations ([f]which our casuists tax), are the ole exercise almost, and ordinary actions of our nobility, and in which they re too immoderate. And thence it comes to pass, that in city and country many grievances of body and mind, and this feral disease of melancholy so quently rageth, and now domineers almost all over Europe amongst our eat ones. They know not how to spend their time (disports excepted, which all their business), what to do, or otherwise how to bestow themselves: e our modern Frenchmen, that had rather lose a pound of blood in a sincombat, than a drop of sweat in any honest labour. Every man almost h something or other to employ himself about, some vocation, some trade, they do all by ministers and servants, *ad otia duntaxat se natos existimant, ad sui ipsius plerumque et aliorum perniciem*, [g]as one freely taxeth such of men, they are all for pastimes, 'tis all their study, all their invention s to this alone, to drive away time, as if they were born some of them to ther ends. Therefore to correct and avoid these errors and inconveniences, divines, physicians, and politicians, so much labour, and so seriously ex- and for this disease in particular, "[h]there can be no better cure than inual business," as Rhasis holds, "to have some employment or other, h may set their mind awork, and distract their cogitations." Riches may easily be had without labour and industry, nor learning without study, er can our health be preserved without bodily exercise. If it be of the Guianerius allows that exercise which is gentle, "[i]and still after those ry frications" which must be used every morning. Montaltus, *cap.* 26. son Pratensis use almost the same words, highly commending exercise moderate; "a wonderful help so used," Crato calls it, "and a great

emon otiosum inveniat. [a]Præstat aliud agere quam nihil. [b]Lib. 3. de dictis Socratis. s et risui excitando vacant, aliquid faciunt, etsi liceret his meliora agere. [c]Amasis compelled once a year to tell how he lived. [d]Nostrâ memoriâ Mahometes Othomannus qui Græciæ subvertit, cum oratorum postulata audiret externarum gentium, cochlearia lignea assiduè cælabat, in tabula affingebat. [e]Sands, fol. 37. of his voyage to Jerusalem. [f]Perkins, Cases of l. 3. c. 4. q. 3. [g]Luscinius Grunnio. "They seem to think they were born to idleness,— or the destruction of themselves and others." [h]Non est cura melior quam injungere iis necessortuna; operum administratio illis magnum sanitatis incrementum, et quæ repleant animos cutiant iis diversas cogitationes. Cont. 1. tract. 9. [i]Ante exercitium, leves toto corpore conveniunt. Ad hunc morbum exercitationes, quum rectè et suo tempore fiunt, mirificè conduitatem tuentur, &c.

means to preserve our health, as adding strength to the whole body, increasing natural heat, by means of which the nutriment is well concocted in the stomach, liver, and veins, few or no crudities left, is happily distributed over all the body." Besides, it expels excrements by sweat and other insensible vapours; insomuch, that [k]Galen prefers exercise before all physic, rectification of diet, or any regimen in what kind soever; 'tis nature's physician. [l]Fulgentius, out of Gordonius *de conserv. vit. hom. lib.* 1. *cap.* 7. terms exercise, "a spur of a dull, sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs and vices." The fittest time for exercise is a little before dinner, a little before supper, [m]or at any time when the body is empty. Montanus, *consil.* 31. prescribes it every morning to his patient, and that, as [n]Calenus adds, "after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarised." What kind of exercise he should use, Galen tells us, *lib.* 2. *et* 3. *de sanit. tuend.* and in what measure, "[o]till the body be ready to sweat," and roused up; *ad ruborem*, some say, *non ad sudorem*, lest it should dry the body too much; others enjoin those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like. Some prescribe frequent and violent labour and exercises, as sawing every day so long together (*epid.* 6. Hippocrates confounds them), but that is in some cases, in some peculiar men; [p]the most forbid, and by no means will have it go farther than a beginning sweat, as being [q]perilous if it exceed.

Of these labours, exercises, and recreations, which are likewise included, some properly belong to the body, some to the mind, some more easy, some hard, some with delight, some without, some within doors, some natural, some are artificial. Amongst bodily exercises, Galen commends *ludum pro pilæ*, to play at ball, be it with the hand or racket, in tennis-courts or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Aganella, a fair maid of Corcyra, was the inventor of it, for she presented the first ball that ever was made to Nausica, the daughter of King Alcinous, and taught her how to use it.

The ordinary sports which are used abroad are hawking, hunting, *labor venandi labores*, [r]one calls them, because they recreate body and mind, [s]and the "[t]best exercise that is, by which alone many have been [u]freed from feral diseases." Hegesippus, *lib.* 1. *cap.* 37, relates of Herod, that he eased of a grievous melancholy by that means. Plato, 7. *de leg.* highly signifies it, dividing it into three parts, "by land, water, air." Xenophon, *Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the princely sport, which they have ever used, saith Langius, *epist.* 59. [illegible] well for health as pleasure, and do at this day, it being the sole [illegible] ordinary sport of our noblemen in Europe, and elsewhere all over the [illegible] Bohemus, *de mor. gent. lib.* 3. *cap.* 12. styles it therefore, *studium* [illegible] *communiter venantur, quòd sibi solis licere contendunt*, 'tis all their [illegible] exercise, ordinary business, all their talk: and indeed some dote too [illegible] it, they can do nothing else, discourse of nought else. Paulus Jo[illegible]

[k] Lib. 1. de sanitat. tuend. [l] Exercitium naturæ dormientis stimulatio, membrorum [illegible] medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato. [m] Alia [illegible] concoctis. [n] Jejuno ventre, vesica, et alvo ab excrementis purgato, fricatis membris [illegible] &c., lib. de atra bile. [o] Quousque corpus universum intumescat, et floridum [illegible] [p] Omnino sudorem vitent, cap. 7. lib. 1. Valescus de Tar. [q] Exercitium [illegible] um. Salust. Salvianus de remed. lib. 2. cap. 1. [r] Camden in Staffordshire. [illegible] 2. optima omnium exercitationum multi ab hac solummodo morbis liberati. [illegible] nus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia præstantiæ laudem [illegible] Pelio, præceptor heroum eos à morbis animi venationibus et puris cibis [illegible]

rit. doth in some sort tax our "[x] English nobility for it, for living in the untry so much, and too frequent use of it, as if they had no other means t hawking and hunting to approve themselves gentlemen with."

Hawking comes near to hunting, the one in the air, as the other on the rth, a sport as much affected as the other, by some preferred. [y] It was ver heard of amongst the Romans, invented some twelve hundred years nce, and first mentioned by Firmicus, *lib.* 5. *cap.* 8. The Greek emperors gan it, and now nothing so frequent: he is nobody that in the season hath t a hawk on his fist. A great art, and many [z] books written of it. It is wonder to hear [a] what is related of the Turks' officers in this behalf, how any thousand men are employed about it, how many hawks of all sorts, how uch revenues consumed on that only disport, how much time is spent at drianople alone every year to that purpose. The [b] Persian kings hawk after tterflies with sparrows made to that use, and stares: lesser hawks for lesser mes they have, and bigger for the rest, that they may produce their sport all seasons. The Muscovian emperors reclaim eagles to fly at hinds, foxes, c., and such a one was sent for a present to [c] Queen Elizabeth: some reclaim vens, castrils, pies, &c., and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of en, be it with guns, lime, nets, glades, gins, strings, baits, pitfalls, pipes, calls, alking-horses, setting-dogs, decoy-ducks, &c., or otherwise. Some much light to take larks with day-nets, small birds with chaff-nets, plovers, partdge, herons, snipe, &c. Henry the Third, king of Castile (as Mariana the suit reports of him, *lib.* 3. *cap.* 7.) was much affected "[d] with catching of ails," and many gentlemen take a singular pleasure at morning and eveng to go abroad with their quail-pipes, and will take any pains to satisfy eir delight in that kind. The [e] Italians have gardens fitted to such use, h nets, bushes, glades, sparing no cost or industry, and are very much cted with the sport. Tycho Brahé, that great astronomer, in the chorophy of his Isle of Huena, and Castle of Uraniburge, puts down his nets, manner of catching small birds, as an ornament and a recreation, wherein imself was sometimes employed.

shing is a kind of hunting by water, be it with nets, weeles, baits, g, or otherwise, and yields all out as much pleasure to some men as dogs wks; "[f] When they draw their fish upon the bank," saith Nic. Henselius graphiæ, *cap.* 3. speaking of that extraordinary delight his countrymen n fishing, and in making of pools. James Dubravius, that Moravian, book *de pisc.* telleth, how travelling by the highway side in Silesia, he a nobleman, "[g] booted up to the groins," wading himself, pulling the nd labouring as much as any fisherman of them all: and when some objected to him the baseness of his office, he excused himself, "[h] that men might hunt hares, why should not he hunt carps?" Many gein like sort with us will wade up to the arm-holes upon such occasions, ntarily undertake that to satisfy their pleasure, which a poor man od stipend would scarce be hired to undergo. Plutarch, in his book *animal.* speaks against all fishing, "[i] as a filthy, base, illiberal emt, having neither wit nor perspicacity in it, nor worth the labour." hat shall consider the variety of baits for all seasons, and pretty de-

[x] omnis fere urbes fastidit, castellis, et liberiore cœlo gaudet, generisque dignitatem una tione, et falconum aucupiis tuetur. [y] Jos. Scaliger. commen in Cir. in fol. 344. Salmuth. pert. com. in Pancir. [z] Demetrius Constantinop. de re accipitraria, liber a P. Gillir latinè s. epist. Aquilæ Symachi et Theodotionis ad Ptolomeum, &c. [a] Lonicerus, Geffreus, Jovius. lerie's relations. [b] Hacluit. [c] Coturnicum aucupio. [d] Fines Morison, part 3. c. 8. voluptatem animo capiunt, quàm qui feras insectantur, aut missis canibus, comprehendunt hentes, squamosas pecudes in ripas adducunt. [e] More piscatorum cruribus ocreatus. [f] Si natio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda piscatio, nullo studio digna, illiberalis credita est, quod nullum habet ingenium, nullam

vices which our anglers have invented, peculiar lines, false flies, several sleigh &c., will say, that it deserves like commendation, requires as much study a perspicacity as the rest, and is to be preferred before many of them. Becau hawking and hunting are very laborious, much riding, and many dang accompany them; but this is still and quiet: and if so be the angler cat no fish, yet he hath a wholesome walk to the brookside, pleasant shade the sweet silver streams; he hath good air, and sweet smells of fine fre meadow flowers, he hears the melodious harmony of birds, he sees the swa herons, ducks, water-horns, coots, &c., and many other fowl, with their bro which he thinketh better than the noise of hounds, or blast of horns, and the sport that they can make.

Many other sports and recreations there be, much in use, as wringin bowling, shooting, which Ascam commends in a just volume, and hath former times been enjoined by statute as a defensive exercise, and an [k] hono to our land, as well may witness our victories in France. Keelpins, tronk quoits, pitching bars, hurling, wrestling, leaping, running, fencing, mustri swimming, wasters, foils, football, baloon, quintan, &c., and many such, whi are the common recreations of the countryfolks. Riding of great hors running at rings, tilts and tournaments, horse-races, wild-goose chases, whi are the disports of greater men, and good in themselves, though many ge tlemen by that means gallop quite out of their fortunes.

But the most pleasant of all outward pastimes is that of [l] Areteus, *deambulatio per amœna loca*, to make a petty progress, a merry journey now and then with some good companions, to visit friends, see cities, castles, towns

"[m] Visere sæpè amnes nitidos, per amænaque Tempe,
Et placidas summis sectari in montibus auras."

"To see the pleasant fields, the crystal fountains,
And take the gentle air amongst the mountains."

[n] To walk amongst orchards, gardens, bowers, mounts, and arbours, artifi wildernesses, green thickets, arches, groves, lawns, rivulets, fountains, and like pleasant places, like that Antiochian Daphne, brooks, pools, fishpo between wood and water, in a fair meadow, by a river side, [o] *ubi varia* cantationes, *florum colores, pratorum frutices*, &c., to disport in some pl plain, park, run up a steep hill sometimes, or sit in a shady seat, must be a delectable recreation. *Hortus principis et domus ad delectationem cum sylvâ, monte et piscinâ, vulgò la montagna:* the prince's garden at rara [p] Schottus highly magnifies, with the groves, mountains, ponds, the lectable prospect, he was much affected with it; a Persian paradise, or pl park, could not be more delectable in his sight. St. Bernard, in the d tion of his monastery, is almost ravished with the pleasures of it. "A [q] man (saith he) sits upon a green bank, and when the dog-star purchas plains, and dries up rivers, he lies in a shady bower," *Fronde sub arbo ventia temperat astra*, "and feeds his eyes with variety of objects, herb to comfort his misery, he receives many delightsome smells, and fills h with that sweet and various harmony of birds: good God (saith he) company of pleasures hast thou made for man!" He that should be s on a sudden to the sight of such a palace as that of Escurial in Spain, or which the Moors built at Grenada, Fontainbleau in France, the Turk's in his seraglio, wherein all manner of birds and beasts are kept for wolves, bears, lynxes, tigers, lions, elephants, &c., or upon the bank Thracian Bosphorus: the pope's Belvedere in Rome, [r] as pleasing as

[k] hinc Anglis gloria, crebræ victoriæ partæ. Jovius. [l] Cap. 7. [m] Fracas
[n] bdiales, quas hortenses auræ ministrant, sub fornice viridi, pampinis vir
t. [p] Itinerat. Ital. [q] Sedet ægrotus cespite viridi, et cum bal
it, et siccat flumina, ipse securus sedet sub arborea fronde, et ad doloris
as redolet species, pascit oculos herbarum amœna viriditas, aures suavi
acentus avium, &c. Deus bone, quanta pauperibus procuras solatia! [r] Ibid.

pensiles in Babylon, or that Indian king's delightsome garden in [a]Ælian; or [b]those famous gardens of the Lord Cantelow in France, could not choose, though he were never so ill paid, but be much recreated for the time; or many of our noblemen's gardens at home. To take a boat in a pleasant evening, and with music [c]to row upon the waters, which Plutarch so much applauds, Elian admires, upon the river Pineus: in those Thessalian fields, beset with green bays, where birds so sweetly sing that passengers, enchanted as it were with their heavenly music, *omnium laborum et curarum obliviscantur*, forget forthwith all labours, care, and grief: or in a gondola through the Grand Canal in Venice, to see those goodly palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner rooms of a fair-built and sumptuous edifice, as that of the Persian kings, so much renowned by Diodorus and Curtius, in which all was almost beaten gold, [e]chairs, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

> "[f]Fulget gemma floris, et jaspide fulva supellex,
> Strata micant Tyrio"———

With sweet odours and perfumes, generous wines, opiparous fare, &c., besides the gallantest young men, the fairest [g]virgins, *puellæ scitulæ ministrantes*, the rarest beauties the world could afford, and those set out with costly and curious attires, *ad stuporem usque spectantium*, with exquisite music, as in [h]Trimaltion's house, in every chamber sweet voices ever sounding day and night, *incomparabilis luxus*, all delights and pleasures in each kind which to please the senses could possibly be devised or had, *convivæ coronati, delitiis ebrii, &c.* Telemachus, in Homer, is brought in as one ravished almost at the sight of that magnificent palace, and rich furniture of Menelaus, when he beheld

> "Æris fulgorem et resonantia tecta corusco
> Auro atque electro nitido, sectoque elephanto,
> Argentoque simul. Talis Jovis ardua sedes,
> Aulaque cœlicolûm stellans splendescit Olympo."

> "Such glittering of gold and brightest brass to shine,
> Clear amber, silver pure, and ivory so fine:
> Jupiter's lofty palace, where the gods do dwell,
> Was even such a one, and did it not excel."

will *laxare animos*, refresh the soul of man to see fair-built cities, streets, theatres, temples, obelisks, &c. The temple of Jerusalem was so fairly built of white marble, with so many pyramids covered with gold; *tectumque templi novo coruscans auro, nimio suo fulgore obcæcabat oculos itinerantium*, was so glorious, and so glistened afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with cedar, gold, jewels, &c., as he said of Cleopatra's palace in Egypt,——[c]*Crassumque trabes inconderat aurum*, that the beholders were amazed. What so pleasant as to see some pageant or sight go by, as at coronations, weddings, and such like solemnities, to see an ambassador or a prince met, received, entertained with masks, shows, fireworks, &c. To see two kings fight in single combat, as Pyrrhus and Alexander; Canute and Edmund Ironside; Scanderbeg and Ferat against the Turk; when not honour alone but life itself is at stake, as the [d]poet Hector,

> ——"nec enim pro tergore Tauri,
> Pro bove nec certamen erat, quæ præmia cursûs
> Esse solent, sed pro magni vitaque animâque——Hectoris."

behold a battle fought, like that of Cressy, or Agincourt, or Poictiers, *quâ* (saith Froissart) *an vetustas ullam proferre possit clariorem.* To see one Cæsar's triumphs in old Rome revived, or the like. To be present at an

[a] 3, de animal. cap. 13. [b] Pet. Gillius. Paul. Hentzeus Itinerar. Italiæ. 1617. Iod. Sincerus Galliæ, 1617. Simp. lib. 1. quest. 4. [c] Jucundissima deambulatio juxta mare, et navigatio [illegible]ram. In utraque fluminis ripa. [d] Aurei panes, aurea obsonia. vis Margaritarum aceto subacta, [illegible] Lucan. "The furniture glitters with brilliant gems, with yellow jasper, and the couches dazzle [illegible]r purple dye." [e] 300 pellices, pellicatores et pincernæ innumeri, pueri loti purpura induti, &c. [illegible]m pulchritudine delecti. [f] Ubi omnia cantu strepunt. [g] Odyss. δ. [h] Lucan. 1. 8. "The [illegible]ere concealed by solid gold." [d] Iliad. 10. "For neither was the contest for the hide of a bull, beeve, which are the usual prizes in the race, but for the life and soul of the great Hector."

interview, [a]as that famous of Henry the Eighth and Francis the First, so m
renowned all over Europe; *ubi tanto apparatu* (saith Hubertus Vellius) *tan
triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unq
ætas tam celebria festa viderit aut audierit,* no age ever saw the like. So
nitely pleasant are such shows, to the sight of which oftentimes they will c
hundreds of miles, give any money for a place, and remember many years
with singular delight. Bodine, when he was ambassador in England, sai
saw the noblemen go in their robes to the parliament house, *summâ cum
cunditate vidimus,* he was much affected with the sight of it. Pomp
Columna, saith Jovius in his life, saw thirteen Frenchmen, and so many Ital
once fight for a whole army: *Quod jucundissimum spectaculum in vitâ
sud,* the pleasantest sight that ever he saw in his life. Who would not
been affected with such a spectacle? Or that single combat of [f]Breaute
Frenchman, and Anthony Schets a Dutchman, before the walls of Sylvad
in Brabant, anno 1600. They were twenty-two horse on the one sid
many on the other, which like Livy's Horatii, Torquati and Corvini fough
their own glory and country's honour, in the sight and view of their whole
and army. [g]When Julius Cæsar warred about the banks of Rhone, there c
a barbarian prince to see him and the Roman army, and when he had be
Cæsar a good while, "[h]I see the gods now (saith he) which before I heard
nec fœliciorem ullam vitæ meæ aut optavi, aut sensi diem: it was the happ
day that ever he had in his life. Such a sight alone were able of itself to d
away melancholy; if not for ever, yet it must needs expel it for a time. [i]
zivilus was much taken with the pasha's palace in Cairo, and amongst m
other objects which that place afforded, with that solemnity of cutting the b
of the Nile by Imbram Pasha, when it overflowed, besides two or three hun
gilded galleys on the water, he saw two millions of men gathered togethe
the land, with turbans as white as snow; and 'twas a goodly sight. The
reading of feasts, triumphs, interviews, nuptials, tilts, tournaments, co
and monomachies, is most acceptable and pleasant. [l]Franciscus Modius
made a large collection of such solemnities in two great tomes, which
will may peruse. The inspection alone of those curious iconographies of
ples and palaces, as that of the Lateran church in Albertus Durer, that
temple of Jerusalem in [k]Josephus, Adricomius, and Villalpandus: that
Escurial in Guadas, of Diana at Ephesus in Pliny, Nero's golden pa
Rome, [l]Justinian's in Constantinople, that Peruvian Jugo's in [m]Cusco,
ab hominibus, sed à dæmoniis constructum videatur; St. Mark's in Ve
Ignatius, with many such; *priscorum artificum opera* (saith that [n]in
of Pausanias), the rare workmanship of those ancient Greeks, in
obelisks, temples, statues, gold, silver, ivory, marble images, *non mi
quum leguntur, quam quum cernuntur, animum delectatione complent,*
as much by reading almost as by sight.

The country hath his recreations, the city his several gymnic
cises, May games, feasts, wakes, and merry meetings, to solace
the very being in the country; that life itself is a sufficient recrea
men, to enjoy such pleasures, as those old patriarchs did. D
emperor, was so much affected with it, that he gave over his
turned gardener. Constantine wrote twenty books of husbandr
when ambassadors came to see him, bragged of nothing mo
orchard, *hi sunt ordines mei.* What shall I say of Cine
Tully, and many such? how they have been pleased with

Ardes and Guines, 1519. [f]Swertius in delitiis, fol. 487. veteri Horat
admirabili, cæsis hostibus 17. In conspectu patriæ, &c. [g]Paterculus
inquit, hodie vidi deos. [h]Pandectæ Triumph. fol. [i]Lib.
[k]Lact. lib. 10. Amer. descript. [l]Romulus Amaseus præfat. Pa

plant, inoculate and graft, to show so many several kinds of pears, apples, plums, peaches, &c.

"* Nunc captare feras laqueo, nunc fallere visco, Atque etiam magnos canibus circundare saltus, Insidias avibus moliri, incendere vepres."	"Sometimes with traps deceive, with line and string To catch wild birds and beasts, encompassing The grove with dogs, and out of bushes firing."

——— "et nidos avium scrutari," &c.

Jucundus, in his preface to Cato, Varro, Columella, &c., put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the theory or speculation can so much affect, what shall the place and exercise itself: the practical part do? The same confession I find in Herbastein, Porta, Camerarius, and many others, which have written of that subject. If my testimony were aught worth, I could say as much of myself; I am *verè Saturnus;* no man ever took more delight in springs, woods, groves, gardens, walks, fishponds, rivers, &c. But

"* Tantalus à labris sitiens fugientia captat
Flumina:"

And so do I; *Velle licet, potiri non licet.*"†

Every palace, every city almost hath his peculiar walks, cloisters, terraces, groves, theatres, pageants, games, and several recreations; every country, some professed gymnics to exhilarate their minds, and exercise their bodies. The [p] Greeks had their Olympian, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens hers: some for honour, garlands, crowns; for [q] beauty, dancing, running, leaping, like our silver games. The [r] Romans had their feasts, as the Athenians, and Lacedæmonians held their public banquets, in Pritanæo, Panathenæis, Thesperiis, Phiditiis, plays, naumachies, places for sea-fights, [s] theatres, amphitheatres, able to contain 70,000 men, wherein they had several delightsome shows to exhilarate the people; gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and citizens amongst us so much delight, and so frequently use), ancers on ropes. Jugglers, wrestlers, comedies, tragedies, publicly exhibited t the emperor's and city's charge, and that with incredible cost and magnicence. In the Low Countries (as [u] Meteran relates), before these wars, they d many solemn feasts, plays, challenges, artillery gardens, colleges of ymers, rhetoricians, poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus, rum *Amstelod. lib.* 2. *cap.* 25. So likewise not long since at Friburg, in rmany, as is evident by that relation of [x] Neander, they had *Ludos sepnales*, solemn plays every seven years, which Bocerus, one of their own ets, hath elegantly described:

"At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa?" [y] &c.

Italy they have solemn declamations of certain select young gentlemen in rence (like those reciters in old Rome), and public theatres in most of ir cities, for stage-players and others, to exercise and recreate themselves. easons almost, all places have their several pastimes; some in summer, e in winter; some abroad, some within; some of the body, some of the d: and diverse men have diverse recreations and exercises. Domitian,

g. l. Georg. * "The thirsting Tantalus gapes for the water that eludes his lips." † "I may but can't enjoy." [p] Boterus, lib. 3. polit. cap. 1. [q] See Athenæus dipnoso. [r] Ludi votivi, adicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus, 5. 12. [s] See Lipsius Amphithe- Rosinus, lib. 5. Meursius de ludis Græcorum. [t] 1500 men at once, tigers, lions, elephants, horses, ars, &c. [u] Lib. ult. et l. 1. ad finem consuetudine non minus laudabili quam veteri contuber- torum, Rythmorum in urbibus et municipiis, certisque diebus exercebant se sagittarii, gladiatores, is ingenii, animique exercitia, quorum præcipuam studium, principem populum tragœdiis, comœ- ulis scenicis, aliisque id genus ludis recreare. [x] Orbis terræ descript. part. 3. [y] "What shall their spectacles produced with the most magnificent decorations,—a degree of costliness never in- n even by the Romans?"

the emperor, was much delighted with catching flies; Augustus to play with nuts amongst children; [a]Alexander Severus was often pleased to play with whelps and young pigs. [a]Adrian was so wholly enamoured with dogs and horses, that he bestowed monuments and tombs of them, and buried them in graves. In foul weather, or when they can use no other convenient sports, by reason of the time, as we do cock-fighting, to avoid idleness, I think (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it), [b]Severus used partridges and quails, as many Frenchmen do still, and to keep birds in cages, with which he was much pleased, when at any time he had leisure from public cares and businesses. He had (saith Lampridius), tame pheasants, ducks, partridges, peacocks, and some 20,000 ringdoves and pigeons. Busbequius, the emperor's orator, when he lay in Constantinople, and could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and beasts; this was something, though not to exercise his body, yet to refresh his mind. Conradus Gesner, at Zurich in Switzerland, kept so likewise for his pleasure, a great company of wild beasts; and (as he saith) took great delight to see them eat their meat. Turkey gentlewomen, that are perpetual prisoners, still mewed up according to the custom of the place, have little else besides their household business, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our ladies and gentlewomen use monkeys and little dogs. The ordinary recreations which we have in winter, and in most solitary times busy our minds with, as cards, tables, and dice, shovelboard, chess-play, the philosopher's game, small trunks, shuttlecock, billiards, music, masks, singing, dancing, ulegames, frolics, jests, riddles, catches, purposes, questions and commands, [c]merry tales of errant knights, queens, lovers, lords, ladies, giants, dwarfs, thieves, cheaters, witches, fairies, goblins, friars, &c., such as the old woman told Psyche in [d]Apuleius, Boccace novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to hear, some to tell; all are well pleased with. Amaranthus, the philosopher, met Hermocles, Diophantus, and Philolaus, his companions, one day busily discoursing about Epicurus and Democritus tenets, very solicitous which was most probable and came nearest to truth, to put them out of that surly controversy, and to refresh their spirits, he told them a pleasant tale of Stratocles the physician's wedding, and of all the particulars, the company, the cheer, the music, &c., for he was new come from it; with which relation they were so much delighted, that Philolaus wished a blessing to his heart, and many a good wedding, [e]many such merry meetings might he be at, "to please himself with the sight, and others with the narration of it." News are generally welcome to all our ears, *avidè audiunt aures enim hominum novitate lætantur* [f] (as Pliny observes), we long after rumour to hear and listen to it, [g] *densum humeris bibit aure vulgus*. We are most part too inquisitive and apt to hearken after news, which Cæsar, in his [h]Commentaries, observes of the old Gauls, they would be inquiring of every carrier and passenger what they had heard or seen, what news abroad?

> —— "quid toto fiat in orbe,
> Quid Seres, quid Thraces agant, secreta novercæ,
> Et pueri, quis amet," &c.

as at an ordinary with us, bakehouse or barber's shop. When the Gonsalva was upon some displeasure confined by King Ferdinand to the Loxa in Andalusia, the only comfort (saith [i]Jovius) he had to ease

[a] Lampridius. [a] Spartian. [b] Delectatus lusis catulorum, porcellorum, ut perdices inter parvulæ sursum et deorsum volitarent, his maxime delectatus, ut solitudines quibus te ut possint producere noctes. [d] Miles. 4. [e] O dii similibus sæpe convivetur, et postmodum narrando delectet. Theod. prodromus Amorum dial. inter Epist. lib. 8. Ruffino. [g] Hor. [h] Lib. 4. Gallicæ consuetudinis est ut viatores ant, et quid quisque eorum audierit aut cognôrit de quâ re quærunt. [i] Vi

ly thoughts, was to hear news, and to listen after those ordinary occurrences, ich were brought him *cum primis*, by letters or otherwise out of the re-test parts of Europe. Some men's whole delight is to take tobacco, and nk all day long in a tavern or alehouse, to discourse, sing, jest, roar, talk of ock and bull over a pot, &c. Or when three or four good companions meet, old stories by the fireside, or in the sun, as old folks usually do, *quæ aprici ninere senes*, remembering afresh and with pleasure ancient matters, and h like accidents, which happened in their younger years: others' best pas-e is to game, nothing to them so pleasant. [k]*Hic Veneri indulget, hunc quit alea*—many too nicely take exceptions at cards, [l]tables, and dice, and h mixed lusorious lots, whom Gataker well confutes. Which though they honest recreations in themselves, yet may justly be otherwise excepted at, hey are often abused, and forbidden as things most pernicious; *insanam et damnosam*, [m]Lemnius calls it. "For most part in these kind of disports not art or skill, but subtlety, cunnycatching, knavery, chance and fortune ries all away:" 'tis *ambulatoria pecunia*,

——"puncto mobilis horæ
Permutat dominos, et cedit in altera jura." [n]

y labour most part not to pass their time in honest disport, but for filthy e, and covetousness of money. *In fœdissimum lucrum et avaritiam homi-n convertitur*, as Daneus observes. *Fons fraudum et maleficiorum*, 'tis the ntain of cozenage and villainy. "[o]A thing so common all over Europe at day, and so generally abused, that many men are utterly undone by it," ir means spent, patrimonies consumed, they and their posterity beggared; ides swearing, wrangling, drinking, loss of time, and such inconveniences, ch are ordinary concomitants: "[p]for when once they have got a haunt of companies, and habit of gaming, they can hardly be drawn from it, but n itch it will tickle them, and as it is with whoremasters, once entered, cannot easily leave it off:" *Vexat mentes insania cupido*, they are mad their sport. And in conclusion (which Charles the Seventh, that good ch king, published in an edict against gamesters) *undè piæ et hilaris vitæ gium sibi suisque liberis totique familiæ, &c.* "That which was once their hood, should have maintained wife, children, family, is now spent and gone;" *r et egestas, &c.*, sorrow and beggary succeeds. So good things may be d, and that which was first invented to [q]refresh men's weary spirits, when me from other labours and studies to exhilarate the mind, to entertain d company, tedious otherwise in those long solitary winter nights, and em from worse matters, an honest exercise is contrarily perverted.

s-play is a good and witty exercise of the mind for some kind of men, for such melancholy, Rhasis holds, as are idle, and have extravagant ent thoughts, or troubled with cares, nothing better to distract their d alter their meditations: invented (some say) by the [r]general of an a famine, to keep soldiers from mutiny: but if it proceed from over-dy, in such a case it may do more harm than good; it is a game too me for some men's brains, too full of anxiety, all out as bad as study; is a testy choleric game, and very offensive to him that loseth the Villiam the Conqueror, in his younger years, playing at chess with

[k] They account them unlawful because sortilegious. [l] Instit. c. 44. In his ludis plerumque itia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, ntia, &c. [m] "In a moment of fleeting time it changes masters and submits to new con-usus tam frequens hodie in Europa ut plerique crebro harum usu patrimonium profundant, cultatibus, ad inopiam redigantur. [n] Ubi semel prurigo ista animum occupat ægre discuti ibus undique ejusdem farinæ hominibus, damnosas illas voluptates repetunt, quod et scor-, &c. [q] Instituitur ista exercitatio, non lucri, sed valetudinis et oblectamenti ratione, et igatus respiret, novasque vires ad subeundos labores denuo concipiat. [r] Latrunculorum t à duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis llonius. See more of this game in Daniel Souter's Palamedes, vel de variis ludis, l. 3. ita ejus.

the Prince of France (Dauphiné was not annexed to that crown in those days) losing a mate, knocked the chess-board about his pate, which was a cause afterward of much enmity between them. For some such reason it is belike, that Patritius, in his 3. *book, tit.* 12. *de reg. instit.* forbids his prince to play at chess; hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In Muscovy, where they live in stoves and hot houses all winter long, come seldom or little abroad, it is again very necessary, and therefore in those parts, (saith [t]Herbastein) much used. At Fez in Africa, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as [u]Leo Afer relates) as much frequented. A sport fit for idle gentlewomen, soldiers in garrison, and courtiers that have nought but love matters to busy themselves about, but not altogether so convenient for such as are students. The like I may say of Col. Bruxer's philosophy game, D. Fulke's *Metromachia* and his *Ouronomachia*, with the rest of those intricate astrological and geometrical fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, singing, masking, mumming, stage plays, howsoever they be heavily censured by some severe Catos, yet if opportunely and soberly used, may justly be approved. *Melius est fodere, quam saltare,* [x]saith Austin: but what is that if they delight in it? [y] *Nemo saltat sobrius.* But in what kind of dance? I know these sports have many oppugners, whole volumes writ against them; when as all they say (if duly considered) is but *ignoratio Elenchi;* and some again, because they are now cold and wayward, past themselves, cavil at all such youthful sports in others, as he did in the comedy; they think them, *illico nasci senes, &c.* Some out of preposterous zeal object many times trivial arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine because it makes men drunk; but in my judgment they are too stern: there "is a time for all things, a time to mourn, a time to dance," Eccles. iii. 4. "a time to embrace, a time not to embrace (verse 5), and nothing better than that a man should rejoice in his own works," verse 22; for my part, I will subscribe to the king's declaration, and was ever of that mind, those May games, wakes, and Whitsun ales, &c., if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their puppet-plays, hobby-horses, tabors, crowds, bagpipes, &c., play at ball, and barley-breaks, and what sports and recreations they like best. In Franconia, a province of Germany, (saith [z]Aubanus Bohemus) the old folks after evening prayer, went to the alehouse, the younger sort to dance: and to say truth with [a]Salisburiensis, *satius fuerat sic otiari, quam turpius occupari,* better do so than worse, as without question otherwise (such is the corruption of man's nature) many of them will do. For that cause, plays, masks, jousts, gladiators, tumblers, jugglers, &c., and all that crew is admitted and winked at: [b] *Tota jocularium scena procedit, et ideo spectacula admissa sunt, et inter tyrocinia vanitatum, ut his occupentur, qui perniciosiùs otiari solent:* that they might be busied about such toys, that would otherwise more perniciously be idle. So that as [c]Tacitus said of the astrologers in Rome, we may say of them, *genus hominum est quod in civitate nostra et vitabitur semper et retinebitur,* they are a debauched company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fiddlers, and musicians), and yet ever retained. "Evil is not to be done (I confess) that good may come of it:" but this is evil *per accidens*, and, in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. Sir Thomas M[illegible]

[t] Muscovit. commentarium. [u] Inter cives Fessanos latrunculorum ludus est usitatissimus. Africa. [x] "It is better to dig than to dance." [y] Tullius. "No sensible man dances." [z] Polycrat. 1. 1. cap. 8. [b] Idem Salisburiensis. [c] Hist. lib. 1.

his Utopian Commonwealth, "[d]as he will have none idle, so will he have no man labour over hard, to be toiled out like a horse, 'tis more than slavish infelicity, the life of most of our hired servants and tradesmen elsewhere (excepting his Utopians) but half the day allotted for work, and half for honest recreation, or whatsoever employment they shall think fit for themselves." If one half day in a week were allowed to our household servants for their merry-meetings, by their hard masters, or in a year some feasts, like those Roman Saturnals, I think they would labour harder all the rest of their time, and both parties be better pleased: but this needs not (you will say), for some of them do nought but loiter all the week long.

This which I am at, is for such as are *fracti animis*, troubled in mind, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be diverse sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may: some in summer, some in winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business and a pleasant recreation to oversee workmen of all sorts, husbandry, cattle, horse, &c. To build, plot, project, to make models, cast up accounts, &c.) some without, some within doors; new, old, &c., as the season serveth, and as men are inclined. It is reported of Philippus Bonus, that good duke of Burgundy (by Lodovicus Vives, in Epist. and Pont. [e]Heuter in his history) that the said duke, at the marriage of Eleonora, sister to the king of Portugal, at Bruges in Flanders, which was solemnized in the deep of winter, when, as by reason of unseasonable weather, he could neither hawk nor hunt, and was now tired with cards, dice, &c., and such other domestic sports, or to see ladies dance, with some of his courtiers, he would in the evening walk disguised all about the town. It so fortuned, as he was walking late one night, he found a country fellow dead drunk, snorting on a bulk; [f]he caused his followers to bring him to his palace, and there stripping him of his old clothes, and attiring him after the court fashion, when he waked, he and they were all ready to attend upon his excellency, persuading him he was some great duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard music, and the rest of those court-like pleasures: but late at night, when he was well tippled, and again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before as he did when he returned to himself; all the jest was, to see how he [g]looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be persuaded, and so the jest ended. Antiochus Epiphanes would often disguise himself, steal from his court, and go into merchants', goldsmiths', and other tradesmen's shops, sit and talk with them, and sometimes ride or walk alone, and fall aboard with any tinker, clown, serving man, carrier, or whomsoever he met first. Sometimes he did *de insperato* give a poor fellow money, to see how he would look, or on set

[d] Nemo desidet otiosus, ita nemo asinino more ad seram noctem laborat; nam ea plusquam servilis ærumna, cui opificum vita est, exceptis Utopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum à somno et cibo cujusque arbitrio permittitur. [e] Rerum Burgund. lib. 4. [f] Jussit hominem inferri ad palatium et lecto ducali collocari, &c. mirari homo ubi se eo loci videt. [g] Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem) inter diem illius et nostros aliquot annos? nihil penitus, mai quod, &c. [h] Hen. Stephan. præfat. Herodoti.

purpose lose his purse as he went, to watch who found it, and withal how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the mind within doors, there is none so general, so aptly to be applied to all sorts of men, so fit and proper to expel idleness and melancholy, as that of study: *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium et solatium præbent, domi delectant, &c.*, find the rest in *Tully pro Archia Poeta.*[1] What so full of content, as to read, walk, and see maps, pictures, statues, jewels, marbles, which some so much magnify, as those that Phidias made of old so exquisite and pleasing to be beheld, that as [k]Chrysostom thinketh, "if any man be sickly, troubled in mind, or that cannot sleep for grief, and shall but stand over against one of Phidias' images, he will forget all care, or whatsoever else may molest him, in an instant?" There be those as much taken with Michael Angelo's, Raphael de Urbino's, Francesco Francia's pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat architectures, devices, escutcheons, coats of arms, read such books, to peruse old coins of several sorts in a fair gallery; artificial works, perspective glasses, old relics, Roman antiquities, variety of colours. A good picture is *falsa veritas, et muta poesis:* and though (as [l]Vives saith) *artificialia delectant, sed mox fastidimus,* artificial toys please but for a time; yet who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and curious buckler made by Vulcan, in which were engraven sun, moon, stars, planets, sea, land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c., with many pretty landscapes, and perspective pieces: with sight of which he was infinitely delighted, and much eased of his grief.

> "[m] Continuo eo spectaculo captus delenito mœrore
> Oblectabatur, in manibus tenens dei splendida dona."

Who will not be affected so in like case, or to see those well-furnished cloisters and galleries of the Roman cardinals, so richly stored with all modern pictures, old statues and antiquities? *Cum se —— spectando recreet simul et legendo,* to see their pictures alone and read the description, as [n]Boissardus well adds, whom will it not affect? which Bozius, Pomponius Lætus, Marlianus, Schottus, Cavelerius, Ligorius, &c., and he himself hath well performed of late. Or in some prince's cabinets, like that of the great dukes in Florence, of Felix Platerus in Basil, or noblemen's houses, to see such variety of attires, faces, so many, so rare, and such exquisite pieces, of men, birds, beasts, &c., to see those excellent landscapes, Dutch works, and curious cuts of Sadlier of Prague, Albertus Durer, Goltzius Vrintes, &c., such pleasant pieces of perspective, Indian pictures made of feathers, China works, frames, thaumaturgical motions, exotic toys, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a labyrinth of worldly cares, troubles and discontents, that will not be much lightened in his mind by reading of some enticing story, true or feigned, where as in a glass he shall observe what our forefathers have done, the beginnings, ruins, falls, periods of commonwealths, private men's actions displayed to the life, &c. [o]Plutarch therefore calls them, *secundas res*

[1] "Study is the delight of old age, the support of youth, the ornament of prosperity, the solace and of adversity, the comfort of domestic life," &c. [k] Orat. 12. siquis animo fuerit afflictus aut et somnum admittens, is mihi videtur è regione stans talis imaginis, oblivisci omnium posse, quæ humi atrocia et difficilia accidere solent. [l] 3. De anima. [m] Iliad. 19. [n] Topogr. Ital. [o] Qu[illegible] vilis legi solitæ.

bellaria, the second course and junkets, because they were usually read at noblemen's feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant poem, or some pleasant bewitching discourse, like that of [p]Heliodorus, *ubi oblectatio quædam placide fuit cum hilaritate conjuncta?* Julian the Apostate was so taken with an oration of Libanius, the sophister, that, as he confesseth, he could not be quiet till he had read it all out. *Legi orationem tuam magna ex parte, hesternâ die ante prandium, pransus vero, sine ullâ intermissione totam absolvi.*[q] *O argumenta! O compositionem!* I may say the same of this or that pleasing tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers itself, in all subjects, arts, and sciences, to the sweet content and capacity of the reader? In arithmetic, geometry, perspective, optics, astronomy, architecture, sculpture, painting, of which so many and such elaborate treatises are of late written: in mechanics and their mysteries, military matters, navigation, [r]riding of horses, [s]fencing, swimming, gardening, planting, great tomes of husbandry, cookery, falconry, hunting, fishing, fowling, &c., with exquisite pictures of all sports, games, and what not? In music, metaphysics, natural and moral philosophy, philology, in policy, heraldry, genealogy, chronology, &c., they afford great tomes, or those studies of [t]antiquity, &c., *et* [u]*quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that geometrical tower of Garezenda at Bologna in Italy, the steeple and clock at Strasburg, will admire the effects of art, or that engine of Archimedes, to remove the earth itself, if he had but a place to fasten his instrument: Archimedis Cochlea, and rare devices to corrivate waters, musical instruments, and tri-syllable echoes again, again, and again repeated, with myriads of such. What vast tomes are extant in law, physic, and divinity, for profit, pleasure, practice, speculation, in verse or prose, &c.! their names alone are the subject of whole volumes, we have thousands of authors of all sorts, many great libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, Hebrew, Greek, Syriac, Chaldee, Arabic, &c. Methinks it would please any man to look upon a geographical map, [x]*suavi animum delectatione allicere, ob incredibilem rerum varietatem et jucunditatem, et ad pleniorem sui cognitionem excitare,* chorographical, topographical delineations, to behold, as it were, all the remote provinces, towns, cities of the world, and never to go forth of the limits of his study, to measure by the scale and compass their extent, distance, examine their site. Charles the Great, as Platina writes, had three fair silver tables, in one of which superficies was a large map of Constantinople, in the second Rome neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be, than to view those elaborate maps of Ortelius, [y]Mercator, Hondius, &c.? To peruse those books of cities, put out by Braunus and Hogenbergius? To read those exquisite descriptions of Maginus, Munster, Herrera, Laet, Merula, Boterus, Leander, Albertus, Camden, Leo Afer, Adricomius, Nic. Gerbelius, &c.! Those famous expeditions of Christoph. Columbus, Americus Vespucius,

[p] Melanethon de Heliodoro. [q] I read a considerable part of your speech before dinner, but after I had [r]ned I finished it completely. Oh what arguments, what eloquence! [s] Pluvines. [t] Thibault. [u] in travelling the rest go forward and look before them, an antiquary alone looks round about him, ng things past, &c., hath a complete horizon. Janus Bifrons. [x] Cardan. "What is more subtle arithmetical conclusions; what more agreeable than musical harmonies; what more divine than nomical, what more certain than geometrical demonstrations?" [y] Hondius, præfat. Merca- . "It allures the mind by its agreeable attraction, on account of the incredible variety and pleasant- of the subjects, and excites to a further step in knowledge." [y] Atlas Geog.

Marcus Polus the Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c.? Those accurate diaries of Portuguese, Hollanders, of Bartison, Oliver à Nort, &c. Hakluyt's voyages, Pet. Martyr's Decades, Benzo, Lerius, Linschoten's relations, those Hodæporicons of Jod. a Meggen, Brocard the monk, Bredenbachius, Jo. Dublinius, Sands, &c., to Jerusalem, Egypt, and other remote places of the world? those pleasant itineraries of Paulus Hentzerus, Jodocus Sincerus, Dux Polonus, &c., to read Bellonius' observations, P. Gillius his surveys; those parts of America, set out, and curiously cut in pictures, by Fratres a Bry. To see a well-cut herbal, herbs, trees, flowers, plants, all vegetables expressed in their proper colours to the life, as that of Matthiolus upon Dioscorides, Delacampius, Lobel, Bauhinus, and that last voluminous and mighty herbal of Beslar of Nuremburg, wherein almost every plant is to his own bigness. To see birds, beasts, and fishes of the sea, spiders, gnats, serpents, flies, &c., all creatures set out by the same art, and truly expressed in lively colours, with an exact description of their natures, virtues, qualities, &c., as hath been accurately performed by Ælian, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolytus Salvianus, &c. [a]*Arcana cœli, naturæ secreta, ordinem universi scire majoris felicitatis et dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be than the mathematics, theoretical or practical parts? as to survey land, make maps, models, dials, &c., with which I was ever much delighted myself. *Talis est Mathematicum pulchritudo* (saith [a]Plutarch) *ut his indignum sit divitiarum phaleras istas et bullas, et puellaria spectacula comparari;* such is the excellency of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to be compared to them: *credi mihi* ([b]saith one) *extingui dulce erit Mathematicarum artium studio,* I could even live and die with such meditations, [c]and take more delight, true content of mind in them, than thou hast in all thy wealth and sport, how rich soever thou art. And as [d]Cardan well seconds me, *Honorificum magis est et gloriosum hæc intelligere, quam provinciis præesse, formosum aut ditem juvenem esse.*[e] The like pleasure there is in all other studies, to such as are truly addicted to them, [f]*ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli;* the like sweetness, which as Circe's cup bewitcheth a student, he cannot leave off, as well may witness those many laborious hours, days and nights, spent in the voluminous treatises written by them; the same content. [g]Julius Scaliger was so much affected with poetry, that he brake out into a pathetical protestation, he had rather be the author of twelve verses in Lucan, or such an ode of [h]Horace, than emperor of Germany. [i]Nicholas Gerbelius, that good old man, was so much ravished with a few Greek authors restored to light, with hope and desire of enjoying the rest, that he exclaims forthwith, *A rabibus atque Indis omnibus erimus ditiores,* we shall be richer than all the Arabic or Indian princes; of such [k]esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysippus, two doting stoics (he was so much enamoured of their works), before any prince or general of an army; and Oronzius, the mathematician, so far admires Archimedes, that he calls him, *Divinum et homine majorem,* a petty god, more than a man; and well he might, for aught I see, if you respect fame or worth. Pindarus, of Thebes, is as much renowned for his poems, as Epaminondas, Pelopidas, Hercules or Bacchus, his fellow citizens, for their warlike actions; *et si famam respicias, non pauciores*

[a] Cardan. "To learn the mysteries of the heavens, the secret workings of nature, the order of the [illegible] is a greater happiness and gratification than any mortal can think or expect to obtain." [a] Lib. [illegible] divitiarum. [b] Leon. Diggs. præfat. ad perpet. prognost. [c] Plus capio voluptatis, &c. Hipperchen. divis. 3. [d] "It is more honourable and glorious to understand these truths than [illegible] provinces, to be beautiful, or to be young." [f] Cardan. præfat. rerum variet. [g] Poetices lib. [illegible] Ode 9. Donec gratus eram tibi, &c. [i] De Pelopones. lib. 6. descript. Græc. [k] Quis [illegible] boni, quas opes, quos thesauros tenerem [illegible]

Aristotelis quam Alexandri meminerunt (as Cardan notes), Aristotle is more known than Alexander; for we have a bare relation of Alexander's deeds, but Aristotle, *totus vivit in monumentis*, is whole in his works: yet I stand not upon this; the delight is it, which I aim at, so great pleasure, such sweet content there is in study. [1]King James, 1605, when he came to see our University of Oxford, and amongst other edifices now went to view that famous library, renewed by Sir Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a king, I would be a university man: "[m]and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good authors *et mortuis magistris*." So sweet is the delight of study, the more learning they have (as he that hath a dropsy, the more he drinks the thirstier he is) the more they covet to learn, and the last day is *prioris discipulus;* harsh at first learning is, *radices amaræ*, but *fructus dulces*, according to that of Isocrates, pleasant at last; the longer they live, the more they are enamoured with the Muses. Heinsius, the keeper of the library at Leyden in Holland, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing, caused in him a greater liking. "[n]I no sooner (saith he) come into the library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness, the mother of ignorance, and melancholy herself, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness." I am not ignorant in the meantime (notwithstanding this which I have said) how barbarously and basely, for the most part, our ruder gentry esteem of libraries and books, how they neglect and contemn so great a treasure, so inestimable a benefit, as Æsop's cock did the jewel he found in the dunghill; and all through error, ignorance, and want of education. And 'tis a wonder, withal, to observe how much they will vainly cast away in unnecessary expenses, *quot modis pereant* (saith [o]Erasmus) *magnatibus pecuniæ, quantum absumant alea, scorta, compotationes, profectiones non necessariæ, pompæ, bella quæsita, ambitio, colax, morio, ludio, &c.*, what in hawks, hounds, lawsuits, vain building, gormandising, drinking, sports, plays, pastimes, &c. If a well-minded man to the Muses would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a work, be it college, lecture, library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, that they had rather see these which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenues so bestowed: and therefore it were in vain, as Erasmus well notes, *vel ab his, vel à negotiatoribus qui se Mammonæ dediderunt, improbum fortasse tale officium exigere*, to solicit or ask any thing of such men that are likely damned to riches; to this purpose. For my part I pity these men, *stultos jubeo esse libenter*, let them go as they are, in the catalogue of Ignoramus. How much, on the other side, are all we bound that are scholars, to those munificent Ptolomies, bountiful Mæcenates, heroical patrons, divine spirits,

——"[p]qui nobis hæc otia fecerunt, namque erit ille mihi semper Deus——"

"These blessings, friend, a Deity bestow'd,
For never can I deem him less than God."

That have provided for us so many well-furnished libraries, as well as in our

[1]Isaack Wake musæ regnantes. [m]Si unquam mihi in fatis sit, ut captivus ducar, si mihi daretur optio, cuperem carcere concludi, his catenis illigari, cum hisce captivis concatenatis ætatem agere. [n]Epist. niero. Plerunque in qua simul ac pedem posui, foribus pessulum obdo; ambitionem autem, amorem, finem, etc. excludo, quorum parens est ignavia, imperitia nutrix, et in ipso æternitatis gremio, inter tot ntres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui ritatem hanc ignorant. [o]Chil. 2. Cent. 1. Adag. 1. [p]Virg. eclog. 1.

art or science. Provided always that this malady proceed not from ov
study; for in such case he adds fuel to the fire, and nothing can be m
nicious; let him take heed he do not overstretch his wits, and make a s
of himself; or such inamoratos as read nothing but play-books, idle
jests, Amadis de Gaul, the Knight of the Sun, the Seven Champions, P
de Oliva, Huon of Bourdeaux, &c. Such many times prove in the
mad as Don Quixote. Study is only prescribed to those that are ot
idle, troubled in mind, or carried headlong with vain thoughts and imagi
to distract their cogitations (although variety of study, or some serious
would do the former no harm), and divert their continual meditations
way. Nothing in this case better than study; *semper aliquid memori*
cant, saith Piso, let them learn something without book, transcribe, tr
&c. Read the Scriptures, which Hyperius, *lib.* 1. *de quotid. script. lect.*
holds available of itself, "[s]the mind is erected thereby from all worldl
and hath much quiet and tranquillity." For as [t]Austin well hath it,
entia scientiarum, omni melle dulcior, omni pane suavior, omni vino h
'tis the best nepenthe, surest cordial, sweetest alterative, presentest di
for neither as [u]Chrysostom well adds, "those boughs and leaves of trees
are plashed for cattle to stand under, in the heat of the day, in sum
much refresh them with their acceptable shade, as the reading of the Sc
doth recreate and comfort a distressed soul, in sorrow and affliction."
bids "pray continually;" *quod cibus corpori, lectio animæ facit*, saith
as meat is to the body, such is reading to the soul. "[x]To be at leisur
out books is another hell, and to be buried alive." [y]Cardan calls a
the physic of the soul; "[z]divine authors fortify the mind, make men b
constant; and (as Hyperius adds) godly conference will not permit the
be tortured with absurd cogitations." Rhasis enjoins continual confer
such melancholy men, perpetual discourse of some history, tale, poem
&c., *alternos sermones edere ac bibere, æque jucundum quam cibus, sic*
which feeds the mind as meat and drink doth the body, and pleaseth as
and therefore the said Rhasis, not without good cause, would have so
still talk seriously, or dispute with them, and sometimes "[a]to cavil and

s as much of Lorenzo de' Medici. Heathen philosophers are so precepts in this kind, that, as some think, they alone are able to ssed mind. [d] *Sunt verba et voces, quibus hunc lenire dolorem, &c.* ıtarch, and Seneca; *qualis ille, quæ tela*, saith Lipsius, *adversus casus administrat, et ipsam mortem, quomodò vitia eripit, infert* n I read Seneca, "[e] methinks I am beyond all human fortunes, a hill above mortality." Plutarch saith as much of Homer, for elike Niceratus, in Xenophon, was made by his parents to con s and Odysseys, without book, *ut in virum bonum evaderet*, as well a good and honest man, as to avoid idleness. If this comfort be osophy, what shall be had from divinity? What shall Austin, gory, Bernard's divine meditations afford us?

> "Qui quid sit pulchrum, quid turpe, quid utile, quid non,
> Plenius et melius Chrysippo et Crantore dicunt." [f]

all the Scripture itself? Which is like an apothecary's shop, l remedies for all infirmities of mind, purgatives, cordials, altera- atives, lenitives, &c. "Every disease of the soul," saith [g] Austin, liar medicine in the Scripture; this only is required, that the the potion which God hath already tempered." [h] Gregory calls herein we may see all our infirmities," *ignitum colloquium*, 40, [i] Origen a charm. And therefore Hierom prescribes Rus- k, "[k] continually to read the Scripture, and to meditate on that ı read; for as mastication is to meat, so is meditation on that l." I would for these causes wish him that is melancholy to use nd divine authors, voluntarily to impose some task upon himself, nelancholy thoughts: to study the art of memory, Cosmus Rosse- ennas, Scenkelius' Detectus, or practise Brachygraphy, &c., that eat deal of attention: or let him demonstrate a proposition in five last books, extract a square root, or study Algebra: than avius holds, "in all human disciplines nothing can be more ex- easant, so abstruse and recondite, so bewitching, so miraculous, so easy withal and full of delight," *omnem humanum captum supe-* By this means you may define *ex ungue leonem*, as the diverb is, alone the bigness of Hercules, or the true dimensions of the us, Solomon's temple, and Domitian's amphitheatre out of a little art you may contemplate the variation of the twenty-three letters, e so infinitely varied, that the words complicated and deduced t be contained within the compass of the firmament; ten words d 40,320 several ways: by this art you may examine how many d one by another in the whole superficies of the earth, some say 000,000, *assignando singulis passum quadratum* (assigning a each), how many men, supposing all the world as habitable as itful and so long-lived, may be born in 60,000 years, and so may rate with [n] Archimedes how many sands the mass of the whole contain if all sandy, if you did but first know how much a small a mustard-seed might hold, with infinite such. But in all nature so stupendous as to examine and calculate the motion of the planets, ıdes, apogees, perigees, eccentricities, how far distant from the

. cap. 15. [d] Hor. [e] Fatendum est cacumine Olympi constitutus supra ventos et s res humanas. [f] "Who explain what is fair, foul, useful, worthless, more fully and rysippus and Crantor?" [g] In Ps. xxxvi. omnis morbus animi in scripturâ habet medici- s est ut qui sit æger, non recuset potionem quam Deus temperavit. [h] In moral. speculum ssimus. [i] Hom. 28. Ut incantatione viris fugatur, ita lectione malum. [k] Iterum eo, ut animam sacræ scripturæ lectione occupes. Masticat divinum pabulum meditatio. sem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quædam tam abstrusa et recondita, tanta nihilo minus facilitate et voluptate, ut, &c. [m] Which 0 weights of brass. [n] Vide Clavium in cap. de Sacrobosco.

inventions of Jac. Bessonus, and Cardan to this purpose, with
experiments intimated long since by Roger Bacon, in his tract *de* [p]*S*
et naturæ, as to make a chariot to move *sine animali*, diving boats,
the water by art, and to fly in the air, to make several cranes and p
bus homo trahat ad se mille homines, lift up and remove great weigl
move themselves, Archita's dove, Albertus's brazen head, and su
turgical works. But especially to do strange miracles by glasse
Proclus and Bacon writ of old, burning glasses, multiplying glass
tives, *ut unus homo appareat exercitus*, to see afar off, to represent s
by cylinders and concaves, to walk in the air, *ut veraciter videant* (sa
aurum et argentum et quicquid aliud volunt, et quum veniant ad locu
nihil inveniant, which glasses are much perfected of late by Baptista
Galileo, and much more is promised by Maginus and Midorgius, to be
in this kind. *Otocousticons* some speak of, to intend hearing, as th
sight; Marcellus Vrencken, a Hollander, in his epistle to Burgrav
mention of a friend of his that is about an instrument, *quo videbit qu*
horizonte sint. But our alchymists, methinks, and Rosicrucians a
rarities, and are fuller of experiments: they can make gold, separat
metals, extract oils, salts, lees, and do more strange works than Geb
Bacon, or any of those ancients. Crollius hath made after his ma
celsus, *aurum fulminans*, or *aurum volatile*, which shall imitate th
lightning, and crack louder than any gunpowder; Cornelius Drible a
motion, inextinguishable lights, *linum non ardens*, with many such fea
book *de naturâ elementorum*, besides hail, wind, snow, thunder, light
those strange fire-works, devilish petards, and such like warlike mac
derived hence, of which read Tartalea and others. Ernestus Burg
disciple of Paracelsus, hath published a discourse, in which he specifi
to be made of man's blood, *Lucerna vitæ et mortis index*, so he terms
chemically prepared forty days, and afterwards kept in a glass, shall
the accidents of this life; *si lampas hic clarus, tunc homo hilaris et s*
pore et animo; si nebulosus et depressus, malè afficitur, et sic pro stat
variatur, unde sumptus sanguis; [q]and which is most wonderful, it d
the party, *cum homine perit, et evanescit*, the lamp and the man wh
blood was taken, are extinguished together. The same author hath
tract of Mumia (all out as vain and prodigious as the first) by which

if a man be more mathematically given, to calculate, or peruse Napier's Logarithms, or those tables of artificial [r]sines and tangents, not long since set out by mine old collegiate, good friend, and late fellow-student of Christ-church in Oxford, [s]Mr. Edmund Gunter, which will perform that by addition and subtraction only, which heretofore Regiomontanus's tables did by multiplication and division, or those elaborate conclusions of his [t]sector, quadrant, and cross-staff. Or let him that is melancholy calculate spherical triangles, square a circle, cast a nativity, which howsoever some tax, I say with [u]Garcæus, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *ephemerides*, read Suisset, the calculator's works, Scaliger *de emendatione temporum*, and Petavius his adversary, till he understand them, peruse subtle Scotus and Suarez's metaphysics, or school divinity, Occam, Thomas, Entisberus, Durand, &c. If those other do not affect him, and his means be great, to employ his purse and fill his head, he may go find the philosopher's stone; he may apply his mind, I say, to heraldry, antiquity, invent impresses, emblems; make epithalamiums, epitaphs, elegies, epigrams, palindroma epigrammata, anagrams, chronograms, acrostics, upon his friends' names; or write a comment on Martianus Capella, Tertullian *de pallio*, the Nubian geography, or upon Ælia Lælia Crispis, as many idle fellows have essayed; and rather than do nothing, vary a [x]verse a thousand ways with Putean, so torturing his wits, or as Rainnerus of Luneburgh, [y]2150 times in his *Proteus Poeticus*, or Scaliger, Chrysolithus, Cleppissius, and others, have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith Christophorus à Vega, *cogi debent*, *l.* 5. *c.* 14, upon some mulct, if they perform it not, *quod ex officio incumbat*, loss of credit or disgrace, such as our public University exercises. For, as he that plays for nothing will not heed his game; no more will voluntary employment so thoroughly affect a student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *volens nolens* he must necessarily undergo, and without great loss, mulct, shame, or hinderance, he may not omit.

Now for women, instead of laborious studies, they have curious needle-works, cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, cushions, carpets, chairs, stools ("for she eats not the bread of idleness," Prov. xxxi. 27. *quæsivit lanam et linum*), conductions, conserves, distillations, &c., which they show to strangers.

"Ipsa comes præsesque operis venientibus ultro Hospitibus monstrare solet, non segniter horas Contestata suas, sed nec sibi deperiis se."	"Which to her guests she shows, with all her pelf, Thus far my maids, but this I did myself."

This they have to busy themselves about, household offices, &c., [z]neat gardens, full of exotic, versicolour, diversely varied, sweet-smelling flowers, and plants of all kinds, which they are most ambitious to get, curious to preserve and keep, proud to possess, and much many times brag of. Their merry meetings and frequent visitations, mutual invitations in good towns, I voluntarily omit, which are so much in use, gossipping among the meaner sort, &c., old folks have their beads; an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many paternosters, avemarias, beads, if it were not profane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity; otherwise it

[r] Printed at London, Anno 1620. [s] Once astronomy reader at Gresham College. [t] Printed at London by William Jones, 1623. [u] Præfat. Meth. Astrol. [x] Tot tibi sunt dotes virgo, quot sidera cœlo. [y] Christe urbi bona sit pax tempore nostro. [z] Chalonerus, Lib. 9. de Rep. Angel. [a] Hortus [illegible] medicus et culinarius, &c.

will cause a great inconvenience. If the body be overtired, it ti
The mind oppresseth the body, as with students it oftentimes f
(as [b]Plutarch observes) have no care of the body, "but compel
mortal to do as much as that which is immortal: that which
that which is ethereal. But as the ox tired, told the camel (
one master), that refused to carry some part of his burden, before
he should be compelled to carry all his pack, and skin to boot (
by, the ox being dead, fell out), the body may say to the soul, t
him no respite or remission: a little after, an ague, vertigo,
seizeth on them both, all his study is omitted, and they must be
be sick together:" he that tenders his own good estate, and hea
them draw with equal yoke, both alike, "[c]that so they may h
their wished health."

MEMB. V.

Waking and terrible Dreams rectified.

As waking that hurts, by all means must be avoided, so sl
much helps, by like ways, "[d]must be procured, by nature or a
outward medicines, and be protracted longer than ordinary, if i
being an especial help." It moistens and fattens the body, c
helps digestion (as we see in dormice, and those Alpine mice t
winter), which Gesner speaks of, when they are so found sleepi
snow in the dead of winter, as fat as butter. It expels cares,
mind, refresheth the weary limbs after long work:

"[e]Somne, quies rerum, placidissime somne deorum, Pax animi, quem cura fugit, qui corpora duris Fessa ministeriis mulces reparasque labori."	"Sleep, rest of things, O pleasing Peace of the soul, which cares Weary bodies refresh and moll

The chiefest thing in all physic, [f]Paracelsus calls it, *omnia ar
rum superans et metallorum.* The fittest time is "[g]two or thre
supper, when as the meat is now settled at the bottom of the sto
good to lie on the right side first, because at that site the liver do
the stomach, not molesting any way, but heating him as a fire
that is put to it. After the first sleep 'tis not amiss to lie on
that the meat may the better descend;" and sometimes again on
never on the back. Seven or eight hours is a competent time for
man to rest, as Crato thinks; but as some do, to lie in bed and
day, or half a day together, to give assent to pleasing conceits and
nations, is many ways pernicious. To procure this sweet moisten
best to take away the occasions (if it be possible) that hinder it,
use such inward or outward remedies, which may cause it. *Consta*
Boissardus in his tract *de magiâ, cap.* 4.) *multos ita fascinari ut n
exigant insomnes, summâ inquietudine animorum et corporum;*
sleep for witches and fascinations, which are too familiar in some
call it, *dare alicui malam noctem.* But the ordinary causes are heat
which must first be removed: [h]a hot and dry brain never sleeps
fears, cares, expectations, anxieties, great businesses, [i]*In aur*

[b]Tom. 1. de sanit. tuend. Qui rationem corporis non habent, sed cogunt mortalem
ætheræ æqualem præstare industriam: Cæterum ut Camelo usu venit, quod ei bos
servirent domino et parte oneris levare illum Camelus recusasset, paulo post et
cogeretur gestare (quod mortuo bove impletum), Ita animo quoque contingit, dum
[c]Ut pulchram illam et amabilem sanitatem præstemus. [d]Interdicendæ vigiliæ,
conciliandi. Altomarus, cap. 7. Somnus supra modum prodest, quovismodo conciliatu
[f]In Hippoc. Aphorism. [g]Crato, cons. 21. lib. 2. duabus aut tribus horis post
fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali
[h]quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui
somnum quiescendum latere sinistro, &c. [h]Sæpius accidit melancholicis,
vigiliis attenuentur. Ficinus, lib. 1. cap. 23. [i]Ter. "That you may sleep

s, and all violent perturbations of the mind, must in some sort ore we can hope for any good repose. He that sleeps in the n suspense, fear, any way troubled in mind, or goes to bed mach, may never hope for quiet rest in the night; *nec enim s admittunt*, as the [l]poet saith; inns and such like troublesome r sleep; one calls ostler, another tapster, one cries and shouts, hoops, halloos,

> "[m] —— absentem cantat amicam,
> Multâ prolutus vappâ nauta atque viator."

omed to such noises can sleep amongst them? He that will is rest must go to bed *animo securo, quieto et libero*, with a posed mind, in a quiet place: *omnia noctes erunt placida com-* l if that will not serve, or may not be obtained, to seek then re requisite. To lie in clean linen and sweet; before he goes d, to hear "[o]sweet music," which Ficinus commends, *lib.* 1. bertus, *med. pract. lib.* 3. *cap.* 10, "[p]to read some pleasant asleep, to have a bason of water still dropping by his bed- ear that pleasant murmur, *lene sonantis aquæ*. Some flood- ls of water, like London Bridge, or some continuate noise mb the senses, *lenis motus, silentium et tenebra, tum et ipsa faciunt;* as a gentle noise to some procures sleep, so, which esius, *lib. de somno*, well observes, silence, in a dark room, and most available to others. Piso commends frications, Andrew ught of strong drink before one goes to bed; I say, a nutmeg od draught of muscadine, with a toast and nutmeg, or a posset ich many use in a morning, but methinks, for such as have uch more proper at night; some prescribe a [q]sup of vinegar as a spoonful, saith Ætius Tetrabib. *lib.* 2. *ser.* 2. *cap.* 10. *lib.* 6. *a, lib.* 3. *cap.* 14, Piso, "a little after meat, [r]because it rare- and procures an appetite to sleep." *Donat. ab Altomar. cap.* 7. approve of it, if the malady proceed from the [s]spleen. Salust. *cap.* 1. *de remed.*, Hercules de Saxoniâ *in Pan. Ælinus*, Mon- *capitis, cap.* 28. *de melan.* are altogether against it. Lod. *ter. Morb. cau. lib.* 1. *cap.* 17. in some cases doth allow it. o deliberate of it, though Simeon commend it (in sauce perad- kes a question of it: as for baths, fomentations, oils, potions, ounds, inwardly taken to this purpose, [t]I shall speak of them in the midst of the night, when they lie awake, which is usual ble, and not sleep, [u]Ranzovius would have them, if it be in to rise and walk three or four turns (till they be cold) about d then go to bed again.

ful and troublesome dreams, *Incubus* and such inconveniences, ncholy men are molested, the best remedy is to eat a light such meats as are easy of digestion, no hare, venison, beef, n his back, not to meditate or think in the day-time of any , or especially talk of them before he goes to bed. For, as an after such conference, *Hecates somniare mihi videor*, I can g but hobgoblins: and as Tully notes, "[x]for the most part our

sit tibi cæna brevis. [l] Juven. Sat. 3. [m] Hor. Ser. lib. 1. Sat. 5. "The tipsy sailor npanion sing the praises of their absent sweethearts." [n] Sepositis curis omnibus una cum vestibus, &c. Kirkst. [o] Ad horam somni aures suavibus cantibus et sonis Lectio jucunda, aut sermo, ad quem attentior animus convertitur, aut aqua ab alto in abatur, &c. Ovid. [q] Aceti sorbitio. [r] Attenuat melancholiam, et ad conciliandum uod lieni acetum convenlat. [s] Cont. 1. tract. 9. meditandum de aceto. [t] Sect. 5. [u] Lib. de sanit. tuenda. [x] In Som. Scip. fit enim fere ut cogitationes nostræ et quid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissimè vigilans qui.

schoolmen could sleep quietly, and were not terrified in the night
the dark, they had such monstrous questions, and thought of su
matters all day long." They had need, amongst the rest, to sacr
Morpheus, whom [c]Philostratus paints in a white and black coat,
and ivory box full of dreams, of the same colours, to signify good a
you will know how to interpret them, read Artemidorus, Sambucus
but how to help them, [d]I must refer you to a more convenient p

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MEMB. VI.

SUBSECT. I.—*Perturbations of the mind rectified. From himself, to the utmost, confessing his grief to a friend, &c.*

WHOSOEVER he is that shall hope to cure this malady in him
other, must first rectify these passions and perturbations of the
chiefest cure consists in them. A quiet mind is that *voluptas*, c
bonum of Epicurus; *non dolere, curis vacare, animo tranquillo esse*, no
but to want cares, and to have a quiet soul, is the only pleasure of th
Seneca truly recites his opinion, not that of eating and drinking, whi
Aristotle maliciously puts upon him, and for which he is still mis
audit et vapulat, slandered without a cause, and lashed by all posteri
and sorrow, therefore, are especially to be avoided, and the mind
gated with mirth, constancy, good hope; vain terror, bad object
removed, and all such persons in whose companies they be not w
Gualter Bruel, Fernelius, *consil.* 43, Mercurialis, *consil.* 6, Piso,
cap. 15. *in* 9. Rhasis, Capivaccius, Hildesheim, &c., all inculcate
especial means of their cure, that their "[f]minds be quietly pacifie
ceits diverted, if it be possible, with terrors, cares, [g]fixed studies,
and whatsoever it is that shall any way molest or trouble the so
that otherwise there is no good to be done. "[h]The body's m
Plato proves, "proceed from the soul: and if the mind be not fir
the body can never be cured." Alcibiades raves (saith [i]Maximus
is sick, his furious desires carry him from Lyceus to the pleading p
to the sea, so into Sicily, thence to Lacedæmon, thence to Persi
Samos, then again to Athens; Critias tyranniseth over all the city
palus is love-sick; these men are ill-affected all, and can never b
their minds be otherwise qualified. Crato, therefore, in that often-ci

[a] Aristæ hist. "Neither the shrines of the gods, nor the deities themselves, send
heavens those dreams which mock our minds with these flitting shadows,—we cause the
[b] Optimum de cœlestibus et honestis meditari, et ea facere. [c] Lib. 3. de causis corr. art.
stra quæstionum sæpe nascuntur inter eos, ut mirer eos interdum in somniis non terr
tenebris audere verba facere, adeo res sunt monstrosæ. [d] Icon. lib. 1. [e] Sect. 3.
[f] Animi perturbationes summè fugiendæ, metus potissimum et tristitia: eorumque loco
hilaritate, animi constantia, bona spe; removendi terrores, et eorum consortium
...siæ eorum placidè subvertendæ, terrores ab animo removendi. [g] Ab omni
...vertantur. [h] Cuncta mala corporis ab animo procedunt, quæ nisi
...test, Charmid. [i] Disputat. An morbi graviores corporis an animi. Reneide
...re, rapitur à Lyceo in concionem, à concione ad mare, à mari in Siciliam, &c.

or a nobleman his patient, when he had sufficiently informed him in ; exercise, Venus, sleep, concludes with these as matters of greatest , *Quod reliquum est, animæ accidentia corrigantur*, from which alone melancholy; they are the fountain, the subject, the hinges whereon and must necessarily be reformed. "[k]For anger stirs choler, heats d and vital spirits; sorrow on the other side refrigerates the body, nguisheth natural heat, overthrows appetite, hinders concoction, dries temperature, and perverts the understanding:" fear dissolves the nfects the heart, attenuates the soul: and for these causes all passions urbations must, to the utmost of our power and most seriously, be . Ælianus Montaltus attributes so much to them, "[l]that he holds the tion of them alone to be sufficient to the cure of melancholy in most ." Many are fully cured when they have seen or heard, &c., enjoy sires, or be secured and satisfied in their minds; Galen, the common f them all, from whose fountain they fetch water, brags, *lib.* 1. *de san.* hat he, for his part, hath cured divers of this infirmity, *solum animis m institutis*, by right settling alone of their minds.

but you will here infer, that this is excellent good indeed if it could ; but how shall it be effected, by whom, what art, what means? *hic oc opus est.* 'Tis a natural infirmity, a most powerful adversary, all subject to passions, and melancholy above all others, as being distem- their innate humours, abundance of choler adust, weakness of parts, occurrences; and how shall they be avoided? the wisest men, greatest hers of most excellent wit, reason, judgment, divine spirits, cannot e themselves in this behalf; such as are sound in body and mind, eroes, Homer's gods, all are passionate, and furiously carried some- nd how shall we that are already crazed, *fracti animis*, sick in body, nind, resist? we cannot perform it. You may advise and give good , as who cannot? But how shall they be put in practice? I may not t our passions are violent, and tyrannise of us, yet there be means to em; though they be headstrong, they may be tamed, they may be , if he himself or his friends will but use their honest endeavours, or e of such ordinary helps as are commonly prescribed.

mself (I say); from the patient himself the first and chiefest remedy had; for if he be averse, peevish, waspish, give way wholly to his , will not seek to be helped, or be ruled by his friends, how is it pos- should be cured? But if he be willing, at least, gentle, tractable, and is own good, no doubt but he may *magnam morbi deponere partem*, be least, if not cured. He himself must do his utmost endeavour to d withstand the beginnings. *Principiis obsta*, "Give not water pas- not a little," Ecclus. xxv. 27. If they open a little, they will make a breach at length. Whatsoever it is that runneth in his mind, vain be it pleasing or displeasing, which so much affects or troubleth him, l possible means he must withstand it, expel those vain, false, frivo- aginations, absurd conceits, feigned fears and sorrows; from which," so, "this disease primarily proceeds, and takes his first occasion or ng, by doing something or other that shall be opposite unto them, g of something else, persuading by reason, or howsoever to make a sud- ration of them." Though he have hitherto run in a full career, and ated himself, following his passions, giving reins to his appetite, let him

em movet, sanguinem adurit, vitales spiritus accendit, mœstitia universum corpus infrigidat, natum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. n hæc omnia prorsus vitanda sunt, et pro virili fugienda. [l]De mel. cap. 26. ex illis solum reme- il ex visis, auditis, &c. sanati sunt. [m]Pro viribus annitendum in prædictis. tum in aliis, à quibus it à primaria causa occasionem nactum est, imaginationes absurdæ falsæque et mœstitia quæ- lerit propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subito facere.

now stop upon a sudden, curb himself in; and as [n]Lemnius advis against with all his power, to the utmost of his endeavour, and those fond imaginations, which so covertly creep into his mind, m and amiable at first, but bitter as gall at last, and so headstrong, reason, art, counsel, or persuasion, they may be shaken off." Thoug gone, and habituated unto such fantastical imaginations, yet as Plutarch advise, let him oppose, fortify, or prepare himself again premeditation, reason, or as we do by a crooked staff, bend hims way.

"[p]Tu tamen interea effugito quæ tristia mentem
Solicitant, procul esse jube curasque metumque
Pallentem, ultrices iras, sint omnia læta."

"In the meantime expel them from t
Pale fears, sad cares, and griefs whi
Revengeful anger, pain and disconte
Let all thy soul be set on merriment

Curas tolle graves, irasci crede profanum. If it be idleness hath infirmity, or that he perceive himself given to solitariness, to walk please his mind with fond imaginations, let him by all means avoi bosom enemy, 'tis delightful melancholy, a friend in show, but a s a sweet poison, it will in the end be his undoing; let him go presen set himself a work, get some good company. If he proceed, as a gna a candle so long till at length he burn his body, so in the end h himself: if it be any harsh object, ill company, let him presently If by his own default, through ill diet, bad air, want of exercise, d now begin to reform himself. "It would be a perfect remedy agai ruption, if," as [q]Roger Bacon hath it, "we could but moderate o those six non-natural things." "[r]If it be any disgrace, abuse, ten calumny, death of friends, imprisonment, banishment, be not troub do not fear, be not angry, grieve not at it, but with all courage s (Gordonius, *lib.* 1. *c.* 15. *de conser. vit*). *Tu contra audentior ito.* [s]If ness, ill success, or any adversity that hath caused it, oppose an courage, "fortify thyself by God's word, or otherwise," *mala bonis per* set prosperity against adversity, as we refresh our eyes by seeing s sant meadow, fountain, picture, or the like: recreate thy mind by some object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, *facilè consilium damus aliis*, we can ca counsel to others; every man, as the saying is, can tame a shrew but hath her; *si hîc esses, aliter sentires;* if you were in our misery, you w it otherwise, 'tis not so easily performed. We know this to be true; w moderate ourselves, but we are furiously carried, we cannot make us precepts, we are overcome, sick, *malè sani*, distempered and habituated courses, we can make no resistance; you may as well bid him that is not to feel pain, as a melancholy man not to fear, not to be sad: 'tis w blood, his brains, his whole temperature, it cannot be removed. But choose whether he will give way too far unto it, he may in some sort himself. A philosopher was bitten with a mad dog, and as the natur disease is to abhor all waters, and liquid things, and to think still they picture of a dog before them: he went for all this, *reluctante se*, to t and seeing there (as he thought) in the water the picture of a dog, wi overcame this conceit, *quid cani cum balneo?* what should a dog do in a mere conceit. Thou thinkest thou hearest and seest devils, black m

[n]Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, et [illegible] nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio et [illegible] convalescunt, ut nulla ratione excuti queant. [o]3 Tusc. ad Apollonium. [p]Fra[illegible] de secretis artis et naturæ cap. 7. de retard. sen. Remedium esset contra corruptionem [illegible] [illegible]eret regimen sanitatis, quod consistit in rebus sex non naturalibus. [r]Pro aliquo [illegible] [illegible] pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, [illegible] [illegible]ec timeas, nec doleas, sed cum summa præsentia hæc sustineas. [s]Quod [illegible] [illegible]rtunia hoc malum invexerint, his infractum animum opponas, Dei verbo [illegible] &c. Lemnius, lib. 1. c. 16.

'tis not so, 'tis thy corrupt fantasy; settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; persuade thyself 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thyself, when it is past. Rule thyself then with reason, satisfy thyself, accustom thyself, wean thyself from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *Est in nobis assuescere* (as Plutarch saith), we may frame ourselves as we will. As he that useth an upright shoe, may correct the obliquity, or crookedness, by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit* (as [t] Seneca saith) *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c., but when thou art lashed like a dull jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou mayest refrain if thou wilt, and master thine affections. "[u] As in a city (saith Melancthon) they do by stubborn rebellious rogues, that will not submit themselves to political judgment, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the fantasy those fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty overrule her, let her resist and compel her to do otherwise." In an ague the appetite would drink; sore eyes that itch would be rubbed; but reason saith no, and therefore the moving faculty will not do it. Our fantasy would intrude a thousand fears, suspicions, chimeras upon us, but we have reason to resist, yet we let it be verborne by our appetite; "[x] imagination enforceth spirits, which, by an admirable league of nature, compel the nerves to obey, and they our several mbs:" we give too much way to our passions. And as to him that is sick an ague, all things are distasteful and unpleasant, *non ex cibi vitio*, saith lutarch, not in the meat, but in our taste: so many things are offensive to not of themselves, but out of our corrupt judgment, jealousy, suspicion, d the like; we pull these mischiefs upon our own heads.

If then our judgment be so depraved, our reason overruled, will precipited, that we cannot seek our own good, or moderate ourselves, as in this ease commonly it is, the best way for ease is to impart our misery to some end, not to smother it up in our own breast; *alitur vitium crescitque tegendo*, and that which was most offensive to us, a cause of fear and grief, *quod te coquit*, another hell; for [y] *strangulat inclusus dolor atque exæstuat* grief concealed strangles the soul; but when as we shall but impart it ome discreet, trusty, loving friend, it is [z] instantly removed, by his counsel pily, wisdom, persuasion, advice, his good means, which we could not wise apply unto ourselves. A friend's counsel is a charm, like man- wine, *curas sopit;* and as a [a] bull that is tied to a fig-tree becomes le on a sudden (which some, saith [b] Plutarch, interpret of good words),

2. de Ira. [u] Cap. 3. de affect. anim. Ut in civitatibus contumaces qui non cedunt politico vi coercendi sunt; ita Deus nobis indidit alteram imperii formam; si cor non deponit vitiosum , membra foras coercenda sunt, ne ruant in quod affectus impellat; et locomotiva, quæ herili obtemperat, alteri resistat. [x] Imaginatio impellit spiritus, et inde nervi moventur, &c. et rant imaginationi et appetitui mirabili fœdere, ad exequendum quod jubent. [y] Ovid. Trist. [z] Participes inde calamitatis nostræ sunt, et velut exonerata in eos sarcina onere levamur. th. lib. 9. [a] Camerarius, Embl. 26. cent. 2. [b] Sympos. lib. 6. cap. 10.

so is a savage, obdurate heart mollified by fair speeches. "All adversity finds ease in complaining (as [c] Isidore holds), and 'tis a solace to relate it." [d] Ἀγαθὴ δὲ παραίφασις ἐστιν ἑταίρου. Friends' confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drink to him that is hungry or athirst; Democritus's collyrium is not so sovereign to the eyes as this is to the heart; good words are cheerful and powerful of themselves, but much more from friends, as so many props, mutually sustaining each other like ivy and a wall, which Camerarius hath well illustrated in an emblem. *Lenit animum simplex vel sæpè narratio*, the simple narration many times easeth our distressed mind, and in the midst of greatest extremities; so diverse have been relieved, by [e] exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; *quanta inde voluptas, quanta securitas*, Chrysostom adds, what pleasure, what security by that means! "[f] Nothing so available, or that so much refresheth the soul of man." Tully, as I remember, in an epistle to his dear friend Atticus, much condoles the defect of such a friend. "[g] I live here (saith he) in a great city, where I have a multitude of acquaintance, but not a man of all that company with whom I dare familiarly breathe, or freely jest. Wherefore I expect thee, I desire thee, I send for thee; for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden myself of in a walking discourse." The like, peradventure, may he and he say with that old man in the comedy,

> "Nemo est meorum amicorum hodie,
> Apud quem expromere occulta mea audeam,"[h]

and much inconvenience may both he and he suffer in the meantime by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend, [i] *Semper habens Pylademque aliquem qui curet Orestem*, a Pylades, to whom freely and securely he may open himself. For as in all other occurrences, so it is in this, *Si quis in cœlum ascendisset*, &c., as he said in [k] Tully, if a man had gone to heaven, "seen the beauty of the skies," stars errant, fixed, &c., *insuavis erit admiratio*, it will do him no pleasure, except he have somebody to impart to what he hath seen. It is the best thing in the world, as [l] Seneca therefore adviseth in such a case, "to get a trusty friend, to whom we may freely and sincerely pour out our secrets; nothing so delighteth and easeth the mind, as when we have a prepared bosom, to which our secrets may descend, of whose conscience we are assured as our own, whose speech may ease our succourless estate, counsel relieve, mirth ease our mourning, and whose very sight may be acceptable unto us." It was the counsel which that politic [m] Commineus gave to all princes, and others distressed in mind, by occasion of Charles Duke of Burgundy, that was much perplexed, "first to pray to God, and lay himself open to him, and then to some special friend, whom we hold most dear, to tell all our grievances to him; nothing so forcible to strengthen, recreate, and heal the wounded soul of a miserable man."

[c] Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; et malorum relatio, &c. [d] Ad chari juvat, et solamen amici. Emblem. 54. cent. 1. [e] As David did to Jonathan, 1 Sam. xx. Epist. 67. [f] Hic in civitate magna et turba magna neminem reperire possumus quocum [illegible] liariter aut jocari liberè possimus. Quare te expectamus, te desideramus, te arcessimus. Multa quæ me solicitant et angunt, quæ mihi videor aures tuas nactus, unius ambulationis [illegible] posse. [h] "I have not a single friend this day to whom I dare disclose my secrets." [illegible] amicitia. [i] De tranquil. c. 7. Optimum est amicum fidelem nancisci in quem secreta [illegible] mus; nihil æquè oblectat animum, quam ubi sint præparata pectora, in quæ tutò secreta [illegible] quorum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consilium [illegible] tristitiam dissipet, conspectusque ipse delectet. [m] Comment. 1. 7. Ad Deum confugiamus [illegible] veniam precemur, inde ad amicos, et cui plurimum tribuimus, nos patefaciamus totos, ut [illegible] affligimur: nihil ad reficiendum animum efficacius.

SUBSECT. II.—*Help from friends by counsel, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.*

WHEN the patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Suæ erit humanitatis et sapientiæ* (which [n]Tully enjoineth in like case) *siquid erratum, curare, aut improvisum, suâ diligentiâ corrigere.* They must all join; *nec satis medico,* saith [o]Hippocrates, *suum fecisse officium, nisi suum quoque ægrotus, suum astantes,* &c. First, they must especially beware, a melancholy discontented person (be it in what kind of melancholy soever) never be left alone or idle: but as physicians prescribe physic, *cum custodiâ,* let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; *non oportet ægros hujusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt,* as Rod. à Fonseca, *tom.* 1. *consul.* 35. prescribes. *Lugentes custodire solemus* (saith [p]Seneca) *ne solitudine malè utantur;* we watch a sorrowful person, lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his fantasy is so restless, operative and quick, that if it be not in perpetual action, ever employed, it will work upon itself, melancholise, and be carried away instantly, with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such that he cannot discern what is amiss, correct, or satisfy, it behoves them by counsel, comfort, or persuasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary persuasion, to remove all objects, causes, companies, occasions, as may any ways molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, "[q]they must observe by his looks, gestures, motions, fantasy, what it is that offends," and then to apply remedies unto him: many are instantly cured, when their minds are satisfied. [r]Alexander makes mention of a woman, "that by reason of her husband's long absence in travel, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all fear, without help of any other physic restored to her former health." Trincavellius, *consil.* 12. *lib.* 1. hath such a story of a Venetian, that being much troubled with melancholy, "[s]and ready to die for grief, when he heard his wife was brought to bed of a son, instantly recovered." As Alexander concludes, "[t]If our imaginations be not inveterate, by this art they may be cured, especially if they proceed from such a cause." No better way to satisfy, than to remove the object, cause, occasion, if by any art or means possible we may rid it out. If he grieve, stand in fear, be in suspicion, suspense, or any way molested, secure him, *Solvitur malum,* give him satisfaction, the cure is ended; alter his course of life, there needs no other physic. If the party be sad, or otherwise affected, "consider (saith [u]Trallianus) the manner of it, all circumstances, and forthwith make a sudden alteration," by removing the occasions, avoid all terrible objects, heard or seen, "[x]monstrous and prodigious aspects," lies of devils, spirits, ghosts, tragical stories; to such as are in fear they strike a great impression, renewed many times, and recall such chimeras

[n] Q. frat. [o] Aphor. prim. [p] Epist. 10. [q] Observando motus, gestus, manus, pedes, oculos, animosiam, Piso. [r] Mulier melancholiâ correpta ex longa viri peregrinatione, et iracunde omnibus procidens, quum maritus domum reversus, præter spem, &c. [s] Præ dolore moriturus quum nunciatum uxorem peperisse filium subitò recuperavit. [t] Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his velut à primaria causa occasionem habuerit. [u] lib. 1. cap. 16. Si ex tristitia aut alio affectu cœperit, speciem considera, aut aliud quid eorum, quæ sub alterationem facere possunt. [x] Evitandi monstrifici aspectus, &c.

and terrible fictions into their minds. "[y]Make not so much as mention of them in private talk, or a dumb show tending to that purpose: such things (saith Galateus) are offensive to their imaginations." And to those that are now in sorrow, [z]Seneca "forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness." [a]Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and fair means, must first be tried; no harsh language used, or uncomfortable words; and not expel, as some do, one madness with another; he that so doth, is madder than the patient himself:" all things must be quietly composed; *eversa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato counselleth; "[b]he must be quietly and gently used," and we should not do any thing against his mind, but by little and little effect it. As a horse that starts at a drum or trumpet, and will not endure the shooting of a piece, may be so manned by art, and animated, that he can not only endure, but is much more generous at the hearing of such things, much more courageous than before, and much delighteth in it: they must not be reformed, *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good chirurgeons, bold empirics: a horse starts at a rotten post afar off, which coming near he quietly passeth. 'Tis much in the manner of making such kind of persons, be they never so averse from company, bashful, solitary, timorous, they may be made at last with those Roman matrons, to desire nothing more than in a public show, to see a full company of gladiators breathe out their lives.

If they may not otherwise be accustomed to brook such distasteful and displeasing objects, the best way then is generally to avoid them. Montanus *consil.* 229. to the Earl of Montfort, a courtier, and his melancholy patient, adviseth him to leave the court, by reason of those continual discontents, crossed abuses, "[c]cares, suspicions, emulations, ambition, anger, jealousy, which the place afforded, and which surely caused him to be so melancholy at the first. *Maxima quæque domus servis est plena superbis;* a company of scoffers and proud jacks are commonly conversant and attendant in such places, and able to make any man that is of a soft, quiet disposition (as many times they do) ex sanus *insanum*, if once they humour him, a very idiot, or stark mad. A thing too much practised in all common societies, and they have no better sport than to make themselves merry by abusing some silly fellow, or to take advantage of some man's weakness. In such cases as in a plague, the best remedy is *citò, bonè, tardè:* (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone far enough off, and not to be over-bold in his return. If he be so stupid that he do not apprehend it, his friends should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man melancholy, solitary, averse from company, please himself with such private and sad meditations, though he delight in it, they ought by all means seek to divert him, to dehort him, to tell him of the event and danger that may come. If they see a man idle, that by reason of his means otherwise will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to entangle himself, his want of employment will be his undoing, have sustained any great loss, suffered a repulse, disgrace, &c., if it be

[y] Neque enim tam actio, aut recordatio rerum hujusmodi displicet, sed iis vel gestus alterius adumbrare, vehementer molestum. Galat. de mor. cap. 7. [z] Tranquil. Præcipue vero omnia deplorantes; tranquillitati inimicus est comes perturbatus, omnia gemens. [a] Et hominum, à quorum consortio abhorrent, præsentia amovenda, nec sermonibus ingratis obtinent insaniam ab insania sic curari æstimet, et protervè utitur, magis quam æger insanit. Crat. Scoltzii. [b] Molliter ac suaviter æger tractetur, nec ad ea adigatur quæ non curat. [c] Et curas æmulationem, ambitionem, iras &c. quas locus ille ministrat, et quæ fecissent melancholiam

relieve him. If he desire aught, let him be satisfied; if in suspense, fear, suspicion, let him be secured: and if it may conveniently be, give him his heart's content; for the body cannot be cured till the mind be satisfied. [d]Socrates, in Plato, would prescribe no physic for Charmides' headache, "till first he had eased his troubled mind; body and soul must be cured together, as head and eyes."

> "[e]Oculum non curabis sine toto capite,
> Nec caput sine toto corpore,
> Nec totum corpus sine anima."

If that may not be hoped or expected, yet ease him with comfort, cheerful speeches, fair promises, and good words, persuade him, advise him. "Many," saith [f]Galen, "have been cured by good counsel and persuasion alone." "Heaviness of the heart of man doth bring it down, but a good word rejoiceth it," Prov. xii. 25. "And there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health," ver. 18. *Oratio namque saucii animi est remedium*, a gentle speech is the true cure of a wounded soul, as [g]Plutarch contends out of Æschylus and Euripides: "if it be wisely administered it easeth grief and pain, as diverse remedies do many other diseases." 'Tis *incantationis instar*, a charm, *æstuantis animi refrigerium*, that true Nepenthe of Homer, which was no Indian plant, or feigned medicine, which Epidamna, Thonis' wife, sent Helena for a token, as Macrobius, 7. *Saturnal.*, Goropius Hermat. *lib.* 9., Greg. Nazianzen, and others suppose, but opportunity of speech: for Helena's bowl, Medea's unction, Venus's girdle, Circe's cup, cannot so enchant, so forcibly move or alter as it doth. A letter sent or read will do as much; *multum allevor quum tuas literas lego*, I am much eased, as [h]Tully wrote to Pomponius Atticus, when I read thy letters, and as Julianus the Apostate once signified to Maximus the philosopher; as Alexander slept with Homer's works, so do I with thine epistles, *tanquam Pæoniis medicamentis, easque assiduè tanquam recentes et novas iteramus; scribe ergo, et assiduè scribe*, or else come thyself; *amicus ad amicum venies.* Assuredly a wise and well-spoken man may do what he will in such a case; a good orator alone, as Tully holds, can alter affections by power of his eloquence, "comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger," &c. And how powerful is the charm of a discreet and dear friend? *Ille regit dictis animos et temperat iras.* What may not he effect? As [k]Chremes told Menedemus, "Fear not, conceal it not, O friend! but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter itself." [l]Arnoldus, *lib.* 1. *breviar. cap.* 18. speaks of a usurer in his time, that upon a loss, much melancholy and discontent, was so cured. As imagination, fear, grief, cause such passions, so conceits alone, rectified by good hope, counsel, &c., are able again to help: and 'tis incredible how much they can do in such a case, as [m]Trincavellius illustrates by an example of a patient of his; Porphyrius, the philosopher, in Plotinus's life (written by him), relates, that being in a discontented humour through insufferable anguish of mind, he was going to make away himself: but meeting by chance his master Plotinus, who perceiving by his distracted looks all was not well, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him *è faucibus Erebi*, pacified his unquiet mind, insomuch that he

[d] prius animum turbatissimum curâsset; oculi sine capite, nec corpus sine animâ curari potest. [e] Graeco. "You shall not cure the eye, unless you cure the whole head also; nor the head, unless the whole [illegible] nor the whole body, unless the soul besides." [f] Et nos non paucos sanavimus, animi motibus ad [illegible] revocatis, lib. 1. de sanit. tuend. [g] Consol. ad Apollonium. Si quis sapienter et suo tempore [illegible], Remedia morbis diversis diversa sunt; dolentem sermo benignus sublevat. [h] Lib. 12. Epist. [illegible] deorum consolatur afflictos, deducit perterritos à timore, cupiditates imprimis, et iracundias com- [illegible] [k] Heauton. Act. 1. Scen. 1. Ne metue, ne verere, crede inquam mihi, aut consolando, aut [illegible], aut re juvero. [l] Novi fœneratorem avarum apud meos sic curatum, qui multam pecuniam [illegible] [m] Lib. 1. consil. 12. Incredibile dictu quantum juvent.

was easily reconciled to himself, and much abashed to think
he should ever entertain so vile a motion. By all means, the
mises, good words, gentle persuasions, are to be used, not to be
first, "[n] or to insult over them, not to deride, neglect, or conten
as Lemnius exhorteth, "to pity, and by all plausible means to
them:" but if satisfaction may not be had, mild courses, promi
speeches, and good counsel will not take place; then as Christ
determines, *lib.* 3. *cap.* 14. *de Mel.* to handle them more rougl
and chide, saith [o] Altomarus, terrify sometimes, or as Salvianus
to be lashed and whipped, as we do by a starting horse, [p] th
without a cause, or as [q] Rhasis adviseth, "one while to speak
another while to terrify and chide, as they shall see cause."

When none of these precedent remedies will avail, it wil
which Savanarola and Ælian Montaltus so much commend
pellere, "[r] to drive out one passion with another, or by some co
as they do bleeding at nose by letting blood in the arm, to exp
another, one grief with another. [s] Christopherus à Vega acco
physic, *non alienum à ratione:* and Lemnius much approves it,
wedge to a hard knot," to drive out one disease with anoth
tooth, or wound him, to geld him, saith [t] Platerus, as they
patients of old, because it quite alters the temperature, that
one may mitigate the grief of the other; "[u] and I knew one t
of a quartan ague, by the sudden coming of his enemies upon h
believe [x] Pliny, whom Scaliger calls *mendaciorum patrem*, th
Q. Fabius Maximus, that renowned consul of Rome, in a ba
the king of the Allobroges, at the river Isaurus, was so rid of
Valesius, in his controversies, holds this an excellent remed
discreetly used in this malady, better than any physic.

Sometimes again by some [y] feigned lie, strange news, witty
invention, it is not amiss to deceive them. "[z] As they hat
Alexander, "that neglect or deride, so they will give ear to suc
them up. If they say they have swallowed frogs or a snake, by
it, and tell them you can easily cure it; 'tis an ordinary thin
the physician, cured a melancholy king, that thought his h
putting a leaden cap thereon; the weight made him perceive it
of his fond imagination. A woman, in the said Alexander, swall
as she thought; he gave her a vomit, and conveyed a serpen
conceived, into the basin; upon the sight of it she was amend
santest dotage that ever I read, saith [a] Laurentius, was of
Senes in Italy, who was afraid to piss, lest all the town shoul
the physicians caused the bells to be rung backward, and told hi
on fire, whereupon he made water, and was immediately cured.
posed his nose so big, that he should dash it against the wall if
physician took a great piece of flesh, and holding it in his hand,
the nose, making him believe that flesh was cut from it. For
had a melancholy patient, who thought he was dead, "[b] he p

[n] Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum
lescat, vicemque deploret. lib. 2. cap. 16. [o] Cap. 7. Idem Piso Laurentius, cap. 8.
est, ubi cogitur et videt. [q] Una vice blandiantur, una vice iisdem terrorem inci
fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut
cantur nova contraria his quæ ipsum ad gaudia moveant; de hoc semper niti debemus
cap. 14. [r] Cap. 3. Castratio olim à veteribus usa in morbis desperatis, &c.
morbum morbo, ut clavum clavo, retundimus, et malo nodo malum cuneum adhibe
subito hostium incursu et inopi nato timore quartanam depulerat. [s] Lib. 7. cap.
febre quartana liberatus est. [t] Jacchinus, c. 15. in 9. Rhasis, Mont. cap. 26. [u] Lib.
eos qui eorum affectus rident, contemnunt. Si ranas et viperas comedisse se putant,
et spem de cura facere. [x] Cap. 8. de mel. [y] Cistam posuit ex Medicorum consili
se mortuum fingentem posuit; hic in cista jacens, &c.

chest, like a dead man, by his bedside, and made him rear himself a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat? He told him yea; whereupon he did eat likewise and was cured." Lemnius, *lib.* 2. *cap.* 6. *de* 4. *complex.* hath many such instances, and Jovianus Pontanus, *lib.* 4. *cap.* 2. of Wisd. of the like: but amongst the rest I find one most memorable, registered in the [c]French chronicles of an advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of examples of melancholy men cured by such artificial inventions.

Subsect. III.—*Music a remedy.*

Many and sundry are the means which philosophers and physicians have prescribed to exhilarate a sorrowful heart, to divert those fixed and intent cares and meditations, which in this malady so much offend; but in my judgment none so present, none so powerful, none so apposite as a cup of strong drink, mirth, music, and merry company. Ecclus. xl. 20. "Wine and music rejoice the heart." [d]Rhasis, *cont.* 9. *Tract.* 15, Altomarus, *cap.* 7, Ælianus Montaltus, *c.* 26, Ficinus, Bened. Victor. Faventinus are almost immoderate in the commendation of it; a most forcible medicine [e]Jacchinus calls it: Jason Pratensis, "a most admirable thing, and worthy of consideration, that can so mollify the mind, and stay those tempestuous affections of it." *Musica est mentis medicina mæstæ*, a roaring-meg against melancholy, to rear and revive the languishing soul; "[f]affecting not only the ears, but the very arteries, the vital and animal spirits, it erects the mind, and makes it nimble." Lemnius, *instit. cap.* 44. This it will effect in the most dull, severe and sorrowful souls, "[g]expel grief with mirth, and if there be any clouds, dust, or dregs of cares yet lurking in our thoughts, most powerfully it wipes them all away," Salisbur. *polit. lib.* 1. *cap.* 6, and that which is more, it will perform all this in an instant: "[h]Cheer up the countenance, expel austerity, bring in hilarity (Girald. *Camb. cap.* 12. *Topog. Hiber.*), inform our manners, mitigate anger;" Athenæus (*Dipnosophist. lib.* 14. *cap.* 10.), calleth it an infinite treasure to such as are endowed with it: *Dulcisonum reficit tristia corda melos*, Eobanus Hessus. Many other properties [i]Cassiodorus, *hist.* 4. reckons up of this our divine music, not only to expel the greatest griefs, but "it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchful it causeth quiet rest; it takes away spleen and hatred," be it instrumental, vocal, with strings, wind, [k]*Quæ à spiritu, sine manuum dexteritate gubernetur*, &c. it cures all irksomeness and heaviness of the soul. [l]Labouring men that sing to their work, can tell as much, and so can soldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like music animates; *metus enim mortis*, as [m]Censorinus informeth us, *musicâ depellitur.* "It makes a child quiet," the nurse's song, and many times the sound of a trumpet on a sudden, bells ringing, a carman's whistle, a boy singing some ballad tune early in the street, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerful a thing that it ravisheth the soul, *regina sensuum*, the queen of the senses, by sweet pleasure (such is a happy cure), and corporal tunes pacify our incorporeal soul, *sine quæ sequens, dominatum in animam exercet*, and carries it beyond itself, helps,

[c] ... 1550 [d] In 9 Rhasis. Magnam vim habet musica. [e] Cap. de Mania. Admiranda profectò ... digna expensione, quod sonorum concinnitas mentem emolliat, sistatque procellosas ipsius affec- ... [f] Languens animus inde erigitur et reviviscit, nec tam aures afficit, sed et sonitu per arterias diffuso, spiritus tum vitales tum animales excitat, mentem reddens agilem, &c. [g] Musica ... mentes severiores capit, &c. [h] Animos tristes subitò exhilarat, nubilos vultus serenat, ... reponit, jucunditatem exponit, barbariemque facit deponere gentes, mores instituit, iracundiam ... [i] Cithara tristitiam jucundat, timidos furores attenuat, cruentam sævitiam blandè reficit, lan- ... &c. [k] Pet Aretine [l] Castilio de aulic lib. 1. fol. 27. [m] Lib. de Natali, cap. 12.

elevates, extends it. Scaliger, *exercit.* 302, gives a reason of these effects, "[n] because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it," or else the mind, as some suppose harmonically composed, is roused up at the tunes of music. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of Hercules Gallus, Orpheus, and Amphion, *fœlices animæ* Ovid calls them, that could *saxa movere sono testudinis,* &c. make stocks and stones, as well as beasts and other animals, dance after their pipes: the dog and hare, wolf and lamb; *vicinumque lupo prœbuit agna latus; clamosa graculus, stridula cornix, et Jovis aquila,* as Philostratus describes it in his images, stood all gaping upon Orpheus; and [o] trees pulled up by the roots came to hear him, *Et comitem quercum pinus amica trahit.*

Arion made fishes follow him, which, as common experience evinceth, [p] are much affected with music. All singing birds are much pleased with it, especially nightingales, if we may believe Calcagninus; and bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. "[q] Harts, hinds, horses, dogs, bears, are exceedingly delighted with it." Scal. *exerc.* 302. Elephants, Agrippa adds, *lib.* 2. *cap.* 21. and in Lydia in the midst of a lake there be certain floating islands (if you will believe it), that after music will dance.

But to leave all declamatory speeches in praise [r] of divine music, I will confine myself to my proper subject: besides that excellent power it hath to expel many other diseases, it is a sovereign remedy against [s] despair and melancholy, and will drive away the devil himself. Canus, a Rhodian fiddler in [t] Philostratus, when Apollonius was inquisitive to know what he could do with his pipe, told him, "That he would make a melancholy man merry, and him that was merry much merrier than before, a lover more enamoured, a religious man more devout." Ismenias the Theban, [u] Chiron the centaur is said to have cured this and many other diseases by music alone: as now they do those, saith [x] Bodine that are troubled with St. Vitus's Bedlam dance. [y] Timotheus, the musician, compelled Alexander to skip up and down, and leave his dinner (like the tale of the Friar and the Boy), whom Austin, *de Civ. Dei, lib.* 17. *cap.* 14. so much commends for it. Who hath not heard how David's harmony drove away the evil spirits from king Saul, 1 Sam. xvi. Elisha when he was much troubled by importunate kings, called for a minstrel, "and when he played, the hand of the Lord came upon him," 2 Kings iii. Censorinus *de natali, cap.* 12. reports how Asclepiades the physician helped many frantic persons by this means, *phreneticorum mentes morbo turbatas.* Jason Pratensis, *cap. de Maniâ,* hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad, by this music. Which because it hath such excellent virtues, belike [a] Homer sings in Phemius playing, and the Muses singing at the banquet of the gods. Aristotle, *Polit. l.* 8. *c.* 5, Plato 2. *de legibus,* highly approve it, and so do all politicians. The Greeks, Romans, have graced music, and made it one of the liberal sciences, though it be now become mercenary. All civil Commonwealths allow it: Cneius Manlius (as [b] Livius relates) anno *ab urbe condita* 565. brought first out of Asia to Rome singing wenches, players, jesters, and

[n] Quod spiritus qui in corde agitant tremulum et subsaltantem recipiunt aerem in pectus et ab spiritu musculi moventur, &c. [o] Arbores radicibus avulsæ, &c. [p] M. Carew of Antony Cornwall, saith of whales, that they will come and show themselves dancing at the sound of a 35. 1. et fol. 154. 2 book. [q] De cervo, equo, cane, urso idem compertum; musica affectantur inest numeris. [r] Sæpe graves morbos modulatum carmen abegit, Et desperata [illegible] [s] Lib. 5. cap. 7. Mœrentibus mœrorem adimam, lætantem vero seipso reddam hilariorem, [illegible] [illegible]um divine numine correptum, et ad Deos colendos paratiorem. [t] Natalis Comes. [u] Lib. 5. de rep. Curat Musica furorem Sancti Viti. [x] Exilire è convivio, Curat. [y] Libro 9. cap. 1. Psaltrias, sambucistriasque et convivalia ludorum genera invexit in urbem.

usic to their feasts. Your princes, emperors, and persons of any aintain it in their courts; no mirth without music. Sir Thomas his absolute Utopian commonwealth, allows music as an appendix to l, and that throughout, to all sorts. Epictetus calls *mensam mutam* table without music a manger; for "the concert of musicians at a is a carbuncle set in gold; and as the signet of an emerald well with gold, so is the melody of music in a pleasant banquet." Ecclus. 6. [b]Louis the Eleventh, when he invited Edward the Fourth to aris, told him that as a principal part of his entertainment, he should t voices of children, Ionic and Lydian tunes, exquisite music, he ve a——, and the cardinal of Bourbon to be his confessor, which he most plausible argument: as to a sensual man indeed it is. [c]Lucian k, *de saltatione*, is not ashamed to confess that he took infinite delight , dancing, music, women's company, and such like pleasures: "and ith he) didst but hear them play and dance, I know thou wouldst pleased with the object, that thou wouldst dance for company thy- ut doubt thou wilt be taken with it." So Scaliger ingenuously , *exercit.* 274. "[d]I am beyond all measure affected with music, I do ngly behold them dance, I am mightily detained and allured with and comeliness of fair women, I am well pleased to be idle amongst And what young man is not? As it is acceptable and conducing to specially to a melancholy man. Provided always, his disease proceed ally from it, that he be not some light *inamorato*, some idle phan- o capers in conceit all the day long, and thinks of nothing else, but ake jigs, sonnets, madrigals, in commendation of his mistress. In music is most pernicious, as a spur to a free horse will make him lf blind, or break his wind; *Incitamentum enim amoris musica*, for hants, as Menander holds, it will make such melancholy persons mad, ound of those jigs and hornpipes will not be removed out of the ek after. [e]Plato for this reason forbids music and wine to all n, because they are most part amorous, *ne ignis addatur igni*, lest crease another. Many men are melancholy by hearing music, but asing melancholy that it causeth; and therefore to such as are dis- n woe, fear, sorrow, or dejected, it is a most present remedy: it es, alters their grieved minds, and easeth in an instant. Otherwise, tarch, *Musica magis dementat quàm vinum;* music makes some as a tiger; like Astolphos' horn in Ariosto; or Mercury's golden Homer, that made some wake, others sleep, it hath divers effects: ophrastus right well prophesied, that diseases were either procured or mitigated.

SECT. IV.—*Mirth and merry company, fair objects, remedies.*

and merry company may not be separated from music, both con- d necessarily required in this business. "Mirth" (saith [h]Vives) he blood, confirms health, causeth a fresh, pleasing and fine colour," life, whets the wit, makes the body young, lively and fit for any f employment. The merrier the heart the longer the life; "A t is the life of the flesh," Prov. xiv. 30. "Gladness prolongs his us. xxx. 22; and this is one of the three Salernitan doctors, Dr.

[c]Ista libenter et magnâ cum voluptate spectare soleo. Et scio te illecebris hisce captum pudiaturum, haud dubiè demulcebere. [d]In musicis supra omnem fidem capior et as libentissimè aspicio, pulchrarum fœminarum venustate detineor, otiari inter has solutus [e]3. De legibus. [f]Sympos. quest. 5. Musica multos magis dementat quam vinum. el à musicâ curantur vel inferuntur. [h]Lib. 3. de animâ. Lætitia purgat sanguinem, servat, colorem inducit florentem, nitidum, gratum.

Merryman, Dr. Diet, Dr. Quiet, [i] which cure all diseases——*Mens h requies, moderata dieta.* [k] *Gomesius, præfat. lib. 3. de sal. gen.* is a great nifier of honest mirth, by which (saith he) "we cure many passions of the in ourselves, and in our friends;" which [l] Galateus assigns for a cause w love merry companions: and well they deserve it, being that as [m] Mag holds, a merry companion is better than any music, and as the saying is, *jucundus in viâ pro vehiculo*, as a waggon to him that is wearied on the *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merry *melliti verborum globuli*, as Petronius, [n] Pliny, [o] Spondanus, [p] Cælius, and good authors plead, are that sole Nepenthes of Homer, Helena's bowl, V girdle, so renowned of old [q] to expel grief and care, to cause mirth and ness of heart, if they be rightly understood, or seasonably applied. In a

"[r] Amor, voluptas, Venus, gaudium,
Jocus, ludus, sermo suavis, suaviatio."

"Gratification, pleasure, love, joy,
Mirth, sport, pleasant words and no

are the true Nepenthes. For these causes our physicians generally pres this as a principal engine to batter the walls of melancholy, a chief ant and a sufficient cure of itself. "By all means (saith [s] Mesue) procure mi these men in such things as are heard, seen, tasted or smelled, or an perceived, and let them have all enticements and fair promises, the s excellent beauties, attires, ornaments, delightsome passages to distract minds from fear and sorrow, and such things on which they are so fix intent. [t] Let them use hunting, sports, plays, jests, merry compa Rhasis prescribes, "which will not let the mind be molested, a cup drink now and then, hear music, and have such companions with wh are especially delighted; [u] merry tales or toys, drinking, singing, danc whatsoever else may procure mirth: and by no means, saith Guianeri them to be alone. Benedictus Victorius Faventinus, in his empiric it an especial remedy against melancholy, "[x] to hear and see singing maskers, mummers, to converse with such merry fellows and fair ma the beauty of a woman cheereth the countenance," Ecclus. xxxvi. 22. alone is a sovereign remedy against fear, grief, and all melancholy charm, as Peter de la Seine and many other writers affirm, a banq he gives instance in discontented Menelaus, that was so often freed fair face: and [z] Tully 3 *Tusc.* cites Epicurus as a chief patron of To expel grief, and procure pleasure, sweet smells, good diet, embracing, singing, dancing, sports, plays, and above the rest, exq ties, *quibus oculi jucundè moventur et animi*, are most powerful *forma*, to meet or see a fair maid pass by, or to be in company with her it by experience, and made good use of it in his own person, if Pl him not; for he reckons up the names of some more elegant pieces Boedina, Hedieia, Nicedia, that were frequently seen in Epicurus very familiar in his house. Neither did he try it himself alone, give credit to [b] Atheneus, he practised it upon others. For wh sick patient was brought unto him to be cured, "he laid him

[i] Spiritus temperat, calorem excitat, naturalem virtutem corroborat, juvenile prorogat, ingenium acuit, et hominem negotiis quibuslibet aptiorem reddit. Schola contumeliâ vacant et festiva lenitate mordent, mediocres animi ægritudines sanari fol. 57. Amamus ideo eos qui sunt faceti et jucundi. [m] Regim. sanit. part. 2. Nota dilectus socius, narrationibus suis jucundis superat omnem melodiam. [n] Lib. 21. in 4. Odyss. [p] Lib. 26. c. 15. [q] Homericum illud Nepenthes quod mœrorem hilaritatem parit. [r] Plaut. Bacch. [s] De ægritud. capitis. Omni modo generet audiuntur et videntur, aut odorantur, aut gustantur, aut quocunque modo sentiri marum multi decoris et ornatûs, et negotiatione jucundâ, et bl .dientibus ludis, eorum animi, de re aliqua quam timent et dolent. [t] Utantur venationibus consortiis, quæ non sinunt animum turbari, vino et cantu et loci mutatione, et præcipue delectantur. [u] Piso. ex fabulis et ludis quærenda delectatio. His sunt, cantus et chorea ad lætitiam prosunt. [x] Præcipue valet ad expellendam cantibus, ludis, et sonis, et habitare cum familiaribus, et præcipue cum pueris amentis, lib. de absolvendo luctu. [z] Corporum complexus, cantus, ludi. [a] Epicuri frequentes. [b] Dypnosoph. lib. 10. Coronavit florido serto ea collocavit dulciculam potionem propinans, psaltriam adduxit. &c.

ı a garland of sweet-smelling flowers, in a fair perfumed closet and after a portion or two of good drink, which he adminis- in a beautiful young [e] wench that could play upon a lute, sing, Tully, 3 *Tusc.* scoffs at Epicurus, for this his profane physic red), and yet Phavorinus and Stobeus highly approve of it; r physicians in some cases, to such parties especially, allow of hem will have a melancholy, sad, and discontented persoı, e of honest sports, companies, and recreations, *et incitandos* Rodericus à Fonseca will, *aspectu et contactu pulcherrimarum* drawn to such consorts whether they will or no. Not to be or a spectator, but sometimes an actor himself. *Dulce est* play the fool now and then is not amiss, there is a time for e Socrates would be merry by fits, sing, dance, and take his Theodoret belies him; so would old Cato, [e]Tully by his own he rest. Xenophon, in his *Sympos.* brings in Socrates as a o man merrier than himself, and sometimes he would "[f]ride h his children," —— *equitare in arundine longâ* (though l at him for it), and well he might; for now and then (saith st virtuous, honest, and gravest men will use feasts, jests, and ice to our meats. So did Scipio and Lælius,

: scena in secreta remôrant,
aitis sapientia Læli,
liscincti ludere, donec
oliti——"

"Valorous Scipio and gentle Lælius,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by
Whilst supper by the cook was making ready."

e eighth book of his Florentine history, gives this note of i, the wisest and gravest man of his time in Italy, that he d then play the most egregious fool in his carriage, and was jesters, players and childish sports, to make himself merry, ld but consider his gravity on the one part, his folly and light- r, would surely say, there were two distinct persons in him." e did well in it, though [i]Salisburiensis be of opinion, that magis- and grave men, should not descend to lighter sports, *ne res- deatur:* but as Themistocles, still keep a stern and constant mend Cosmo de' Medici and Castruccius Castrucanus, than r knew a worthier captain, another Alexander, if [k]Machiavel us in his life: "when a friend of his reprehended him for is dignity" (belike at some cushion dance), he told him again, *u, vix unquam noctu desipit,* he that is wise in the day may e night. Paulus Jovius relates as much of Pope Leo Decimus, ave, discreet, staid man, yet sometimes most free, and too open And 'tis not altogether [l]unfit or misbeseeming the gravity of at decorum of time, place, and such circumstances be observed. *n consiliis brevem;* and as [m]he said in an epigram to his wife, ery man say to himself, or to his friend,

t company by chance,
company would dance:
nd said, your years require,
th manners and attire.
ou will be matron-like,
will thee matron-like:
e may never lessen,
ouse, bed, observe this lesson:
olemn as a saint,
ht, your due devotion taint.

Veil, if you will, your head, your soul reveal
To him that only wounded souls can heal:
Be in my house as busy as a bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring honey:
Let nothing waste, that costs or yieldeth money.
[n] And when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warm with good cheer & wine:
Then of sweet sports let no occasion 'scape,
But be as wanton, toying as an ape."

er in lectum puella, &c. [d] Tom. 2. consult. 85. [e] Epist. Fam. lib. 7. 22.
ne potus, seroque redieram. [f] Valer. Max. cap. 8. lib. 8. Interposita arundine
s ludens, ab Alcibiade risus est. [g] Hor. [h] Hominibus facetis, et ludis puerilibus
deo ut si cui in eo tam gravitatem quam levitatem considerare liceret, duas personas
ceret. [i] De nugis curial. lib. 1. cap. 4. Magistratus et viri graves, à ludis levioribus
vel vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret,
here is a time for all things, to weep, laugh, mourn, dance, Eccles. iii. 4. [m] Hor.
, Epigr. 59. [n] Lucretia toto sis licet usque die, Thalda nocte volo.

Those old [p]Greeks had their Lubentiam Deam, goddess of pleasure, a
Lacedemonians, instructed from Lycurgus, did *Deo Risui sacrificare*
their wars especially, and in times of peace, which was used in Thess
it appears by that of [q]Apuleius, who was made an instrument of their la
himself: "[r]Because laughter and merriment was to season their labou
modester life." [s]*Risus enim divum atque hominum est æterna vo*
Princes use jesters, players, and have those masters of revels in their
The Romans at every supper (for they had no solemn dinner) used
gladiators, jesters, &c., as [t]Suetonius relates of Tiberius, Dion of Com
and so did the Greeks. Besides music, in Xenophon's *Sympos. Ph*
ridendi artifex, Philip, a jester, was brought to make sport. Paulus J
in the eleventh book of his history, hath a pretty digression of our E
customs, which howsoever some may misconstrue, I, for my part, will int
to the best. "[u]The whole nation beyond all other mortal men, is most
to banquetting and feasts; for they prolong them many hours together,
dainty cheer, exquisite music, and facete jesters, and afterwards they
dancing and courting their mistresses, till it be late in the night." Vel
gives the same testimony of this island, commending our jovial man
entertainment and good mirth, and methinks he saith well, there is no
in it; long may they use it, and all such modest sports. Ctesias repor
Persian king, that had 150 maids attending at his table, to play, sing
dance by turns; and [x]Lil. Geraldus of an Ægyptian prince, that kept
virgins still to wait upon him, and those of most excellent feature, and
voices, which afterwards gave occasion to the Greeks of that fiction of the
Muses. The king of Æthiopia in Africa, most of our Asiatic princes
done so and do; those Sophies, Mogors, Turks, &c., solace themselves
supper amongst their queens and concubines, *quæ jucundioris oblectatio*
causa ([y]saith mine author) *coram rege psallere et saltare consueverant*,
great pleasure to see and hear them sing and dance. This and many
means to exhilarate the heart of men, have been still practised in all
knowing there is no better thing to the preservation of man's life. Wh
I say then, but to every melancholy man,

"[z]Utere convivis, non tristibus utere amicis,
Quos nugæ et risus, et joca salsa juvant."

"Feast often, and use friends not
Whose jests and merriments may

Use honest and chaste sports, scenical shows, plays, games; [a]
juvenumque Chori, mistæque puellæ. And as Marsilius Ficinus
epistle to Bernard Canisianus, and some other of his friends, will I
to all good students, "[b]Live merrily, O my friends, free from
plexity, anguish, grief of mind, live merrily," *lætitiæ cœlum*
"[c]Again and again I request you to be merry, if any thing trouble
or vex your souls, neglect and contemn it, [d]let it pass. [e]And this
you, not as a divine alone, but as a physician; for without this
is the life and quintessence of physic, medicines, and whatsoever
applied to prolong the life of man, is dull, dead, and of no force."
sinunt, vivite læti (Seneca), I say be merry.

"[f]Nec lusibus virentem
Viduemus hanc juventam."

It was Tiresias the prophet's counsel to [g]Menippus, that tra

[p] Lil. Giraldus hist. deor. Syntag 1. [q] Lib. 2. de aur. as. [r] Eo quod
modesti victûs condimentum. [s] Calcag. epig. [t] Cap. 61. In deliciis
tores. [u] Universa gens supra mortales cæteros conviviorum studiosissima. Ea
sitas dapes, interpositis musicis et joculatoribus, in multas sæpius horas extrahunt
choreis et amoribus fœminarum indulgent, &c. [x] Syntag. de Musis. [y] Athenæ
mulierum vocibus, cantuque symphoniæ Palatium Persarum regis totum personabat
[z] Eobanus Hessus. [a] Fracastorius. [b] Vivite ergo læti, O amici, procul ab angu
precor et obtestor, vivite læti: illud quod cor urit, negligite. [d] Lætus in
oderit curare. Hor. He was both Sacerdos et Medicus. [e] Hæc autem
do vobis, quam ut medicus; nam absque hac una tanquam medicinarum vita
icendam adhibitæ moriuntur; vivite læti. [f] Locheus Anacreon. [g] Lucia

en down to hell itself to seek content, and his last farewell to be merry. "[h] Contemn the world (saith he), and count that is nd toys; this only covet all thy life long; be not curious, or in any thing, but with a well composed and contested estate lf, and above all things to be merry."

"Si Numerus uti censet sine amore jocisque,
Nil est jucundum, vivas in amore jocisque."[i]

er (to conclude with Solomon, Eccles. iii. 22.), "Than that a joice in his affairs." 'Tis the same advice which every phy-case rings to his patient, as Capivaccius to his, "[k] avoid over-nd perturbations of the mind, and as much as in thee lies, live :" Prosper Calenus to that melancholy Cardinal Cæsius, serious studies and business, use jests and conceits, plays and soever else may recreate thy mind." Nothing better than mirth npany in this malady. "[m] It begins with sorrow (saith Mon-; be expelled with hilarity."

mischief; many men, knowing that merry company is the only nst melancholy, will therefore neglect their business; and in ne, spend all their days among good fellows in a tavern or an know not otherwise how to bestow their time but in drinking; nen-fishes, or water-snakes, [n] *Qui bibunt solum ranarum more,* s, like so many frogs in a puddle. 'Tis their sole exercise to ; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is on. They wish for Philoxenus' neck, Jupiter's trinoctium, un would stand still as in Joshua's time, to satisfy their lust, ht *dies noctesque pergræcari et bibere.* Flourishing wits, and arts, good fashion, and good worth, basely prostitute themselves 's company, to take tobacco and drink, to roar and sing scur-base places.

"[o] Invenies aliquem cum percussore jacentem,
Permistum nautis, aut furibus, aut fugitivis."

mas Erastus objects to Paracelsus, that he would lie drinking with carmen and tapsters in a brothel-house, is too frequent th men of better note: like Timocreon of Rhodes, *multa bibens,* , &c. They drown their wits, seethe their brains in ale, con-unes, lose their time, weaken their temperatures, contract filthy s, dropsies, calentures, tremor, get swoln jugulars, pimpled red s, &c.; heat their livers, alter their complexions, spoil their hrow their bodies; for drink drowns more than the sea and all t fall into it (mere funges and casks), confound their souls, n, go from Scylla to Charybdis, and use that which is a help ng. [p] *Quid refert morbo an ferro pereamve ruinâ?* [q] When the went to set the exiled king of Castile into his kingdom, there battle fought between the English and the Spanish: at last ed, the English followed them to the river side, where some selves to avoid their enemies, the rest were killed. Now tell ence is between drowning and killing? As good be melancholy

nugas æstima. Hoc solum tota vita persequere, ut præsentibus bene compositis, t ulla in re solicitus, quam plurimum potes vitam hilarem traducas. [i] "If the world an be happy without love and mirth, then live in love and jollity." [k] Hildesheim, fol. 161. Studia literarum et animi perturbationes fugiat, et quantum potest jucunde tra bile. Gravioribus curis ludos et facetias aliquando interpone, jocos, et quæ solent [m] Consil. 30. mala valetudo aucta et contracta est tristitia ac propterea exhilaratione [n] Athen. dypnosoph. lib. 1. [o] Juven. sat. 8. "You will find him beside some th sailors, or thieves, or runaways." [p] Hor. "What does it signify whether I perish sword?" [q] Frossard. hist. lib. 1. Hispani cum Anglorum vires ferre non possent, t, &c. Præcipites in fluvium se dederunt, ne in hostium manus venirent.

still, as drunken beasts and beggars. Company a sole comfort, and an remedy to all kind of discontent, is their sole misery and cause of perd As Hermione lamented in Euripides, *malæ mulieres me fecerunt malam.* company marred her, may they justly complain, bad companions have their bane. For, [r]*malus malum vult ut sit sui similis;* one drunkar company, one thief, one whoremaster, will by his goodwill make all th as bad as himself,

"[s] ———————— Et
Nocturnos jures te formidare vapores,"

be of what complexion you will, inclination, love or hate, be it good o if you come amongst them, you must do as they do: yea, [t]though it the prejudice of your health, you must drink *venenum pro vino.* A like grasshoppers, whilst they sing over their cups all summer, they in winter; and for a little vain merriment shall find a sorrowful reck in the end.

SECT. III. MEMB. I.

SUBSECT. I.—*A Consolatory Digression, containing the Remedies of all m of Discontents.*

BECAUSE in the preceding section I have made mention of good co comfortable speeches, persuasion, how necessarily they are required to [illegible] of a discontented or troubled mind, how present a remedy they yield many times a sole sufficient cure of themselves; I have thought fit in th lowing section, a little to digress (if at least it be to digress in this s to collect and glean a few remedies, and comfortable speeches out of our orators, philosophers, divines, and fathers of the church, tending to th pose. I confess, many have copiously written of this subject, Plato, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Boethius: and some of late, Sadoletus, Cardan, Budæus, Stella, Erasmus, besides Austin, Cyprian, Bernard, &c. And they so well Hierome in like case said, *si nostrum areret ingenium, de illorum p tibus irrigari*, if our barren wits were dried up, they might be copi gated from those well-springs: and I shall but *actum agere;* yet bec tracts are not so obvious and common, I will epitomise, and bri some of their divine precepts, reducing their voluminous and vast my small scale; for it were otherwise impossible to bring so great so little a creek. And although (as Cardan said of his book *de* know beforehand, this tract of mine many will contemn and reject; are fortunate, happy, and in flourishing estate, have no need of such speeches; they that are miserable and unhappy, think them insuffi their grieved minds, and comfort their misery; yet I will go must needs do some good to such as are happy, to bring them to a and make them reflect and know themselves, by seeing the human felicity, others' misery: and to such as are distressed, if th attend and consider of this, it cannot choose but give some content "[w]'Tis true, no medicine can cure all diseases, some affections of altogether incurable; yet these helps of art, physic, and philosophy contemned." Arrianus and Plotinus are stiff in the contrary opi precepts can do little good. Boethius himself cannot comfort in will reject such speeches like bread of stones, *Insana stultæ*

[r] Ter. [s] Hor. "Although you swear that you dread the night air." [t] "Il [illegible] depart." [u] Lib. de lib. propriis. Hos libros scio multos spernere, nam [illegible] nt, infelices ad solationem miseriæ non sufficere. Et tamen felicibus moderat[illegible] umanæ felicitatis docent, præstant; infelices si omnia rectè æstimare velint, [illegible] um medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt [illegible] ous sperni debet aut medicinæ, aut philosophiæ [w] "The insane consolation [illegible]

no courage, which [f]Catiline once said to his soldiers, "a cap-
doth not make a coward a valiant man:" and as Job [g]feelingly
ends, "you are but miserable comforters all." 'Tis to no purpose
r phrase to use a company of obsolete sentences, and familiar
linius Secundus, being now sorrowful and heavy for the departure
iend Cornelius Rufus, a Roman senator, wrote to his fellow Tiro
dhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam,
iam: nam quæ audivi, quæ legi omnia, tanto dolore superantur,
ıething that I never read nor heard of before, or else hold thy
nen will here except trivial consolations, ordinary speeches, and
sions in this behalf will be of small force; what can any man say
been said? To what end are such parænetical discourses? you
emove Mount Caucasus, as alter some men's affections. Yet sure
cannot choose but do some good, and comfort and ease a little,
he same again, I will say it, and upon that hope I will adventure.
sermo, 'tis not my speech this, but of Seneca, Plutarch, Epictetus,
rd, Christ and his Apostles. If I make nothing, as [c]Montaigne
e, I will mar nothing; 'tis not my doctrine but my study, I hope
ody wrong to speak what I think, and deserve not blame in
mind. If it be not for thy ease, it may for mine own; so
, and Boethius wrote *de consol.* as well to help themselves as
as it may I will essay.

and grievances are either general or particular; general are
dearths, famine, fires, inundations, unseasonable weather, epi-
es which afflict whole kingdoms, territories, cities: or peculiar
n, [d]as cares, crosses, losses, death of friends, poverty, want, sick-
injuries, abuses, &c. Generally all discontent, [e]*homines qua-*
salo. No condition free, *quisque suos patimur manes.* Even
f our mirth and jollity, there is some grudging, some complaint
ır whole life is a glucupricon, a bitter-sweet passion, honey and
gether, we are all miserable and discontent, who can deny it? If
t be a common calamity, an inevitable necessity, all distressed,
n infers, "[g]who art thou that hopest to go free? Why dost thou
ou art a mortal man, and not governor of the world?" *Ferre*
atiuntur omnes, Nemo recuset, "[h]If it be common to all, why
n be more disquieted than another?" If thou alone wert dis-
e indeed more irksome, and less to be endured; but when the
mon, comfort thyself with this, thou hast more fellows, *Solamen*
habuisse doloris; 'tis not thy sole case, and why shouldst thou be
"[i]Ay, but alas we are more miserable than others, what shall
des private miseries, we live in perpetual fear and danger of
ies: we have Bellona's whips, and pitiful outcries, for epithala-
easant music, that fearful noise of ordnance, drums, and warlike
sounding in our ears; instead of nuptial torches, we have firing
ities; for triumphs, lamentations; for joy, tears." "[k]So it is

irtutem non addunt, nec imperatoris oratio facilè timido fortem. [f]Job cap. 16.
[h]Hor. [c]Lib. 2. Essays, cap. 6. [d]Alium paupertas, alium orbitas, hunc morbi,
ajuriæ, hunc insidiæ, illum uxor, filii distrahunt, Cardan. [e]Boethius, l. 1. met. 5.
Nihil homini tam prosperè datum divinitus, quin ei admixtum sit aliquid difficultatis,
ıe lætitia subèst quædam querimonia, conjugatione quadam mellis et fellis. [g]Si
ais tu es qui solus evadere cupis ab ea lege quæ neminem præterit? cur te mortalem
on orbis regem fieri non doles? [h]Puteanus, ep. 75. Neque cuiquam præcipue dolendum
ersis. [i]Lorchan. Gallobelgicus, lib 3. Anno 1598. de Belgis. Euge! sed eheu inquis
ro Epithalamio Bellonæ flagellum, pro musica harmonia terribilem lituorum et tubarum
ro tædis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro jubilo lamenta,
complent. [k]Ita est profecto, et quisquis hæc videre abnuis, huic seculo parum
ostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus,
succedunt.

and so it was, and so it ever will be. He that refuseth to see and hea suffer this, is not fit to live in this world, and knows not the common condi of all men, to whom so long as they live, with a reciprocal course, joys sorrows are annexed, and succeed one another." It is inevitable, it may be avoided, and why then shouldst thou be so much troubled? *Grave est homini quod fert necessitas*, as [l]Tully deems out of an old poet, "that w is necessary cannot be grievous." If it be so, then comfort thyself in "[m]that whether thou wilt or no, it must be endured:" make a virtu necessity, and conform thyself to undergo it. [n]*Si longa est, levis est; si g est, brevis est.* If it be long, 'tis light; if grievous, it cannot last. It away, *dies dolorem minuit*, and if nought else, time will wear it out; cu will ease it; [o]oblivion is a common medicine for all losses, injuries, griefs, detriments whatsoever, "[p]and when they are once past, this commodity o of infelicity, it makes the rest of our life sweeter unto us:" [q]*Atque hæc meminisse juvabit*, "recollection of the past is pleasant:" "the priva and want of a thing many times makes it more pleasant and delightsome before it was." We must not think, the happiest of us all, to escape here w out some misfortunes,

> "[r] ——Usque adeò nulla est sincera voluptas,
> Sollicitumque aliquid lætis intervenit.——"

Heaven and earth are much unlike: "[s]Those heavenly bodies indeed freely carried in their orbs without any impediment or interruption, to conti their course for innumerable ages, and make their conversions: but man urged with many difficulties, and have diverse hindrances, oppositions still co ing, interrupting their endeavours and desires, and no mortal man is free this law of nature." We must not therefore hope to have all things ac our own expectation, to have a continuance of good success and fortune, *tuna nunquam perpetuò est bona*. And as Minutius Felix, the Roman told that insulting Coriolanus, drunk with his good fortunes, look not for success thou hast hitherto had; "[t]It never yet happened to any man sin beginning of the world, nor ever will, to have all things according to his or to whom fortune was never opposite and adverse." Even so it fell him as he foretold. And so to others, even to that happiness of Ang though he were Jupiter's almoner, Pluto's treasurer, Neptune's admi could not secure him. Such was Alcibiades' fortune, Narsetes, the Gonsalvus, and most famous men's, that as [u]Jovius concludes, "it is fatal to great princes, through their own default or otherwise circum with envy and malice, to lose their honours, and die contumeliously." still hath been, and ever will be, *Nihil est ab omni parte beatum*,

> "There's no perfection is so absolute,
> That some impurity doth not pollute."

Whatsoever is under the moon is subject to corruption, alteration; and as thou livest upon earth look not for other. "[w]Thou shalt not h peaceable and cheerful days, quiet times, but rather clouds, storms, such is our fate." And as those errant planets in their distinct orbs h several motions, sometimes direct, stationary, retrograde, in apogee

[l]In Tusc. è vetere poeta. [m] Cardan. lib. 1. de consol. Est consolationis genus necessitate fit; sive feras, sive non feras, ferendum est tamen. [n] Seneca. tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adhibet hoc quoque commodum omnis infelicitas, suaviorem vitam cum abierit relinquit. [o] For there is no pleasure perfect, some anxiety always intervenes." [p] Lorchas. Res superis, humana terrenis longe disparia. Etenim beatæ mentes feruntur liberæ, et sine stellæ, æthereique orbes cursus et conversiones suas jam sæculis innumerabilibus conta verum homines magnis angustiis. Neque hac naturæ lege est quisquam mortalium Halicar. lib. 8. non enim unquam contigit, nec post homines natos invenies quemquam sententia successerint, ita ut nulla in re fortuna sit ei adversata. [u] Vit. Gonsalvi lib. clarissimis à culpa sua, secus circumveniri cum malitia et invidia, imminutaque dign [w] In terris parum illum ætherem non invenies, et ventos serenos; nimbos pl Lipsa. cent. misc. ep. 8.

oriental, occidental, combust, feral, free, and as our astrologers will, have their fortitudes and debilities, by reason of those good and bad irradiations, conferred to each other's site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities as well from ourselves as others.

Yea, but thou thinkest thou art more miserable than the rest, other men are happy but in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thyself. Yet if, as Socrates said, "[a] All men in the world should come and bring their grievances together, of body, mind, fortune, sores, ulcers, madness, epilepsies, agues, and all those common calamities of beggary, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion? or be as thou art?" Without question thou wouldst be as thou art. If some Jupiter should say, to give us all content,

"[y] Jam faciam quod vultis; eris tu, qui modò miles, Mercator; tu consultus modo, rusticus: hinc vos, Vos hinc mutatis discedite partibus; eia Quid statis? nolint."	"Well be't so then: you master soldier Shall be a merchant; you sir lawyer A country gentleman; go you to this, That side you; why stand ye? It's well as 'tis."

"[z] "Every man knows his own, but not others' defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes," not to examine or consider other men's, not to compare themselves with others: to recount their miseries, but not their good gifts, fortunes, benefits, which they have, or ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go before, but not on those infinite numbers that come after. "[a] Whereas many man would think himself in heaven, a petty prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest, and accountest most vile and wretched estate." How many thousands want that which thou hast? how many myriads of poor slaves, captives, of such as work day and night in coal-pits, tin-mines, with sore toil to maintain a poor living, of such as pour in body and mind, live in extreme anguish and pain, all which thou art free from? *O fortunatos nimium bona si sua nôrint:* Thou art most happy if thou couldst be content, and acknowledge thy happiness; [b]*Rem carendo non sentiendo cognoscimus,* when thou shalt hereafter come to want that which thou now loathest, abhorrest, and art weary of, and tired with, when 'tis past thou shalt say thou wert most happy: and after a little miss, wish with all thine heart thou hadst the same content again, mightest lead but such a life, a world such a life: the remembrance of it is pleasant. Be silent then, [c]rest satisfied, *desine, intuensque in aliorum infortunia solare mentem,* comfort thyself with other men's misfortunes, and as the moldiwarp in Æsop told the fox, complaining for want of a tail, and the rest of his companions, *tacete, quando me cum captum videtis,* you complain of toys, but I am blind, be quiet. I say to thee, be thou satisfied. It is [d]recorded of the hares, that with a general consent they went to drown themselves, out of a feeling of their misery; but when they saw a company of frogs more fearful than they were, they began to take heart and comfort again. Compare thine estate with others. *Similes respice casus, mitius ista feres.* Be content and rest satisfied, for thou art well in respect to others: be thankful for that thou hast, that God hath made thee, he hath not made thee a monster, a beast, a base creature, as

[z] homines sua mala suasque curas in unum cumulum conferrent, æquis divisura portionibus, &c. [a] Lib. 1. [b] Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miset. Cardan. lib. 3. de consol. Plutarch. de consol. ad Apollonium. [c] Quam multos putas proximos putarent, totidem regulos, si de fortunæ tuæ reliquiis pars iis minima contingat. Consol. lib. 2. pros. 4. [d] "You know the value of a thing from wanting more than from [y] Hesiod. Esto quod es; quod sunt alii, sine quemlibet esse; Quod non es, nolis; quod [z] ellis. [a] Æsopi fab.

he might, but a man, a Christian, such a man; consider aright of it, t full well as thou art. [e]*Quicquid vult, habere nemo potest,* no man ca what he will, *Illud potest nolle quod non habet,* he may choose whether desire that which he hath not. Thy lot is fallen, make the best of it we should all sleep at all times (as Endymion is said to have done), w were happier than his fellow?" Our life is but short, a very dream, an we look about, [g]*immortalitas adest,* eternity is at hand: "[h]our life is a age on earth, which wise men pass with great alacrity." If thou be sorrow, want, distress, in pain, or sickness, think of that of our apostl chastiseth them whom he loveth: they that sow in tears shall reap Psal. cxxvi. 5. "As the furnace proveth the potter's vessel, so doth ten try men's thoughts," Ecclus. xxv. 5, 'tis for [i]thy good, *Periisses nisi p* hadst thou not been so visited, thou hadst been utterly undone: "as the fire," so men are tried in adversity. *Tribulatio ditat:* and whic rarius hath well shadowed in an emblem of a thresher and corn.

> "Si tritura absit paleis sunt abdita grana,
> Nos crux mundanis separat à paleis;"
>
> "As threshing separates from straw the
> By crosses from the world's chaff are

'Tis the very same which [k]Chrysostom comments, *hom.* 2. *in* 3 *Mat.* is not separated but by threshing, nor men from worldly impediments tribulation." 'Tis that which [l]Cyprian ingeminates, *Ser.* 4. *de immor* that which [m]Hierom, which all the fathers inculcate, "so we are cat for eternity." 'Tis that which the proverb insinuates. *Nocumentu mentum;* 'tis that which all the world rings in our ears. *Deus habet filium sine peccato, nullum sine flagello:* God, saith [n]Austin, ha son without sin, none without correction. "[o]An expert seaman is t a tempest, a runner in a race, a captain in a battle, a valiant man in adv a Christian in tentation and misery." *Basil. hom.* 8. We are sent many soldiers into this world, to strive with it, the flesh, the devil; our a warfare, and who knows it not? [p]*Non est ad astra mollis è terr* "[q]and therefore peradventure this world here is made troublesome u that, as Gregory notes, "we should not be delighted by the way, an whither we are going."

> "[r]Ite nunc fortes, ubi celsa magni
> Ducit exempli via: cur inertes
> Terga nudatis? superata tellus
> Sidera domat."

Go on then merrily to heaven. If the way be troublesome, and you in many grievances: on the other side you have many pleasant spo sweet smells, delightsome tastes, music, meats, herbs, flowers, &c. your senses. Or put case thou art now forsaken of the world, de temned, yet comfort thyself, as it was said to Agar in the wilder sees thee, he takes notice of thee:" there is a God above that c thy cause, that can relieve thee. And surely [t]Seneca thinks he t in seeing thee. "The gods are well pleased when they see gre tending with adversity," as we are to see men fight, or a man But these are toys in respect, "[u]Behold," saith he, "a specta God; a good man contented with his estate." A tyrant is the

[e] Seneca. [f] Si dormirent semper omnes, nullus alio fælicior esset. Card.
[h] Plato, Axiocho. An ignoras vitam hanc peregrinationem, &c. quam sapientes cu
[i] Sic expedit; medicus non dat quod patiens vult, sed quod ipse bonum scit. [k] Fru
nisi trituratum, &c. [l] Non est pœna damnantis sed flagellum corrigentis.
æternam sic erudimur. [m] Confess. 6. [o] Nauclerum tempestas, athletam
magnanimum calamitas, Christianum vero tentatio probat et examinat. [p] Sen.
from the earth to the stars is not so downy." [q] Ideo Deus asperum fecit iter, ne
obliviscantur eorum quæ sunt in patria. [r] Boethius, l. 5. met. ult. "Go now,
the lofty path of a great example leads. Why do you stupidly expose your backs?
stars to subjection." [s] Boeth. pro. ult. Manet spectator cunctorum desuper præs
malis supplicia dispensans. [t] Lib. de provid. Voluptatem capiunt dii siquando
calamitate vident. [u] Ecce spectaculum Deo dignum Vir fortis mala fortu

to Jupiter, as the ancients held, and his best object "a contented mind." For thy part then rest satisfied, "cast all thy care on him, thy burthen on him, [z] rely on him, trust on him, and he shall nourish thee, care for thee, give thee thine heart's desire;" say with David, "God is our hope and strength, in troubles ready to be found," Psal. xlvi. 1. "for they that trust in the Lord shall be as Mount Zion, which cannot be removed," Psal. cxxv. 1, 2. "as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever."

MEMB. II.

Deformity of body, sickness, baseness of birth, peculiar discontents.

Particular discontents and grievances, are either of body, mind, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsel and persuasion may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidental, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not but that thou mayest be a good, a wise, upright, honest man. [y] Seldom," saith Plutarch, "honesty and beauty dwell together," and oftentimes under a thread-bare coat lies an excellent understanding, *sæpè sub attritâ latitat sapientia veste.* [z] Cornelius Mussus, that famous preacher in Italy, when he came first into the pulpit in Venice, was so much contemned by reason of his outside, a little, lean, poor, dejected person, [a] they were all ready to leave the church; but when they heard his voice they did admire him, and happy was that senator could enjoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, than he that struts it out *Ampullis jactans, &c., grandia gradiens,* and is adjudged in the world's opinion: *Vilis sæpe cadus nobile nectar habet,* the best wine comes out of an old vessel. How many deformed princes, kings, emperors, could I reckon up, philosophers, orators? Hannibal had but one eye, Sylvius Claudius, Timoleon, blind, Muleasse, king of Tunis. John, king of Bohemia, and Tiresias the prophet. "[b] The night hath his pleasure;" and the loss of that one sense such men are commonly recompensed in the rest; have excellent memories, other good parts, music, and many recreations; happiness, great wisdom, as Tully well discourseth in his [c] Tusculan Questions: Homer was blind, yet who (saith he) made more accurate, lively, better descriptions, with both his eyes? Democritus was blind, yet as Tullius writes of him, he saw more than all Greece besides, as [d] Plato concludes, *Tum sanè mentis oculus acutè incipit cernere, quum primùm corporis deflorescit,* when our bodily eyes are at worst, generally the eyes of the soul see best. Some philosophers and divines have evirated themselves, and put their eyes voluntarily, the better to contemplate. Angelus Politianus had better in his nose continually running, fulsome in company, yet no man more ment and pleasing in his works. Æsop was crooked, Socrates purblind, rugged, hairy; Democritus withered; Seneca lean and harsh, ugly to sight, yet shew me so many flourishing wits, such divine spirits: Horace, a bear-eyed contemptible fellow, yet who so sententious and wise? Marcellinus, Faber Stapulensis, a couple of dwarfs; [e] Melancthon a short

[z] Psal. lv. 22. [y] Raro sub eodem lare honestas et forma habitant. [z] Josephus Mussus [a] Homuncio brevis, macilentus, umbra hominis, &c. Ad stuporem ejus eruditionem et admirati sunt. [b] Nox habet suas voluptates. [c] Lib. 5. ad finem. cæcus potest esse [illegible]tus, &c [d] In convivio. lib 25. [e] Joachimus Camerarius, vit. ejus.

hard-favoured man, *parvus erat, sed magnus erat*, &c., yet of incomparable parts all three. [f] Ignatius Loyola, the founder of the Jesuits, by reason of a hurt he received in his leg, at the siege of Pampeluna, the chief town of Navarre in Spain, unfit for wars, and less serviceable at court, upon that accident betook himself to his beads, and by those means got more honour than ever he should have done with the use of his limbs, and properness of person: [g] *Vulnus non penetrat animum*, a wound hurts not the soul. Galba the emperor was crook-backed, Epictetus lame: that great Alexander a little man of stature; [h] Augustus Cæsar of the same pitch; Agesilaus *despicabili formâ;* Boccharis a most deformed prince as ever Egypt had, yet as [i] Diodorus Siculus records of him, in wisdom and knowledge far beyond his predecessors. *A. Dom.* 1306. [k] Uladeslaus Cubitalis that pigmy king of Poland reigned and fought more victorious battles than any of his long-shanked predecessors. *Nullam virtus respuit staturam*, virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them? [l] *Quid nisi pondus iners stolidæque ferocia mentis*, What in Osus and Ephialtes (Neptune's sons in Homer), nine acres long?

"[m] Qui ut magnus Orion, Cum pedes incedit, medii per maxima Nerei Stagna, viam findens humero supereminet undas."	"Like tall Orion stalking o'er the flood: When with his brawny breast he cuts the waves, His shoulder scarce the topmost billow laves."

What in Maximinus, Ajax, Caligula, and the rest of those great Zanzummins, or gigantical Anakims, heavy, vast, barbarous lubbers?

——— * "si membra tibi dant grandia Parcæ,
Mentis eges?"

Their body, saith [n] Lemnius, "is a burden to them, and their spirits not so lively, nor they so erect and merry:" *Non est in magno corpore mica salis:* a little diamond is more worth than a rocky mountain: which made Alexander Aphrodiseus positively conclude, "The lesser, the [o] wiser, because the soul was more contracted in such a body." Let Bodine in his 5. c. *method. hist.* plead the rest: the lesser they are, as in Asia, Greece, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, I grant, ——*caput inter nubila condunt* (hide their heads in the clouds); but *belli pusilli*, little men are pretty: "*Sed si bellus homo est Cotta, pusillus homo est.*" Sickness, diseases, trouble many, but without a cause; "[p] It may be 'tis for the good of their souls:" *Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in mind of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know ourselves. [q] Pliny calls it, the sum of philosophy, "If we could but perform that in our health, which we promise in our sickness." *Quum infirmi sumus,* [r] *optimi sumus;* for "what sick man" (as [s] Secundus expostulates with Rufus) "was ever lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales," &c. And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse than tigers, wolves, and lions: who should keep them in awe? "princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sickness (as [t] Chrysostom observes), will correct and amend us." And therefore

[f] Riber. vit. ejus. [g] Macrobius. [h] Sueton. c. 7. 9. [i] Lib. 1. Corpore exili et despecto, sed ingenio et prudentia longe ante se reges cæteros præveniens. [k] Alexander Gaguinis hist. Polonicæ. Corpore parvus eram, cubito vix altior uno, Sed tamen in parvo corpore magnus eram. [l] Ovid. [m] Virg. Æneid. 10. * "If the fates give you large proportions, do you not require faculties?" [n] Lib. 2. cap. 2. Oneri est illis corporis moles, et spiritus minus vividi. [o] Corpore breves prudentiores quum coarctata est anima. Ingenio pollet cui vim natura negavit. [p] Multis ad salutem animæ profuit corporis ægritudo, Petrarch. [q] Lib. 7. Summa est totius Philosophiæ, si tales, &c. [r] "When we are sick we are most amiable." [s] Plinius, epist. 7. lib. Quem infirmum libido solicitat, aut avaritia, aut honores? nemini invidet, neminem miratur, neminem despicit, sermone maligno non alitur. [t] Non terret princeps, magistrum, lex; at ægritudo superveniens, omnia correxit.

vith good discretion, [a]Jovianus Pontanus caused this short sentence to be ngraven on his tomb in Naples: "Labour, sorrow, grief, sickness, want and voe, to serve proud masters, bear that superstitious yoke, and bury your learest friends, &c., are the sauces of our life." If thy disease be continuate nd painful to thee, it will not surely last: "and a light affliction which is ut for a moment, causeth unto us a far more excellent and eternal weight f glory," 2 Cor. iv. 17. bear it with patience; women endure much sorrow n childbed, and yet they will not contain; and those that are barren, wish or this pain; "be courageous, [z]there is as much valour to be shewn in thy ed, as in an army, or at a sea fight:" *aut vincetur, aut vincet*, thou shalt be id at last. In the mean time, let it take its course, thy mind is not any vay disabled. Bilibaldus Pirkimerus, senator to Charles the Fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The nore violent thy torture is, the less it will continue: and though it be severe nd hideous for the time, comfort thyself as martyrs do, with honour and mmortality. [y]That famous philosopher Epicurus, being in as miserable pain f stone and cholic, as a man might endure, solaced himself with a conceit of mmortality; "the joy of his soul for his rare inventions repelled the pain of is bodily torments."

Baseness of birth is a great disparagement to some men, especially if they e wealthy, bear office, and come to promotion in a commonwealth; then (as he observes), if their birth be not answerable to their calling, and to their ellows, they are much abashed and ashamed of themselves. Some scorn their wn father and mother, deny brothers and sisters, with the rest of their kindred nd friends, and will not suffer them to come near them, when they are in heir pomp, accounting it a scandal to their greatness to have such beggarly eginnings. Simon in Lucian, having now got a little wealth, changed his ame from Simon to Simonides, for that there were so many beggars of his in, and set the house on fire where he was born, because nobody should point t it. Others buy titles, coats of arms, and by all means screw themselves nto ancient families, falsifying pedigrees, usurping scutcheons, and all because hey would not seem to be base. The reason is, for that this gentility is so nuch admired by a company of outsides, and such honour attributed unto t, as amongst [a]Germans, Frenchmen, and Venetians, the gentry scorn the ommonalty, and will not suffer them to match with them; they depress, and nake them as so many asses, to carry burdens. In our ordinary talk and allings out, the most opprobrious and scurrile name we can fasten upon a nan, or first give, is to call him base rogue, beggarly rascal, and the like: whereas in my judgment, this ought of all other grievances to trouble men east. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth? *Tantane vos generis tenuit fiducia vestri?* [b] It is *non ms*, a mere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progress, ending of gentry, and then tell me what it s. "[c]Oppression, fraud, cozening, usury, knavery, bawdry, murder, and yranny, are the beginning of many ancient families: [d]one hath been a lood-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made

[a] Nat. Chytræus Europ. delicils. Labor, dolor, ægritudo, luctus, servire superbis dominis, jugum ferre uperstitionis, quos habet charos sepelire, &c. condimenta vitæ sunt. [z] Non tam mari quam prœlio irtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinques, aut ipsa te. Seneca. [y] Tullius lib. 7. fam. ep. Vesicæ morbo laborans, et urinæ mittendæ difficultate tanta, ut vix incrementum caperet; epellebat hæc omnia animi gaudium ob memoriam inventorum. [a] Boeth. lib. 2. pr. 4. Huic sensus auperat, sed est pudori degener sanguis. [a] Gasparr. Ens polit. thes. [b] "Does such presumption in our origin possess you?" [c] Alii pro pecunia emunt nobilitatem, alii illam lenocinio, alii veneficiis, alii arricidiis; multis perditio nobilitate conciliat, plerique adulatione, detractione, calumniis, &c. Agrip. de anit. scient. [d] Ex homicidio sæpe orta nobilitas et strenua carnificina.

a lord or an earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave, [e]prostituted himself, his wife, daughter," to some lascivious prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment-row (so [f]one calls it), by flattery or cozening; search your old families, and you shall scarce find of a multitude (as Æneas Sylvius observes), *qui sceleratum non habent ortum*, that have not a wicked beginning; *aut qui vi et dolo eo fastigii non ascendunt*, as that plebeian in [g]Machiavel in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villainy, or such indirect means. "They are commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the beginning of nobility? spoils enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh," &c. One makes a fool of himself to make his lord merry, another dandles my young master, bestows a little nag on him, a third marries a cracked piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The poet answers, "[h]*Aut Pastor fuit, aut illud quod dicere nolo.*" Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his son's son's son, begotten and born *infra quatuor maria*, &c. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a ——a courtier, and then a——a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his virtues, fortunes, titles; so then, what is your gentry, but as Hierom saith, *Opes antiquæ, inveteratæ divitiæ*, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? "It began (saith [i]Agrippa), with strong impiety, with tyranny, oppression," &c., and so it is maintained: wealth began it (no matter how got), wealth continueth and increaseth it. Those Roman knights were so called, if they could dispend *per annum* so much. [k]In the kingdom of Naples and France, he that buys such lands, buys the honour, title, barony together with it; and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, [l]*nobiliorum ex censu judicant*, our nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? [m]*Nobilitas sine re projectâ vilior algâ.* Without means gentry is naught worth, nothing so contemptible and base. [n]*Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris*, saith Nevisanus the lawyer, to dispute of gentry without wealth, is (saving your reverence), to discuss the original of a mard. So that it is wealth alone that denominates, money which maintains it, gives *esse* to it, for which every man may have it. And what is their ordinary exercise? "[o]sit to eat, drink, lie down to sleep, and rise to play:" wherein lies their worth and sufficiency? in a few coats of arms, eagles, lions, serpents, bears, tigers, dogs, crosses, bends, fesses, &c., and such like baubles, which they commonly set up in their gal-

[e] Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinæ, cædes, prostitutæ, &c. [f] Sat. Menip. [g] Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis comites, quis non videt ortum nobilitatis degenerem? hunc usuræ ditarunt, illum spolia, prodiciis veneficiis ditatus, ille adulationibus, huic adulteria lucrum præbent, nonnullis mendacia, quidam iuge quæstum faciunt, plerique ex natis, &c. Florent. hist. lib. 3. [h] Juven. "A shepherd, or so that I should rather not tell." [i] Robusta improbitas à tyrannide incepta, &c. [k] Gasper Ens t. [illegible]sserus, Itinerar. fol. 266. [m] Hor. "Nobility without wealth is more worthless than [illegible] [illegible]b. 4. num. 111. [o] Exod. xxxii.

leries, porches, windows, on bowls, platters, coaches, in tombs, churches, men's sleeves, &c. "[p]If he can hawk and hunt, ride a horse, play at cards and dice, swagger, drink, swear," take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistress, talk big fustian, [q]insult, scorn, strut, contemn others, and use a little mimical and apish compliment above the rest, he is a complete, (*Egregiam verò laudem*) a well-qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchment nobility then, but as [r]Agrippa defines it, "a sanctuary of knavery and naughtiness, a cloak for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?" A nobleman therefore, in some likelihood, as he concludes, is an "atheist, an oppressor, an epicure, a [s]gull, a dizzard, an illiterate idiot, an outside, a glow-worm, a proud fool, an arrant ass," *Ventris et inguinis mancipium*, a slave to his lust and belly, *solâque libidine fortis*. And as Salvianus observed of his countrymen the Aquitanes in France, *sicut titulis primi fuere, sic et vitiis* (as they were the first in rank so also in rottenness); and Cabinet du Roy, their own writer, distinctly of the rest. "The nobles of Berry are most part lechers, they of Touraine thieves, they of Narbonne covetous, they of Guienne coiners, they of Provence atheists, they of Rheims superstitious, they of Lyons treacherous, of Normandy proud, of Picardy insolent," &c. We may generally conclude, the greater men, the more vicious. In fine, as [t]Æneas Sylvius adds, "they are most part miserable, sottish, and filthy fellows, like the walls of their houses, fair without, foul within." What dost thou vaunt of now? "[u]What dost thou gape and wonder at? admire him for his brave apparel, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a fool may be possessor of this as well as he; and he that accounts him a better man, a nobleman for having of it, he is a fool himself." Now go and brag of thy gentility. This is it belike which makes the [x]Turks at this day scorn nobility, and all those huffing bombast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the Ragusian commonwealth, Switzers, and the united provinces, in all their aristocracies, or democratical monarchies (if I may so call them), exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those Athenian Areopagites, wise, discreet, and well brought up. The [y]Chinese observe the same customs, no man amongst them noble by birth; out of their philosophers and doctors they choose magistrates: their politic nobles are taken from such as be *moraliter nobiles*, virtuous noble; *nobilitas ut olim ab officio, non à naturâ*, as in Israel of old, and their office was to defend and govern their country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their Loysii, Mandarini, literati, licentiati, and such as have raised themselves by their worth, are their noblemen only, though fit to govern a state; and why then should any that is otherwise of worth be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancestors? nay, why not more? for *plures solem orientem*, we adore the sun rising most part; and how much better is it to say, *Ego meis majoribus virtute præluxi* (I have outshone my ancestors in virtues), to boast

[p] Omnium nobilium sufficientia in eo probatur si venatica noverint, si aleam, si corporis vires ingentibus poculis commonstrent, si naturæ robur numerosa venere probent, &c. [q] Difficile est, ut non sit superbus dives. Austin. ser. 24. [r] Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venalio, violentia, &c. [s] The fool took away my lord in the mask, 'twas apposite. [t] De miser. curial. Miseri sunt, inepti sunt, turpes sunt, multi ut parietes ædium suarum speciosi. [u] Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandalus noster lenocinio nobilitatus est. Æneas Sylvius. [x] Bellonius, observ. lib. 2. [y] Mat. Riccius, lib. 1. cap. 3. Ad regendam remp. soli doctores, aut licentiati adsciscuntur, &c.

himself of his virtues, than of his birth? Cathesbeius, sultan of Egypt and Syria, was by his condition a slave, but for worth, valour, and manhood second to no king, and for that cause (as [a]Jovius writes) elected emperor of the Mamelukes. That poor Spanish Pizarro for his valour made by Charles the Fifth Marquess of Anatillo: the Turkey Pashas are all such. Pentinax, Phillippus Arabs, Maximinus, Probus, Aurelius, &c., from common soldiers became emperors, Cato, Cincinnatus, &c., consuls. Pius Secundus, Sixtus Quintus, Johan Secundus, Nicholas Quintus, &c., popes. Socrates, Virgil, Horace, *libertina parte natus*. [a]The kings of Denmark fetch their pedigree, as some say, from one Ulfo, that was the son of a bear. [b]*E tenui casa sæpe vir magnus exit*, many a worthy man comes out of a poor cottage. Hercules, Romulus, Alexander (by Olympia's confession), Themistocles, Jugurtha, King Arthur, William the Conqueror, Homer, Demosthenes, P. Lumbard, P. Comestor, Bartholus, Adrian the fourth Pope, &c., bastards; and almost in every kingdom, the most ancient families have been at first princes' bastards: their worthiest captains, best wits, greatest scholars, bravest spirits in all our annals, have been base. [c]Cardan, in his Subtleties, gives a reason why they are most part better able than others in body and mind, and so, *per consequens*, more fortunate. Castruccius Castrucanus, a poor child, found in the field, exposed to misery, became prince of Lucca and Senes in Italy, a most complete soldier and worthy captain; Machiavel compares him to Scipio or Alexander. "And 'tis a wonderful thing ([d]saith he) to him that shall consider of it, that all these, or the greatest part of them, that have done the greatest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents." A most memorable observation, [e]Scaliger accounts it, *et non prætereundum, maximorum virorum plerosque patres ignoratos, matres impudicas fuisse*.[f] "I could recite a great catalogue of them," every kingdom, every province will yield innumerable examples; and why then should baseness of birth be objected to any man? Who thinks worse of Tully for being *Arpinas*, an upstart? Or Agathocles, that Sicilian king, for being a potter's son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility? as he said in [g]Machiavel, *omnes eodem patre nati*, Adam's sons conceived all and born in sin, &c. "We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what is the difference?" To speak truth, as [h]Bale did of P. Schalichius, "I more esteem thy worth, learning, honesty, than thy nobility; honour thee more that thou art a writer, a doctor of divinity, than Earl of the Huns, Baron of Skradine, or hast title to such and such provinces," &c. "Thou art more fortunate and great" (so [i]Jovius writes to Cosmo de' Medici, then Duke of Florence) "for thy virtues than for thy lovely wife, and happy children, friends, fortunes, or great duchy of Tuscany." So I account thee; and who doth not so indeed? [k]Abdolominus was a gardener, and yet by Alexander for his virtues made king of Syria. How much better is it to be born of mean parentage, and to excel in

[a] Lib. 1. hist. conditione servus, cæterum acer bello, et animi magnitudine maximorum regum secundus: ob hæc à Mameluchis in regem electus. [b] Olaus Magnus, lib. 18. Saxo Grammaticus, à quo rex Sueno et cætera Danorum regum stemmata. [b] Seneca de Contro. Philos. epist. [c] Cardan. sunt et animo fortiores spurii, plerumque ob amoris vehementiam, seminis crass., &c. [d] Vita Castrucci. Nec præter rationem mirum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter cæteros ævi sui homines eminuerunt, aut obscuro, aut abjecto loco editos, et prognatos fuisse abjectis parentibus. Eorum ego [illegible] infinitum recensere possem. [e] Exercit. 265. [f] "It is a thing deserving of our notice, that most men were born in obscurity, and of unchaste mothers." [g] Flor. hist. 1. 3. Quod si nudos nos [illegible] contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, [illegible] Ut merito dicam, quod simpliciter sentiam, Faulum Schalichium scriptorem, et doctorem, plus quam comitem Hunnorum, et Baronem Skradinum; Encyclopædiam tuam et orbem disciplinarum provinciis antefero. Balæus, epist. nuncupat. ad 5 cent. ultimam script. Brit. [i] Praefat. hist. major, quam aut Hetrusci imperii fortuna, aut numerosæ et decoræ prolis felicitate [illegible]

rth, to be morally noble, which is preferred before that natural nobility, by rines, philosophers, and [l]politicians, to be learned, honest, discreet, well-alified, to be fit for any manner of employment, in country and common-alth, war and peace, than to be *Degeneres Neoptolemi*, as many brave nobles , only wise because rich, otherwise idiots, illiterate, unfit for any manner of vice? [m]Udalricus, Earl of Cilia, upbraided John Huniades with the base-ss of his birth, but he replied, *in te Ciliensis comitatus turpiter extinguitur, in gloriose Bistricensis exoritur*, thine earldom is consumed with riot, mine gins with honour and renown. Thou hast had so many noble ancestors; at is that to thee? *Vix ea nostra voco*, [n]when thou art a dizzard thyself: *od prodest, Pontice, longo stemmate censeri?* &c. I conclude, hast thou a nd body, and a good soul, good bringing up? Art thou virtuous, honest, rned, well-qualified, religious, are thy conditions good?—thou art a true bleman, perfectly noble, although born of Thersites—*dum modo tu sis—— acidæ similis, non natus, sed factus*, noble κατ' ἐξοχήν, "[o]for neither sword, r fire, nor water, nor sickness, nor outward violence, nor the devil himself take thy good parts from thee." Be not ashamed of thy birth then, thou a gentleman all the world over, and shalt be honoured, when as he, strip n of his fine clothes, [p]dispossess him of his wealth, is a funge (which [q]Poly-es in his banishment found true by experience, gentry was not esteemed) like iece of coin in another country, that no man will take, and shall be con-nned. Once more, though thou be a barbarian, born at Tontonteac, a villain, lave, a Saldanian negro, or a rude Virginian in Dasamonquepec, he a French nsieur, a Spanish don, a seignior of Italy, I care not how descended, of at family, of what order, baron, count, prince, if thou be well qualified, and not, but a degenerate Neoptolemus, I tell thee in a word, thou art a man, l he is a beast.

Let no *terræ filius*, or upstart, insult at this which I have said, no worthy tleman take offence. I speak it not to detract from such as are well erving, truly virtuous and noble: I do much respect and honour true gentry l nobility; I was born of worshipful parents myself, in an ancient family, t I am a younger brother, it concerns me not: or had I been some great r, richly endowed, so minded as I am, I should not have been elevated at but so esteemed of it, as of all other human happiness, honours, &c., they e their period, are brittle and inconstant. As [r]he said of that great er Danube, it riseth from a small fountain, a little brook at first, sometimes ad, sometimes narrow, now slow, then swift, increased at last to an incredible atness by the confluence of sixty navigable rivers, it vanisheth in conclusion, th his name, and is suddenly swallowed up of the Euxine sea: I may say ur greatest families, they were mean at first, augmented by rich marriages, chases, offices, they continue for some ages, with some little alteration of mstances, fortunes, places, &c., by some prodigal son, for some default, or want of issue they are defaced in an instant, and their memory blotted out. o much in the meantime I do attribute to Gentility, that if he be well-ended, of worshipful or noble parentage, he will express it in his conditions,

[s] ——— "nec enim feroces
Progenerant aquilæ columbas."

l although the nobility of our times be much like our coins, more in number value, but less in weight and goodness, with finer stamps, cuts, or outsides

[l]line de rep. lib. 3. cap. 8. [m] Æneas Silvius, lib. 2. cap. 29. [n] "If children be proud, ty, foolish, they defile the nobility of their kindred," Eccl. xxii. 8. [o] Cujus possessio nec furto nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest. [p] Send them o some strange place naked, ad ignotos, as Aristippus said, you shall see the difference. Bacon's m. [q] Familiæ splendor nihil opis attulit, &c. [r] Flavius hic illustris, humanarum rerum imago, arvis ductæ sub initiis, in immensum crescunt, et subito evanescunt. Exilis hic primo fluvius, in ad-dam magnitudinem excrescit, tandemque in mari Euxino evanescit. I. Stuckius pereg. mar. Euxini. ar fierce eagles do not procreate timid ring-doves."

than of old; yet if he retain those ancient characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroical, and generous spirit, than that *vulgus hominum*, those ordinary boors and peasants, *qui adeo improbi, agrestes, et inculti plerumque sunt, ne dicam maliciosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo si advenerit*, as [s]one observes of them, a rude, brutish, uncivil, wild, a currish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which [t]Lemnius the physician said of his travel into England, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c., or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savour of the stock whence he came, and that innate rusticity can hardly be shaken off.

"[u] Licet superbus ambulet pecuniâ,
Fortuna non mutat genus."

And though by their education such men may be better qualified, and more refined; yet there be many symptoms by which they may likely be descried, an affected fantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer than ordinary in his diet, and as [x]Hierome well describes such a one to his Nepotian; "An upstart born in a base cottage, that scarce at first had coarse bread to fill his hungry guts, must now feed on kickshaws and made dishes, will have all variety of flesh and fish, the best oysters," &c. A beggar's brat will be commonly more scornful, imperious, insulting, insolent, than another man of his rank: "Nothing so intolerable as a fortunate fool," as [y]Tully found out long since out of his experience; *Asperius nihil est humili cum surgit in altum*, set a beggar on horseback, and he will ride a gallop, a gallop, &c.

"[z] —— desævit in omnes
Dum se posse putat, nec bellua sævior ulla est.
Quam servi rabies in libera colla furentis;"

he forgets what he was, domineers, &c., and many such other symptoms he hath, by which you may know him from a true gentleman. Many errors and obliquities are on both sides, noble, ignoble, *factis, natis;* yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as Bosbequius said of Solyman the Magnificent, he was [illegible] *dignus imperio*, worthy of that great empire. Many meanly descended are most worthy of their honour, *politicè nobiles*, and well deserve it. Many of our nobility so born (which one said of Hephæstion, Ptolemeus, Seleucus, Antigonus, &c., and the rest of Alexander's followers, they were all worthy to be monarchs and generals of armies) deserve to be princes. And I am so far forth of [a]Sesellius's mind, that they ought to be preferred (if capable) before others, "as being nobly born, ingenuously brought up, and from their infancy trained to all manner of civility." For learning and virtue in a nobleman is more eminent, and, as a jewel set in gold is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family as his noble family to him. In a word, many noblemen are an ornament of their order: many poor men's sons are singularly well endowed, most [illegible] and well deserving for their worth, wisdom, learning, virtue, valour, [illegible]

[s]Sabinus in 6. Ovid. Met. fab 4 [t]Lib. 1. de 4. Complexionibus. [u]Hor. ep. [illegible] although he boast of his wealth, Fortune has not changed his nature." [x]Lib. 2. ep. 15. [illegible] tuguriolo et paupere domo, qui vix milio rugientem ventrem, &c. [y]Nihil fortunato [illegible] [illegible]laud. l. 9. in Eutrop. [a]Lib. 1. de Rep. Gal. Quoniam et commodiore [illegible] [illegible] nati, jam inde à parvulis ad morum civilitatem educati sunt, et assuefacti

excellent members and pillars of a commonwealth. And therefore to conclude that which I first intended, to be base by birth, meanly born, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

MEMB. III.

Against Poverty and Want, with such other Adversities.

ONE of the greatest miseries that can befal a man, in the world's esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death itself. οὐδὲν πενίας βαρύτερόν ἐστι φορτίον, no burden (saith [b] Menander) so intolerable as poverty: it makes men desperate, it erects and dejects, *census honores, census amicitias;* money makes, but poverty mars, &c. and all this in the world's esteem: yet if considered aright, it is a great blessing in itself, a happy estate, and yields no cause of discontent, or that men should therefore account themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, "[c] lest any man should make poverty a judgment of God, or an odious estate." And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor (Acts iii. "Silver and gold have I none"). "As sorrowing (saith Paul) and yet always rejoicing; as having nothing, and yet possessing all things," 1 Cor. vi. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a god in Athens, "[d] a nobleman by birth, many servants he had, an honourable attendance, much wealth, many manors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, and renounced his estate." Those Curii and Fabricii will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many kings and queens, that have forsaken their crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys; [e] many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are God's good gifts, and blessings; and *honor est in honorante,* honours are from God; both rewards of virtue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having, or misery in wanting of them. *Oratur quidem bonis,* saith Austin, *ne quis mala æstimet: malis autem ne quis mala bona,* good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both parts, so are riches given to good and bad, *sed bonis in bonum,* but they are good only to the godly. But [f] compare both estates, for natural parts they are unlike; and a beggar's child, as [g] Cardan well observes, "is no whit inferior to a prince's, most part better;" and for those accidents of fortune, it easily appear there is no such odds, no such extraordinary happiness in one, or misery in the other. He is rich, wealthy, fat; what gets he by pride, insolency, lust, ambition, cares, fears, suspicion, trouble, anger, vexation, and many filthy diseases of body and mind. He hath indeed

[a] Illum paupertate gravius onus. [b] Ne quis iræ divinæ judicium putaret, aut paupertas exosa foret. [c] In cap. 2. ver. 18. Lucæ. [d] Inter proceres Thebanos numeratus, lectum habuit genus, frequens [illegible]tium, domus amplas, &c. Apuleius Florid. l. 4. [e] P. Blesensis, ep. 72. et 232. oblatos respui [illegible] ex onere metiens; motus ambitiosos rogatus non ivi, &c. [f] Sudat pauper foras in opere, dives in [illegible]one; hic os aperit oscitatione, ille ructatione; gravius ille fastidio, quam hic inedia cruciatur. [illegible]r. [g] In Hysperchen. Natura æqua est, puerosque videmus mendicorum nulla ex parte regum [illegible]lis, plerumque saniores.

in Rome, made a grievous complaint and exclamation against rich
they were much mistaken in supposing such happiness in riches;
the best (said he) but you know not their several gripings and disc
they are like painted walls, fair without, rotten within: diseas
crazy, full of intemperance's effects; "[o] and who can reckon half!
knew their fears, cares, anguish of mind and vexation, to which
subject, you would hereafter renounce all riches."

"[p] O si pateant pectora divitum,
Quantos intus sublimis agit
Fortuna metus! Brutia Coro
Pulsante fretum mitior unda est."

"O that their breasts were but consp
How full of fear within, how furiou
The narrow seas are not so boisterc

Yea, but he hath the world at will that is rich, the good things of
suave est de magno tollere acervo (it is sweet to draw from a great h
a happy man, [q]adored like a god, a prince, every man seeks to him,
honours, admires him. He hath honours indeed, abundance of a
but (as I said) withal "[r]pride, lust, anger, faction, emulation, fe
suspicion enter with his wealth;" for his intemperance he h
crudities, gouts, and as fruits of his idleness, and fulness, lust, surfe
drunkenness, all manner of diseases: *pecuniis augetur impro*
wealthier, the more dishonest. "[s]He is exposed to hatred, envy,
treason, fear of death, degradation," &c., 'tis *lubrica statio et proxima*
and the higher he climbs, the greater is his fall.

"[t]—— celsæ graviore casu
Decidunt turres, feriuntque summos
Fulgura montes,"

the lightning commonly sets on fire the highest towers; [u]in t
eminent place he is, the more subject to fall.

"Rumpitur innumeris arbos uberrima pomis,
Et subitô nimiæ præcipitantur opes."

As a tree that is heavy laden with fruit breaks her own boughs, w
own greatness they ruin themselves: which Joachimus Camera
elegantly expressed in his 13 Emblem, *cent.* 1. *Inopem se copia fe*
means is their misery, though they do apply themselves to the tim
dissemble, collogue and flatter their lieges, obey, second his will a
mands, as much as may be, yet too frequently they miscarry, they
selves like so many hogs, as [x]Æneas Sylvius observes, that when
full fed, they may be devoured by their princes, as Seneca by Nero

ı tempest, the higher they are elevated, the more greviously For the rest of his prerogatives which wealth affords, as he hath penses are the greater. "When goods increase, they are increased em; and what good cometh to the owners, but the beholding ı the eyes?" Eccles. iv. 10.

"[y] Millia frumenti tua triverit area centum,
Non tuus hinc capiet venter plus quam meus"——

kness," Solomon calls it, "and reserved to them for an evil," 12 hey that will be rich fall into many fears and temptations, into ı and noisome lusts, which drown men in perdition." 1 Tim. vi. 9. silver hath destroyed many," Ecclus. viii. 2. *divitiæ sæculi sunt li:* so writes Bernard; worldly wealth is the devil's bait: and as hen she is fuller of light is still farthest from the Sun, the more have, the farther they are commonly from God. (If I had said lf, rich men would have pulled me to pieces; but hear who saith, onds it, an Apostle) therefore St. James bids them "weep and e miseries that shall come upon them; their gold shall rust and eat their flesh as fire," James v. 1, 2, 3. I may then boldly th [z]Theodoret, *quotiescunque divitiis affluentem*, &c. "As often as e a man abounding in wealth," *qui gemmis bibit et Serrano dormit* nd naught withal, I beseech you call him not happy, but esteem mate, because he hath many occasions offered to live unjustly; r side, a poor man is not miserable, if he be good, but therefore those evil occasions are taken from him."

dentem multa vocaveris tum; rectius occupat eati, qui deorum is sapienter uti, e callet pauperiem pati, letho flagitium timet."	"He is not happy that is rich, And hath the world at will, But he that wisely can God's gifts Possess and use them still: That suffers and with patience Abides hard poverty, And chooseth rather for to die; Than do such villainy."

w consists his happiness? what privileges hath he more than other ther what miseries, what cares and discontents hath he not more men?

a gazæ, neque consularis t lictor miseros tumultus t curas laqueata circum Tecta volantes."	"Nor treasures, nor majors officers remove The miserable tumults of the mind: Or cares that lie about, or fly above Their high-roofed houses, with huge beams com- [bin'd."

wealth can vindicate him, let him have Job's inventory, *sint Cræsi et, non hos Pactolus aureas undas agens, eripiat unquam è miseriis,* ich Crassus cannot now command health, or get himself a stomach. ship," as Apuleius describes him, in all his plenty and great pro- rbidden to eat, or else hath no appetite (sick in bed, can take no ieved with some chronic disease, contracted with full diet and ease, in mind), when as, in the meantime, all his household are merry, rest servant that he keeps doth continually feast." 'Tis *Bracteata* [d]Seneca terms it, tinfoiled happiness, *infelix felicitas*, an unhappy ppiness, if it be happiness at all. His gold, guard, clattering of d fortifications against outward enemies, cannot free him from s and cares.

tus hominum, curæque sequaces remitus armorum, aut ferrea tela, inter reges, regumque potentes que fulgorem reverentur ab auro."	"Indeed men still attending fears and cares Nor armours clashing, nor fierce weapons fears: With kings converse they boldly, and kings' peers, Fearing no flashing that from gold appears."

hough a hundred thousand bushels of wheat may have been threshed in your granaries, ill not contain more than mine." [z]Cap. 6. de curat. græc. affect. rap. de providentia; quotiis affluentem hominem videmus, eumque pessimum, ne quæso hunc beatissimum putemus, enseamus, &c. [a]Hor. 1. 2. Od. 2. [b]Hor. lib. 2. [c]Florid. lib. 4. Dives ille cibo in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque Epist. 115.

Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition; his pleasures are no pleasures; and that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude. [e]A countryman may travel from kingdom to kingdom, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary disports, without any notice taken, all which a prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our China kings, of Borneo, and Tartarian Chams, those *aurea mancipia*, are said to do, seldom or never seen abroad, *ut major sit hominum erga se observantia*, which the [f]Persian kings so precisely observed of old. A poor man takes more delight in an ordinary meal's meat, which he hath but seldom, than they do with all their exotic dainties and continual viands; *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. Darius, put to flight by Alexander, drank puddle water to quench his thirst, and it was pleasanter, he swore, than any wine or mead. All excess, as [g]Epictetus argues, will cause a dislike; sweet will be sour, which made that temperate Epicurus sometimes voluntarily fast. But they being always accustomed to the same [h]dishes (which are nastily dressed by slovenly cooks, that after their obscenities never wash their bawdy hands), be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; nectar's self grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff: the other in gold, silver, and precious stones; but with what success? *in auro bibitur venenum*, fear of poison in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself; *locuples mittit parasitum*, saith [i]Philostratus, a rich man employs a parasite, and as the major of the city, speaks by the town clerk, or by Mr. Recorder, when he cannot express himself. [k]Nonius the senator hath a purple coat as stiff with jewels as his mind is full of vices; rings on his fingers worth 20,000 sesterces, and as [l]Perox the Persian king, an union in his ear worth one hundred pounds weight of gold: [m]Cleopatra hath whole boars and sheep served up to her table at once, drinks jewels dissolved, 40,000 sesterces in value; but to what end?

> "[n]Num tibi cum fauces urit sitis, aurea quæris
> Pocula?"

Doth a man that is adry desire to drink in gold? Doth not a cloth suit become him as well, and keep him as warm, as all their silks, satins, damasks, taffeties and tissues? Is not homespun cloth as great a preservative against cold, as a coat of Tartar lambs'-wool, dyed in grain, or a gown of goats' beards? Nero, saith [o]Sueton., never put on one garment twice, and thou hast scarce one to put on! what's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation and upshot of all, death itself makes the greatest difference. One like a hen feeds on the dunghill all his days, but is served up at last to his Lord's table, the other as a falcon is fed with partridge and pigeons, and carried on his mounted fist, but when he dies is flung to the muckhill, and there lies. The rich lives like Dives jovially here on earth, *temulentus divitiis*, make the [illegible] it; and "boasts himself in the multitude of his riches," Psalm xlix. [illegible] thinks his house "called after his own name, shall continue for ever;" [illegible]

[e] Hor. et mihi curto Ire licet mulo vel si libet usque Tarentum. [f] Brisonius. [g] Si [illegible] suavissima sunt molesta. [h] Et in cupidiis gulæ, coquus et pueri illotis manibus ab [illegible] [illegible]la tractant, &c. Cardan. l. 8. cap. 46. de rerum varietate. [i] Epist. [k] Plin. [illegible] [illegible]aras 3, annal. [m] Plutarch. vit. ejus. [n] Hor. Ser. lib. 1. Sat. 2. [o] [illegible] [illegible]m his indult.

perisheth like a beast," verse 20. "his way utters his folly," verse 13. *malè parta malè dilabuntur*; "like sheep they lie in the grave," verse 14. *Puncto descendunt ad infernum*, "they spend their days in wealth, and go suddenly down to hell," Job xxi. 13. For all physicians and medicines enforcing nature, a swooning wife, families' complaints, friends' tears, dirges, masses, *nenias*, funerals, for all orations, counterfeit hired acclamations, eulogiums, epitaphs, hearses, heralds, black mourners, solemnities, obelisks, and Mausoleum tombs, if he have them, at least, [p]he, like a hog, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*), and a poor man's curse: his memory stinks like the snuff of a candle when it is put out; scurrilous libels, and infamous obloquies accompany him. When as poor Lazarus is *Dei sacrarium*, the temple of God, lives and dies in true devotion, hath no more attendants but his own innocency, the heaven a tomb, desires to be dissolved, buried in his mother's lap, and hath a company of [q]Angels ready to convey his soul into Abraham's bosom, he leaves an everlasting and a sweet memory behind him. Crassus and Sylla are indeed still recorded, but not so much for their wealth as for their victories: Crœsus for his end, Solomon for his wisdom. In a word, "[r]to get wealth is a great trouble, anxiety to keep, grief to lose it."

"[s]Quid dignum stolidis mentibus imprecer?
Opes, honores ambiant:
Et cum falsa gravi mole paraverint,
Tum vera cognoscant bona."

But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the world's esteem, or so taken), *O fortunatos nimium bona si sua nôrint:* happy they are in the meantime if they would take notice of it, make use, or apply it to themselves. "A poor man wise is better than a foolish king," Eccles. ii. 13. "[t]Poverty is the way to heaven, [u]the mistress of philosophy, [x]the mother of religion, virtue, sobriety, sister of innocency, and an upright mind." How many such encomiums might I add out of the fathers, philosophers, orators? It troubles many that are poor, they account of it as a great plague, curse, a sign of God's hatred, *ipsum scelus*, damned villainy itself, a disgrace, shame and reproach; but to whom, or why? "[y]If fortune hath envied me wealth, thieves have robbed me, my father hath not left me such revenues as others have, that I am a younger brother, basely born,——*cui sine luce genus, surdumque parentum*——*nomen*, of mean parentage, a dirt-dauber's son, am I therefore to be blamed? an eagle, a bull, a lion is not rejected for his poverty, and why should a man?" 'Tis [z]*fortunæ telum, non culpæ*, fortune's fault, not mine. "Good Sir, I am a servant (to use [a]Seneca's words), howsoever your poor friend; a servant, and yet your chamber-fellow, and if you consider better of it, your fellow-servant." I am thy drudge in the world's eyes, yet in God's sight peradventure thy better, my soul is more precious, and I dearer into him. *Etiam servi diis curæ sunt*, as Evangelus at large proves in Marobius, the meanest servant is most precious in his sight. Thou art an picure, I am a good Christian; thou art many parasangs before me in means, your, wealth, honour, Claudius's Narcissus, Nero's Massa, Domitian's Parthenius, a favourite, a golden slave; thou coverest thy floors with marble, thy [illegible]s with gold, thy walls with statues, fine pictures, curious hangings, &c.,

[illegible]d generum Cereris sine cæde et sanguine pauci descendunt reges, et sicca morte tyranni. [q] "God deliver his soul from the power of the grave," Psal. xlix. 15. [r] Contempl. Idiot. Cap. 37. divitiarum [illegible]sitio magni laboris, possessio magni timoris, amissio magni doloris. [s] Boethius de consol. phil. l. 3. [illegible] contemptible stolid minds! They covet riches and titles, and when they have obtained these com[illegible]es of false weight and measures, then, and not before, they understand what is truly valuable." [illegible]n in Ps. lxxvi. omnis Philosophiæ magistra, ad cœlum via. [u] Bonæ mentis soror paupertas. [illegible]goga pietatis sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apul. [y] Cardan. [illegible]rium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur, si fortuna [illegible]s invidit? non aquilæ, non, &c. [z] Tully. [a] Epist. 74. servus, summe homo; servus sum, immo [illegible]bernalis, servus sum, at humilis amicus, immo conservus si cogitaveris.

what of all this? *calcas opes*, &c., what's all this to true happiness? I breathe under that glorious heaven, that august capitol of nature, er brightness of stars, that clear light of sun and moon, those infinite c plants, birds, beasts, fishes, herbs, all that sea and land afford, far surpa that art and *opulentia* can give. I am free, and which [b]Seneca said c *culmen liberos texit, sub marmore et auro postea servitus habitavit*, tl *Amaltheæ cornu*, plenty, pleasure, the world at will, I am despicable a but a word overshot, a blow in choler, a game at tables, a loss at se den fire, the prince's dislike, a little sickness, &c., may make us equ instant; howsoever take thy time, triumph and insult awhile, *cin* as [c]Alphonsus said, death will equalise us all at last. I live sparingl mean time, am clad homely, fare hardly; is this a reproach? am I t for it? am I contemptible for it? am I to be reprehended? A lear in [d]Nevisanus was taken down for sitting amongst gentlemen, but h "my nobility is about the head, yours declines to the tail," and tl silent. Let them mock, scoff, and revile, 'tis not thy scorn, but his tl thee so; "he that mocketh the poor, reproacheth him that made hir xi. 5. "and he that rejoiceth at affliction, shall not be unpunished." rest, the poorer thou art, the happier thou art, *ditior est, at non mel* [e]Epictetus, he is richer, not better than thou art, not so free from l hatred, ambition.

> "Beatus ille qui procul negotiis
> Paterna rura bobus exercet suis."

Happy he, in that he is [f]freed from the tumults of the world, he honours, gapes after no preferment, flatters not, envies not, tempori but lives privately, and well contented with his estate;

> "Nec spes corde avidas, nec curam pascit inanem
> Securus quò fata cadant."

He is not troubled with state matters, whether kingdoms thrive l succession or election; whether monarchies should be mixed, tempera solute; the house of Ottomon's and Austria is all one to him; he not after colonies or new discoveries; whether Peter were at Rome, or tine's donation be of force; what comets or new stars signify, whe earth stand or move, there be a new world in the moon, or infinit &c. He is not touched with fear of invasions, factions or emulatio

> "[g]Fœlix ille animi, divisque simillimus ipsis,
> Quem non mordaci resplendens gloria fuco
> Solicitat, non fastosi mala gaudia luxus,
> Sed tacitos sinit ire dies, et paupere cultu
> [h]Exigit innocuæ tranquilla silentia vitæ."

> "A happy soul, and like to God himsel
> Whom not vain glory macerates or st
> Or wicked joys of that proud swelling
> But leads a still, poor, and contented l

A secure, quiet, blissful state he hath, if he could acknowledge it. I is the misery, that he will not take notice of it; he repines at ric wealth, brave hangings, dainty fare, as [i]Simonides objecteth to H hath all the pleasures of the world, [k]*in lectis eburneis dormit, vinum bibit, optimis unguentis delibuitur*, "he knows not the affliction of stretching himself on ivory beds, and singing to the sound of the viol it troubles him that he hath not the like; there is a difference (he gr between Laplolly and Pheasants, to tumble i' th' straw and lie in a d betwixt wine and water, a cottage and a palace. "He hates nature (a characteriseth him) that she hath made him lower than a god, and i

[b] Epist. 66 et 90. [c] Panormitan. rebus gestis Alph. [d] Lib. 4. num. 218. quidam depre sederet loco nobilium, mea nobilitas, ait, est circa caput, vestra declinat ad caudam. [e] Tanto quanto collectior. [f] Non amoribus inservit, non appetit honores, et qualitercunque reliquos hominem se esse meminit, invidet nemini, neminem despicit, neminem miratur, sermonibus ne attendit aut alitur. Plinius. [g] Politianus in rustico. [h] Gyges, regno Lydiæ infactus, [illegible] Apollinem, an quis mortalium se felicior esset. Aglaium Arcadum pauperrimum Apollo [illegible] agri sui nunquam excesserat, rure suo contentus. Val. lib. 1. c. 7. [i] Hor. hæc est Vita ambitione, gravique. [k] Amos vi. [l] Præfat. lib. 7. Odit naturam quod infra deos [illegible] d quis 'lli antecedat.

e gods that any man goes before him;" and although he hath received et (as [m]Seneca follows it) "he thinks it an injury that he hath no d is so far from giving thanks for his tribuneship, that he complains prætor, neither doth that please him, except he may be consul." Why t a prince, why not a monarch, why not an emperor? Why should one e so much more than his fellows, one have all, another nothing? Why ne man be a slave or drudge to another? One surfeit, another starve, at ease, another labour, without any hope of better fortune? Thus mble, mutter, and repine: not considering that inconstancy of human udicially conferring one condition with another, or well weighing their sent estate. What they are now, thou mayest shortly be; and what they shall likely be. Expect a little, compare future and times past present, see the event, and comfort thyself with it. It is as well to rned in commonwealths, cities, families, as in private men's estates. s once lord of the world, Rome the queen of cities, vaunted herself of riads of inhabitants; now that all-commanding country is possessed by inces, [o]Rome a small village in respect. Greece of old the seat of mother of sciences and humanity; now forlorn, the nurse of barbarism, thieves. Germany then, saith Tacitus, was incult and horrid, now full ficent cities: Athens, Corinth, Carthage, how flourishing cities, now their own ruins! *Corvorum, ferarum, aprorum et bestiarum lustra,* any wildernesses, a receptacle of wild beasts. Venice, a poor fisher- aris, London, small cottages in Cæsar's time, now most noble empo- Valois, Plantagenet, and Scaliger how fortunate families, how likely ue! now quite extinguished and rooted out. He stands aloft to-day, vour, wealth, honour, and prosperity, in the top of fortune's wheel: w in prison, worse than nothing, his son's a beggar. Thou art a poor rudge, *Fæx populi,* a very slave, thy son may come to be a prince. ximinus, Agathocles, &c., a senator, a general of an army; thou bare to him now, workest for him, drudgest for him and his, takest an im: stay but a little, and his next heir peradventure shall consume all , be degraded, thou exalted, and he shall beg of thee. Thou shalt be honourable patron, he thy devout servant, his posterity shall run, ride, s much for thine, as it was with [p]Frisgobald and Cromwell, it may be Citizens devour country gentlemen, and settle in their seats; after ree descents, they consume all in riot, it returns to the city again.

–Novus incola venit; ——— riæ telluris herum natura, neque illum, ec quenquam statuit; nos expulit ille: nequities, aut vafri inscitia juris."	"——have we liv'd at a more frugal rate Since this new stranger seiz'd on our estate? Nature will no perpetual heir assign, Or make the farm his property or mine. He turn'd us out; but follies all his own, Or law-suits and their knaveries yet unknown, Or, all his follies and his law-suits past, Some long-lived heir shall turn him out at last."

buys out his poor client, after a while his client's posterity buy out his; so things go round, ebb and flow.

r Umbreni sub nomine, nuper Ofelli at, nulli proprius, sed cedit in usum hi, nunc aliis;"———	"The farm, once mine, now bears Umbrenus' name; The use alone, not property, we claim; Then be not with your present lot deprest, And meet the future with undaunted breast;"

l then, *ager cujus, quot habes Dominos?* So say I of land, houses, s and money, mine to-day, his anon, whose to-morrow? In fine (as el observes), "virtue and prosperity beget rest; rest idleness; idleness t destruction: from which we come again to good laws: good laws

ap. 31. lib. 3. Et si multum acceperit, injuriam putat plura non accepisse; non agit pro tribunatu ueritur quod non sit ad prætoram perductus; neque hæc grata, si desit consulatus. [n] Lips. f some 90,000 inhabitants now. [p] Read the story at large in John Fox, his Acts and Monu- [q] Hor. Sat. 2. ser. lib 2. [r] 5 Florent. hist. virtus quietem parat, quies otium, otium vorra at, luxus interitum, à quo iterum ad saluberrimas, &c.

engender virtuous actions; virtue, glory, and prosperity: and 'tis no dishonour then (as Guicciardine adds) for a flourishing man, city, or state to come to ruin, "nor infelicity to be subject to the law of nature." *Ergo terrena calcanda, sitienda cœlestia,* therefore (I say) scorn this transitory state, look up to heaven, think not what others are, but what thou art: '*Quâ parte locatus es in re:* and what thou shalt be, what thou mayest be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great Cæsars, mighty monarchs, tetrarchs, dynasties, princes lived in his days, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what provinces and cities, ample territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c.? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not err in his choice, he contemned all this, he chose that which was safer, better, and more certain, and less to be repented, a mean estate, even poverty itself; and why dost thou then doubt to follow him, to imitate him, and his apostles, to imitate all good men: so do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruin, thou shalt not do amiss. Whatsoever thy fortune is, be contented with it, trust in him, rely on him, refer thyself wholly to him. For know this, in conclusion, *Non est volentis nec currentis, sed miserentis Dei,* 'tis not as men, but as God will. "The Lord maketh poor and maketh rich, bringeth low, and exalteth (1 Sam. ii. ver. 7, 8.), he lifteth the poor from the dust, and raiseth the beggar from the dunghill, to set them amongst princes, and make them inherit the seat of glory;" 'tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the means likewise subordinate to the end.

Yea, but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom; *hoc angit,* their present misfortunes grind their souls, and an envious eye which they cast upon other men's prosperities. *Vicinumque pecus grandius uber habet,* how rich, how fortunate, how happy is he? But in the meantime he doth not consider the other miseries, his infirmities of body and mind, that accompany his estate, but still reflects upon his own false conceived woes and wants, whereas if the matter were duly examined [a] he is in no distress at all, he hath no cause to complain.

"[x] tolle querelas, ——— Pauper enim non est cui rerum suppetit usus,"	"Then cease complaining, friend, and learn this, He is not poor to whom kind fortune gives Even with a frugal hand, what Nature wants."

he is not poor, he is not in need. "[y] Nature is content with bread and water, and he that can rest satisfied with that, may contend with Jupiter himself for happiness." In that golden age, [z] *somnos dedit umbra salubres, potum quoque lubricus amnis,* the tree gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Samson, David, Saul, Abraham's servant when he went for Isaac's wife, the Samaritan woman, and how many besides might I reckon up, Ægypt, Palestine, whole countries, the [a] Indies, that drank pure water all their lives. [b] The Persian kings themselves drank no other drink than the water of Chaospis, that runs by Susa, which was carried in bottles after them, whithersoever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey, Gen. xxviii. 20. *Bene est cui Deus obtulit Parca quod satis est manu,* is enough "[c] to strengthen the heart." And if you study philosophy:

[x] Guicciard. in Hiponest; nulla infelicitas subjectum esse legi naturæ, &c. [a] Persius. [y] Cœlo et terra frui possunt. [z] Hor. lib. 1. epist. 12. [y] Seneca, epist. 15. panem et aqua et hæc qui habet, ipso cum Jove de felicitate contendat. Cibus simplex famem solat, [z] Senec. epist. 8. [a] Boethius. [a] Mufflaus et alii. [b] Brissonius. [c] Psal. civ.

saith [d]Maudarensis, "whatsoever is beyond this moderation, is not useful, but troublesome." [e]Agellius, out of Euripides, accounts bread and water enough to satisfy nature, "of which there is no surfeit, the rest is not a feast, but a riot." [f]S. Hierome esteems him rich "that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it hath to eat, and thirst doth not prefer a cup of gold." It was no epicurean speech of an epicure, he that is not satisfied with a little will never have enough: and very good counsel of him in the [g]poet, "O my son, mediocrity of means agrees best with men; too much is pernicious."

"Divitiæ grandes homini sunt vivere parcè,
Æquo animo."——

And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or coarser meat.

"[h]Si ventri bene, si lateri, pedibusque tuis, nil
Divitiæ poterunt regales addere majus."

"If belly, sides, and feet be well at ease,
A prince's treasure can thee no more please."

Socrates in a fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, "O ye gods what a sight of things do not I want? 'Tis thy want alone that keeps thee in health of body and mind, and that which thou persecutest and abhorrest as a feral plague is thy physician and [i]chiefest friend, which makes thee a good man, a healthful, a sound, a virtuous, an honest and happy man." For when virtue came from heaven (as the poet feigns), rich men kicked her up, wicked men abhorred her, courtiers scoffed at her, citizens hated her, [k]and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Virtue dwell together.

——"[l]O vitæ tuta facultas
Pauperis, angustique lares, ô munera nondum
Intellecta deûm."

How happy art thou if thou couldst be content. "Godliness is a great gain, if a man can be content with that which he hath," 1 Tim. vi. 6. And all true happiness is in a mean estate. I have a little wealth, as he said, [m]*sed quas animus magnas facit*, a kingdom in conceit:

——"[n]nil amplius opto
Maiâ nate, nisi ut propria hæc mihi munera faxis;"

I have enough and desire no more.

"[o]Dii bene fecerunt inopis me quodque pusilli
Fecerunt animi"——

'tis very well, and to my content. [p]*Vestem et fortunam concinnam potius quam laxam probo*, let my fortune and my garments be both alike fit for me. And which [q]Sebastian Foscarinus, sometime Duke of Venice, caused to be engraven on his tomb in St. Mark's Church, "Hear, O ye Venetians, and I will tell you which is the best thing in the world: to contemn it." I will engrave it in my heart, it shall be my whole study to contemn it. Let them take wealth, *Stercora stercus amet*, so that I may have security: *bene qui latuit, bene vixit;* though I live obscure, [r]yet I live clean and honest; and when as the lofty oak is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have heart's ease.

[d] Si recte philosophemini, quicquid aptam moderationem supergreditur, oneri potius quàm usui est. [e] Lib. 7. 16. Cereris munus et aquæ poculum mortales quærunt habere, et quorum satiesnunquam est, luxus autem, sunt cætera, non epulæ. [f] Satis est dives qui pane non indiget; nimium potens qui servire non cogitur. Ambitiosa non est fames, &c. [g] Euripides, Menalip. O fili, mediocres divitiæ hominibus conveniunt, nimia vero moles perniciosa. [h] Hor. [i] O noctes cœnæque deûm. [k] Per mille fraudes doctosque dolos ejicitur, apud sociam paupertatem ejusque cultores divertens, in eorum sinu et tutela deliciatur. [l] Lucan. "O protecting quality of a poor man's life, frugal means, gifts scarce yet understood by the gods themselves." [m] Lip. miscell. ep. 40. [n] Sat. 6. lib. 2. [o] Hor. Sat. 4. [p] Apuleius. [q] Chytreus in Europæ deliciis. Accipite, cives Veneti, quod est optimum in rebus humanis, res humanas contemnere. [r] Vah, vivere etiam nunc lubet, as Demea said, Adelph. Act. 4. Quam multis non egeo, quam multa non desidero, ut Socrates in pompa, ille in nundinis.

Duc me, O Jupiter, et tu fatum,[e] &c. Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envy at their wealth, titles, offices;

"Stet quicunque volet potens
Aulæ culmine lubrico,
Me dulcis saturet quies,"[t]

let me live quiet and at ease. [u] *Erimus fortasse* (as he comforted himself) *quando illi non erunt,* when they are dead and gone, and all their pomp vanished, our memory may flourish:

——"[x] dant perennes
Stemmata non peritura Musæ."

Let him be my lord, patron, baron, earl, and possess so many goodly castles, 'tis well for me[y] that I have a poor house, and a little wood, and a well by it, &c.

"His me consolor victurum suavius, ac si [sent."
Quæstor avus pater atque meus, patruusque fuis-

"With which I feel myself more truly blest
Than if my sires the quæstor's power possessed."

I live, I thank God, as merrily as he, and triumph as much in this my mean estate, as if my father and uncle had been lord treasurer, or my lord mayor. He feeds of many dishes, I of one: [a] *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat,* what care I of what stuff my excrements be made? "[a] He that lives according to nature cannot be poor, and he that exceeds can never have enough," *totus non sufficit orbis,* the whole world cannot give him content. "A small thing that the righteous hath, is better than the riches of the ungodly," Psal. xxxvii. 16; "and better is a poor morsel with quietness, than abundance with strife," Prov. xvii. 1.

Be content then, enjoy thyself, and as [b] Chrysostom adviseth, "be not angry for what thou hast not, but give God hearty thanks for what thou hast received."

"[c] Si dat oluscula
Mensa minuscula
pace referta,

Ne pete grandia,
Lautaque prandia
lite repleta."

But what wantest thou, to expostulate the matter? or what hast thou not better than a rich man? "[d] health, competent wealth, children, security, sleep, friends, liberty, diet, apparel, and what not," or at least mayest have (the means being so obvious, easy, and well known), for as he inculcated to himself,

"[e] Vitam quæ faciunt beatiorem,
Jucundissime Martialis, hæc sunt;
Res non parta labore, sed relicta,
Lis nunquam," &c.

I say again thou hast, or at least mayest have it, if thou wilt thyself, and that which I am sure he wants, a merry heart. "Passing by a village in the territory of Milan," saith [f] St. Austin, "I saw a poor beggar that had got belike his bellyful of meat, jesting and merry; I sighed, and said to some of my friends that were then with me, What a deal of trouble, madness, pain, and grief do we sustain and exaggerate unto ourselves, to get that secure happiness which this poor beggar hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporal happiness, and present heart's ease, I cannot [illegible]

[e] Epictetus, 77. cap quo sum destinatus, et sequar alacriter. [t] "Let whosoever covets it [illegible] highest pinnacle of fame, sweet tranquillity shall satisfy me." [u] Puteanus, ep. 63. [x] [illegible] "The immortal Muses confer imperishable pride of origin." [y] Hoc erit in votis, modus agri non [illegible] Hortus ubi et tecto vicinus jugis aquæ fons, et paulum sylvæ, &c. Hor. Sat. 6. lib. 2. Ser. [illegible] [a] Seneca, consil. ad Albinum c. 11. qui continet se intra naturæ limites, paupertatem non sentit; [illegible] eum in opibus paupertas sequitur. [b] Hom. 12. Pro his quæ accepisti gratias age, noli [illegible] quæ non accepisti. [c] Nat. Chytreus deliciis Europ. Gustonii in ædibus Hubianis in [illegible] mensæ. "If your table afford frugal fare with peace, seek not, in strife, to load it lavishly." [illegible] habet melius pauper quam dives? vitam, valetudinem, cibum, somnum, libertatem, &c. Card. [illegible] 1. 10. epig. 47. read it out thyself in the author. [f] Confess. lib. 6. Transiens per [illegible] Mediolanensem, animadverti pauperem quendam mendicum, jam credo saturum, jocantem [illegible] [illegible]mui et locutus sum cum amicis qui mecum erant, &c.

pass with all my careful windings, and running in and out. [g]And surely the beggar was very merry, but I was heavy; he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears; but out of peevishness, and not out of truth." That which St. Austin said of himself here in this place, I may truly say to thee, thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, 'tis not want but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.

"[h]Denique sit finis quærendi, quoque habeas plus,
Pauperiem metuas minus, et finire laborem
Incipias; parto, quod avebas, utere."

Make an end of scraping, purchasing this manor, this field, that house, for this and that child; thou hast enough for thyself and them:

——— "[i]quod petis hic est.
Est Ulubris, animus si te non deficit æquus,"

Tis at hand, at home already, which thou so earnestly seekest. But

——— "O si angulus ille
Proximus accedat, qui nunc denormat agellum,"

O that I had but that one nook of ground, that field there, that pasture, *O si venam argenti fors quis mihi monstret*——O that I could but find a pot of money now, to purchase, &c., to build me a new house, to marry my daughter, place my son! &c. "[k]O if I might but live a while longer to see all things settled, some two or three years, I would pay my debts," make all my reckonings even! but they are come and past, and thou hast more business than before. "O madness, to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little." [l]Pyrrhus would first conquer Africa, and then Asia, *et tum suaviter agere*, and then live merrily and take his ease: but when Cyneas the orator told him he might do that already, *id jam posse fieri*, rested satisfied, condemning his own folly. *Si parva licet componere magnis*, thou mayest do the like, and therefore be composed in thy fortune. Thou hast enough: he that is wet in a bath, can be no more wet if he be flung into Tiber, or into the ocean itself: and if thou hadst all the world, or a solid mass of gold as big as the world, thou canst not have more than enough; enjoy thyself at length, and that which thou hast; the mind is all; be content, thou art not poor, but rich, and so much the richer, as [m]Censorinus well writ to Cerellius, *quanto pauciora optas, non quo plura possides*, in wishing less, not having more. I say then, *Non adjice opes, sed minue cupiditates* ('tis [n]Epicurus' advice), add no more wealth, but diminish thy desires; and as [o]Chrysostom well seconds him, *Si vis ditari, contemne divitias;* that's true plenty, not to have, but not to want riches, *non habere, sed non indigere, vera abundantia:* 'tis more glory to contemn, than to possess; *et nihil egere, est deorum*, "and to want nothing is divine." How many deaf, dumb, halt, lame, blind, miserable persons could I reckon up that are poor, and withal distressed, in imprisonment, banishment, galley slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetual thraldom, than all which thou art richer, thou art more happy, to whom thou art able to give

[g] Et certe ille lætabatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallem, an metuere, responderem, exultare: et si rursus interrogaret an ego talis essem, an qualis nunc sum, me ipsis curis confectum eligerem; sed perversitate, non veritate. [h] Hor. [i] Hor. ep. lib. 1.
[k] O si nunc morirer, inquit, quanta et qualia mihi imperfecta manerent: sed si mensibus decem vel octo supervixero, omnia redigam ad libellum, ab omni debito creditoque me explicabo; prætereunt interim menses decem, et octo, et cum illis anni, et adhuc restant plura quam prius; quid igitur speras, O insane, finem quem rebus tuis non inveneras in juventa, in senecta impositurum? O dementiam, quum ob curas et negotia tuo judicio sis infelix, quid putas futurum quum plura supererint? Cardan. lib. 8. cap. 40. de rer. var. [l] Plutarch. [m] Lib. de natali. cap. 1. [n] Apud Stobeum ser. 17. [o] Hom. 12. in 2.

an alms, a lord, in respect, a petty prince! [p]be contented then I say, repine and mutter no more, "for thou art not poor indeed but in opinion."

Yea, but this is very good counsel, and rightly applied to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their brows, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help ourselves, mere beggars, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better success? as those old Britons complained to their lords and masters the Romans, oppressed by the Picts, *mare ad barbaros, barbari ad mare*, the barbarians drove them to the sea, the sea drove them back to the barbarians: our present misery compels us to cry out and howl, to make our moan to rich men: they turn us back with a scornful answer to our misfortune again, and will take no pity of us; they commonly overlook their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of comfort they threaten us, miscal, scoff at us, to aggravate our misery, give us bad language, or if they do give good words, what's that to relieve us? According to that of Thales, *Facile est alios monere;* who cannot give good counsel? 'tis cheap, it costs them nothing. It is an easy matter when one's belly is full to declaim against fasting, *Qui satur est pleno laudat jejunia ventre;* "Doth the wild ass bray when he hath grass, or loweth the ox when he hath fodder?" Job vi. 5. [q]*Neque enim populo Romano quidquam potest esse lætius*, no man living so jocund, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, "neither shame, nor laws, nor arms, nor magistrates, could keep them in obedience." Seneca pleadeth hard for poverty, and so did those lazy philosophers: but in the meantime [r]he was rich, they had wherewithal to maintain themselves; but doth any poor man extol it? There "are those (saith [s]Bernard), that approve of a mean estate, but on that condition they never want themselves: and some again are meek so long as they may say or do what they list; but if occasion be offered, how far are they from all patience?" I would to God (as he said) "[t]No man should commend poverty, but he that is poor," or he that so much admires it, would relieve, help, or ease others.

"[u]Nunc si nos audis, atque es divinus Apollo, Dic mihi, qui nummos non habet, unde petat;"	"Now if thou hear'st us, and art a good man, Tell him that wants, to get means, if you can."

But no man hears us, we are most miserably dejected, the scum of the world. [x]*Vix habet in nobis jam nova plaga locum.* We can get no relief, no comfort, no succour, [y]*Et nihil inveni quod mihi ferret opem.* We have tried all means, yet find no remedy: no man living can express the anguish and bitterness of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do? When [z]Crassus the Roman consul warred against the Parthians, after an unlucky battle fought, he fled away in the night, and left four thousand men, sore, sick, and wounded in his tents, to the fury of the enemy, which, when the poor men perceived, *clamoribus et ululatibus omnia complêrunt*, they made lamentable moan, and roared downright, as loud as Homer's Mars when he was hurt, which the noise of 10,000 men could not drown, and all for fear of present death. But our estate is far more tragical and miserable, much more to be deplored, far greater cause have we to lament; the devil and the world persecutes

[p] Non in paupertate, sed in paupere (Senec.), non re, sed opinione labores. [q] Vobiscus Aur[illegible] si populus famelicus inediâ laboret, nec arma, leges, pudor, magistratus, coercere valent. [r] [illegible] richest men in Rome. [s] Serm. Quidam sunt qui pauperes esse volunt ita ut nihil illis de[illegible] mendant ut nullam patiantur inopiam; sunt et alii mites, quamdiu dicitur et agitur ad [illegible] &c. [t] Nemo paupertatem commendaret nisi pauper. [u] Petronius Catalec. [x] Ovid. "[illegible] space left on our bodies for a fresh stripe." [y] Ovid. [z] Plutarch. vit. Crassi.

good fortune hath forsaken us, we are left to the rage of beggary, cold, hunger, thirst, nastiness, sickness, irksomeness, to continue all torment, labour and pain, to derision, and contempt, bitter enemies all, and far worse than any death; death alone we desire, death we seek, yet cannot have it, and what shall we do? *Quod malè fers, assuesce; feres bene*——accustom thyself to it, and it will be tolerable at last. Yea, but I may not, I cannot, *In me consumpsit vires fortuna nocendo*, I am in the extremity of human adversity; and as a shadow leaves the body when the sun is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra, non habet unde cadat;* comfort thyself with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet:* let the devil himself and all the plagues of Egypt come upon thee at once, *Ne tu cede malis, sed contra audentior ito*, be of good courage; misery is virtue's whetstone.

——————"[a] Serpens, sitis, ardor, arenæ,
Dulcia virtuti,"

as Cato told his soldiers marching in the deserts of Lybia, "Thirst, heat, sands, serpents, were pleasant to a valiant man;" honourable enterprises are accompanied with dangers and damages, as experience evinceth; they will make the rest of thy life relish the better. But put case they continue; thou art not so poor as thou wast born, and as some hold, much better to be pitied than envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as Job; yet tell me (saith Chrysostom), "was Job or the devil the greater conqueror? surely Job; the [b] devil had his goods, he sat on the muck-hill and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his money, but he kept his confidence in God, which was better than any treasure." Do thou then as Job did, triumph as Job did, [c] and be not molested as every fool is. *Sed quâ ratione potero?* How shall this be done? Chrysostom answers, *facilè si cœlum cogitaveris*, with great facility, if thou shalt but meditate on heaven. [d] Hannah wept sore, and troubled in mind, could not eat; "but why weepest thou," said Elkanah her husband, "and why eatest thou not? why is thine heart troubled? am not I better to thee than ten sons?" and she was quiet. Thou art here [e] vexed in this world; but say to thyself, "Why art thou troubled, O my soul?" Is not God better to thee than all temporalities, and momentary pleasures of the world? be then pacified. And though thou beest now peradventure in extreme want, [f] it may be 'tis for thy further good, to try thy patience, as it did Job's, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be [g] crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbered, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants. "[h] 'Tis his good-will and pleasure it should be so, and he knows better what is for thy good than thou thyself. His providence is over us at all times; he hath set a guard of angels over us, and keeps us as the apple of his eye," Ps. xvii. 8. Some he doth exalt, prefer, bless with worldly goods, honours, offices, and preferments, as so many glistening stars he makes to shine above the rest: some he doth miraculously protect from thieves, persions, sword, fire, and all violent mischances, and as the [i] poet feigns of

[a] Lucan. lib. 9. [b] An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c., pecuniis [illegible] fiduciam deo habuit, omni thesauro preciosiorem. [c] Hæc videntes sponte philosophemini, nec [illegible] affectibus agitemur. [d] 1 Sam. i. 8. [e] James i. 2. "My brethren, count it an exceeding [illegible] when you fall into divers temptations." [f] Afflictio dat intellectum; quos Deus diligit, castigat. Deus [illegible] quemque aut mala valetudine aut luctu afficit. Seneca. [g] Quam sordet mihi terra quum cœlum [illegible]. [h] Senec. de providentia, cap. 2. Diis ita visum, dii melius norunt quid sit in commodum meum, [illegible]. [i] Iliad. 4.

that Lycian Pandarus, Lycaon's son, when he shot at Menelaus t
with a strong arm, and deadly arrow, Pallas, as a good mother
from her child's face asleep, turned by the shaft, and made it hit on
of his girdle; so some he solicitously defends, others he exposeth
poverty, sickness, want, misery, he chastiseth and corrects, as to
best, in his deep, unsearchable and secret judgment, and all fo
"The tyrant took the city (saith [k] Chrysostom), God did not hi
them away captives, so God would have it; he bound them, Go
it: flung them into the furnace, God permitted it: heat the ove
was granted: and when the tyrant had done his worst, God
power, and the children's patience; he freed them:" so can he t
[l] help in an instant, when it seems to him good. "[m] Rejoice
me, O my enemy; for though I fall, I shall rise: when I sit in d
Lord shall lighten me." Remember all those martyrs what th
dured, the utmost that human rage and fury could invent, with wh
they have borne, with what willingness embraced it. "Though
saith Job, "I will trust in him." *Justus* [o] *inexpugnabilis*, as
holds, a just man is impregnable, and not to be overcome. T
hurt his hands, lameness his feet, convulsions may torture his joi
rectam mentem, his soul is free.

——— [p] "nempe, pecus, rem, Lectos, argentum tollas licet; in manicis, et Compedibus sævo teneas custode."——	"Perhaps, you m My cattle, money, moveables, or l Then take them all.—But, slave, t A cruel jailor shall thy freedom s

"[q] Take away his money, his treasure is in heaven: banish him
he is an inhabitant of that heavenly Jerusalem: cast him int
conscience is free; kill his body, it shall rise again; he fights wit
that contends with an upright man:" he will not be moved.

——— "si fractus illabatur orbis,
Impavidum ferient ruinæ.

Though heaven itself should fall on his head, he will not be offe
is impenetrable, as an anvil hard, as constant as Job.

"[r] Ipse deus simul atque volet me solvet, opinor."	"A god shall set me free whene'e

Be thou such a one; let thy misery be what it will, what it can, wi
endure it; thou mayest be restored as he was. *Terris proscriptus
propera; ab hominibus desertus, ad Deum fuge.* "The poor shall
be forgotten, the patient abiding of the meek shall not perish
Psal. ix. 18; ver. 9, "The Lord will be a refuge of the oppre
defence in the time of trouble."

"Servus Epictetus, mutilati corporis, Irus Pauper: at hæc inter charus erat superis."	"Lame was Epictetus, and poor Yet to them both God was poo

Lodovicus Vertomannus, that famous traveller, endured much
surely, saith Scaliger, he was *vir deo charus*, in that he did esca
dangers, "God especially protected him, he was dear unto him:
egestate, tribulatione, convalle deplorationis, &c. "Thou art now
of misery, in poverty, in agony, [s] in temptation; rest, eternity, ha
mortality, shall be thy reward," as Chrysostom pleads, "If thou t
and keep thine innocency." *Non, si malè nunc et olim, sic erit se*
hour may come upon a sudden; [t] expect a little.

[k] Hom. 9. Voluit urbem tyrannus evertere, et Deus non prohibuit; voluit captivos duc
voluit ligare, concessit, &c. [l] Psal. cxiii. De terra inopem, de stercore erigit pau
vii. 8. [m] Preme, preme, ego cum Pindaro, ἀβάπτιστος εἰμι ὦτ φελλον ὦτ' ἄλμα, im
suber super maris septum. Lipsius. [n] Hic ure, hic seca, ut in æternum parcas, A
iratis, superat et crescit malis. Mutium Ignis, Fabricium paupertas, Regulum tormenta, S
superare non potuit. [p] Hor. epist. 16. lib. 1. [q] Hom. 5. Auferet pecunias? at habet
dejiciet, at in cœlestem civitatem mittet: vincula injiciet? at habet solutam conscientiam
diciet, at iterum resurget; cum umbra pugnat qui cum justo pugnat. [r] Leonides. [s]
entationibus, erit postea bonum tuum requies, æternitas, immortalitas. [t] Dabit Deus

this expectation is it which tortures me in the mean time; *:tans præsentibus angor*, whilst the grass grows the horse starves: , but hope well,

"[y] Spera, Batte, tibi melius lux Crastina ducet:
Dum spiras spera" ———

ay, be not dismayed; *Spes alit agricolas;* "he that sows in eap in joy," Psal. cxxvi. 5.

"Si fortune me tormente,
Esperance me contente."

ieth, as much as misery depresseth; hard beginnings have many rous events, and that may happen at last which never was yet. :complished delights the soul," Prov. xiii. 19.

niet quæ non sperabitur hora:" | "Which makes m' enjoy my Joys long wish'd at last,
Welcome that hour shall come when hope is past:"

iorning may turn to a fair afternoon, [a] *Nube solet pulsâ candidus ire* iope that is deferred, is the fainting of the heart, but when the h, it is a tree of life," Prov. xiii. 12, [b] *suavissimum est voti compos* men are both wretched and miserable at first, but afterwards ; and oftentimes it so falls out, as [c] Machiavel relates of Cosmo hat fortunate and renowned citizen of Europe, [d] that all his youth erplexity, danger, and misery, till forty years were past, and then en the sun of his honour broke out as through a cloud." Hun- :tched out of prison, and Henry the Third of Portugal out of a ery, to be crowned kings.

nter calicem supremaque labra," | "Many things happen between the cup and the lip."

ope and expectation many things fall out, and who knows what ? *Nondum omnium dierum Soles occiderunt*, as Philippus said, are not yet set, a day may come to make amends for all. r father and mother forsake me, yet the Lord will gather me up," 10. "Wait patiently on the Lord, and hope in him," Psal. "Be strong, hope and trust in the Lord, and he will comfort ve thee thine heart's desire," Psal. xxvii. 14.

rosmet rebus servate secundis." | "Hope, and reserve yourself for prosperity."

self because thou art poor, contemned, or not so well for the pre- wouldest be, not respected as thou oughtest to be, by birth, place, hat which is a double corrosive, thou hast been happy, honourable, now distressed and poor, a scorn of men, a burden to the world, hyself and others, thou hast lost all: *Miserum est fuisse felicem*, nius calls it, *Infelicissimum genus infortunii;* this made Timon h melancholy, to think of his former fortunes and present misfor- alone makes many miserable wretches discontent. I confess it is ry to have been happy, the quintessence of infelicity, to have been nd rich, but yet easily to be endured; [d] security succeeds, and to nan a far better estate. The loss of thy goods and money is no hast lost them, they would otherwise have lost thee." If thy one, "[f] thou art so much the lighter," and as Saint Hierome usticus the monk, to forsake all and follow Christ: "Gold and heavy metals for him to carry that seeks heaven."

'el nos in mare proximum,
as et lapides, aurum et inutile, | Summi materiam mali
Mittamus, scelerum si bene pœnitet."

Nemo desperet meliora lapsus. [y] Theocritus. "Hope on, Battus, to-morrow may bring e there's life there's hope." [a] Ovid. [a] Ovid. [b] Thales. [c] Lib. 7. Flor. hist. nus, et locupletissimus, &c., Incarceratus sæpe adolescentiam periculo mortis habuit, soli- ninis plenam, &c. [d] Lætior successit securitas quæ simul cum divitiis cohabitare [e] Pecuniam perdidisti, fortassis illa te perderet manens. Seneca. [f] Expeditior jacturam. Fortuna opes auferre, non animum potest. Seneca. [g] Hor. "Let us cast ma, and useless gold, the cause of all vice, into the sea, since we truly repent of our sins."

epicures thus contemn wealth, and shall not we that are Christians
mascula vox et præclara, a generous speech of Cotta in [k]Sallust, "M
ries have happened unto me at home, and in the wars abroad, of wl
help of God some I have endured, some I have repelled, and by
valour overcome: courage was never wanting to my designs, nor i
my intents: prosperity nor adversity could never alter my disposi
wise man's mind," as Seneca holds, "[l] is like the state of the world
moon, ever serene." Come then what can come, befall what may bef
tum invictumque [m]*animum opponas: Rebus angustis animosus a*
appare. (*Hor. Od.* 11. *lib.* 2.) Hope and patience are two sovere
dies for all, the surest reposals, the softest cushions to lean on in a

"[n] Durum sed levius fit patientiâ, Quicquid corrigere est nefas."	"What can't be cured must be en

If it cannot be helped, or amended, [o]make the best of it; [p]*necessi*
accommodat, sapit, he is wise that suits himself to the time. As at
tables, so do by all such inevitable accidents.

"[q] Ita vita est hominum, quasi cum ludas tesseris,
Si illud quod est maxime opus jactu non cadit,
Illud quod cecidit fortè, id arte ut corrigas;"

If thou canst not fling what thou wouldst, play thy cast as well as t
Everything, saith [r]Epictetus, hath two handles, the one to be held by,
not: 'tis in our choice to take and leave whether we will (all whic
cius's commentator hath illustrated by many examples), and 'ti
power, as they say, to make or mar ourselves. Conform thyself th
present fortune, and cut thy coat according to thy cloth, [s]*Ut quin*
aiunt) *quando quod volumus non licet,* "Be contented with thy loss,
calling, whatsoever it is, and rest as well satisfied with thy present
in this life."

"Esto quod es; quod sunt alii, sine quemlibet esse; Quod non es, nolis; quod potes esse, velis."	"Be as thou art; and as they are, a Others be still; what is and may b

And as he that is [t]invited to a feast eats what is set before him, and
no other, enjoy that thou hast, and ask no more of God than what he
to bestow upon thee. *Non cuivis contingit adire Corinthum,* we may
gentlemen, all Catos, or Lælii, as Tully telleth us, all honourable,
and serene, all rich; but because mortal men want many things, "[u]

t learn several trades to the common good. As a piece of arras is com- of several parcels, some wrought of silk, some of gold, silver, crewel of se colours, all to serve for the exoneration of the whole: music is made erse discords and keys, a total sum of mar y small numbers, so is a com- realth of several unequal trades and callings. [x]If all should be Crœsi Darii, all idle, all in fortunes equal, who should till the land? As [y]Mene- Agrippa well satisfied the tumultuous rout of Rome, in his elegant apologue e belly and the rest of the members. Who should build houses, make everal stuffs for raiments? We should all be starved for company, as rty declared at large in Aristophanes' Plutus, and sue at last to be as ere at first. And therefore God hath appointed this inequality of states, s, and degrees, a subordination, as in all other things. The earth yields shment to vegetables, sensible creatures feed on vegetables, both are itutes to reasonable souls, and men are subject amongst themselves, and higher powers, so God would have it. All things then being rightly ined and duly considered as they ought, there is no such cause of so al discontent, 'tis not in the matter itself, but in our mind, as we moderate assions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith lan), *quam ut te miserum credas*, let thy fortune be what it will, 'tis thy alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith e Seneca), *in villâ hilari et amœnâ mœstos, et mediâ solitudine occupatos; non sed animus facit ad tranquillitatem.* I have seen men miserably dejected pleasant village, and some again well occupied and at good ease in a ry desert. 'Tis the mind not the place that causeth tranquillity, and gives true content. I will yet add a word or two for a corollary. Many nen, I dare boldly say it, that lie on down beds, with delicacies pampered day, in their well-furnished houses, live at less heart's ease, with more sh, more bodily pain, and through their intemperance, more bitter hours, many a prisoner or galley-slave; [a]*Mœcenas in plumâ æquè vigilat ac Regu- dolio:* those poor starved Hollanders, whom [b]Bartison their captain Nova Zembla, anno 1596, or those [c]eight miserable Englishmen that tely left behind, to winter in a stove in Greenland, in 77 deg. of lat. o pitifully forsaken, and forced to shift for themselves in a vast, dark, ert place, to strive and struggle with hunger, cold, desperation, and self. 'Tis a patient and quiet mind (I say it again and again), gives ce and content. So for all other things, they are, as old [d]Chremes as we use them.

> "Parentes, patriam, amicos, genus, cognatos, divitias,
> Hæc perinde sunt ac illius animus qui ea possidet;
> Qui uti scit, ei bona; qui utitur non recte, mala."

friends, fortunes, country, birth, alliance, &c., ebb and flow with t; please or displease, as we accept and construe them, or apply them es." *Faber quisque fortunæ suæ*, and in some sort I may truly say, and adversity are in our own hands. *Nemo læditur nisi à seipso*, Seneca confirms out of his judgment and experience. "[e]Every l is stronger than fortune, and leads him to what side he will; a nself each one is of his good or bad life." But will we, or nill we, orst of it, and suppose a man in the greatest extremity, 'tis a for- ome indefinitely prefer before prosperity; of two extremes it is the *riant animi rebus plerumque secundis*, men in [f]prosperity forget

equales, necesse est ut omnes fame pereant; quis aratro terram sulcaret, quis sementem s sereret, quis vinum exprimeret? [x] Liv. lib. 1. [y] Lib. 3. de cons. [a] Seneca. ntanum descript. Amsterdam. lib. 2. c. 22. [b] Vide Ed. Pelham's book, edit. 1630. 1. sc. 2. [c] Epist. 98. Omni fortuna valentior ipse animus, in utramque partem res e ac miseræ vitæ sibi causa est. [f] Fortuna quem nimium fovet stultum facit. Pub.

God and themselves, they are besotted with their wealth, as birds with bane: [g]miserable if fortune forsake them, but more miserable if she t and overwhelm them: for when they come to be in great place, rich, they were most temperate, sober, and discreet in their private fortunes, as N Otho, Vitellius, Heliogabalus (*optimi imperatores nisi imperâssent*) degene on a sudden into brute beasts, so prodigious in lust, such tyrannical oppres &c., they cannot moderate themselves, they become monsters, odious, har what not? *Cum triumphos, opes, honores adepti sunt, ad voluptatem et o deinceps se convertunt:* 'twas [h]Cato's note, "they cannot contain." For cause belike,

"[i]Eutrapelus cuicunque nocere volebat,
Vestimenta dabat pretiosa; beatus enim jam,
Cum pulchris tunicis sumet nova consilia et spes,
Dormiet in lucem scorto, postponet honestum
Officium."

"Eutrapelus when he would hurt a knave,
Gave him gay clothes and wealth to make him
Because now rich he would quite change his
Keep whores, fly out, set honesty behind."

On the other side, in adversity many mutter and repine, despair, &c., b bad, I confess.

——"[k]ut calceus olim
Si pede major erit, subvertet: si minor, uret."

"As a shoe too big or too little, one pincheth, the other sets the foot awry *sed è malis minimum.* If adversity hath killed his thousand, prosperity h killed his ten thousand: therefore adversity is to be preferred; [l]*hæc fr indiget, illa solatio: illa fallit, hæc instruit:* the one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many philosophers have voluntarily sought adversity, and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great infelicity that in his lifetime he had no misfortune, *miserum cui nihil unquam accidit adversi.* Adversity then is not so heavily to be taken, and we ought not such cases so much to macerate ourselves: there is no such odds in poverty and riches. To conclude in [m]Hierom's words, "I will ask our magnifics that build with marble, and bestow a whole manor on a thread, what difference between them and Paul the Eremite, that bare old man! They drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell."

MEMB. IV.

Against Servitude, Loss of Liberty, Imprisonment, Banishment.

Servitude, loss of liberty, imprisonment, are no such miseries as they held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiors: gentlemen serve nobles, nobles subordinate to kings, *omne sub regno graviore regnum,* princes themselves are God's servants, *reges in ipsos imperium est Jovis.* They are to their own laws, and as the kings of China endure more than slavish imprisonment, to maintain their state and greatness, they never come Alexander was a slave to fear, Cæsar of pride, Vespasian to his money *enim refert rerum sis servus an hominum*[n]), Heliogabalus to his god of the rest. Lovers are slaves to their mistresses, rich men to their courtiers generally to lust and ambition, and all slaves to our affections. Evangelus well discourseth in [o]Macrobius, and [p]Seneca the philosophy *assiduam servitutem extremam et ineluctabilem* he calls it, a continuance to be so captivated by vices; and who is free? Why then dost th

[g] Seneca de beat. vit. cap. 14. miseri si deserantur ab ea, miseriores si obruantur. ejus. [i] Hor. epist. lib. 1. ep. 18. [k] Hor. [l] Boeth. 2. [m] Epist. lib. 2. vit. Pa eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt pretia quid unquam defuit? vos gemmâ bibitis, ille concavis manibus naturæ satisfecit; ille vos avaros gehenna suscipiet. [n] "It matters little whether we are enslaved by r. l. 11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori. [p] Ne

est potens, Hierom saith, *qui servire non cogitur.* Thou carriest no bur- thou art no prisoner, no drudge, and thousands want that liberty, those ures which thou hast. Thou art not sick, and what wouldst thou have? *aitimur in vetitum,* we must all eat of the forbidden fruit. Were we enjoined to such and such places, we would not willingly go: but being barred of iberty, this alone torments our wandering soul that we may not go. A n of ours, saith [q]Cardan, was sixty years of age, and had never been forth walls of the city of Milan; the prince hearing of it, commanded him not to nt: being now forbidden that which all his life he had neglected, he ear- y desired, and being denied, *dolore confectus mortem obiit,* he died for grief. hat I have said of servitude, I again say of imprisonment, we are all ners. [r]What is our life but a prison? We are all imprisoned in an l. The world itself to some men is a prison, our narrow seas as so many es, and when they have compassed the globe of the earth, they would fain what is done in the moon. In [s]Muscovy, and many other northern parts, er Scandia, they are imprisoned half the year in stoves, they dare not out for cold. At [t]Aden in Arabia, they are penned in all day long with other extreme of heat, and keep their markets in the night. What is a but a prison? And so many cities are but as so many hives of bees, ant- but that which thou abhorrest, many seek: women keep in all winter, nost part of summer, to preserve their beauties; some for love of study: osthenes shaved his beard because he would cut off all occasions from abroad: how many monks and friars, anchorites, abandon the world! *chus in urbe, piscis in arido.* Art in prison? Make right use of it, and ify thyself; "[u]Where may a man contemplate better than in solitariness," dy more than in quietness? Many worthy men have been imprisoned eir lives, and it hath been occasion of great honour and glory to them, public good by their excellent meditation. [x]Ptolemeus king of Egypt, *iribus attenuatis infirma valetudine laboraret, miro discendi studio affec-* c., now being taken with a grievous infirmity of body that he could not broad, became Strato's scholar, fell hard to his book, and gave himself y to contemplation, and upon that occasion (as mine author adds), *pul- mum regiæ opulentiæ monumentum,* &c., to his great honour built that ned library at Alexandria, wherein were 400,000 volumes. Severinus ius never writ so elegantly as in prison, Paul so devoutly, for most of istles were dictated in his bands: "Joseph," saith [y]Austin, "got more in prison, than when he distributed corn, and was lord of Pharaoh's ." It brings many a lewd riotous fellow home, many wandering rogues les, that would otherwise have been like raving tigers, ruined themselves thers.

ishment is no grievance at all, *Omne solum forti patria, &c., et patria est que bene est,* that's a man's country where he is well at ease. Many for pleasure to that city, saith Seneca, to which thou art banished, and a part of the citizens are strangers born in other places! [z]*Incolentibus* 'tis their country that are born in it, and they would think themselves ied to go to the place which thou leavest, and from which thou art so o depart. 'Tis no disparagement to be a stranger, or so irksome to be le. "[a]The rain is a stranger to the earth, rivers to the sea, Jupiter in , the sun to us all. The soul is an alien to the body, a nightingale to r, a swallow in a house, and Ganymede in heaven, an elephant at

ol. 1. 5. [r]O generose, quid est vita nisi carcer animi! [s]Herbastein. [t]Vertomannus, navig. Commercia in nundinis noctu horâ secunda ob nimios qui æstuant interdiu æstus exercent. [u]Ubi meditatio quam in solitudine? ubi studium solidius quam in quiete? [x]Alex. ab. Alex. gen. l. cap. 2. [y]In Ps. lxxvi. non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem [z]Boethius. [a]Philostratus in delicils. Peregrini sunt imbres in terra et fluvii in mari, Ægyptos, sol apud omnes; hospes anima in corpore, luscinia in aere, hirundo in domo, Ganymedo, &c.

fortuna parcit in pœnam, so it is, fortune favours some to live at h
their further punishment: 'tis want of judgment. All places are
from heaven alike, the sun shines happily as warm in one city as in a
and to a wise man there is no difference of climes; friends are every w
him that behaves himself well, and a prophet is not esteemed in h
country. Alexander, Cæsar, Trajan, Adrian, were as so many land-
now in the east, now in the west, little at home, and Polus Venetu
Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vespucius,
Gama, Drake, Candish, Oliver Anort, Schoutien, got all their honour
luntary expeditions. But you say such men's travel is voluntary;
compelled, and as malefactors must depart: yet know this of [b]Plat
true, *ultori Deo summa cura peregrinus est*, God hath an especial
strangers, "and when he wants friends and allies, he shall deserve bet
find more favour with God and men." Besides the pleasure of peregri
variety of objects will make amends; and so many nobles, Tully, Ar
Themistocles, Theseus, Codrus, &c., as have been banished, will give su
credit unto it. Read Pet. Alcionius his two books of this subject.

MEMB. V.

Against Sorrow for Death of Friends or otherwise, vain Fear, &c.

DEATH and departure of friends are things generally grievous, [c]*Ou
quæ in humanâ vitâ contingunt, luctus atque mors sunt acerbissima*, th
austere and bitter accidents that can happen to a man in this life, *in om
valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ult
terribilium*, the last and the greatest terror, most irksome and troubl
unto us, [d] *Homo quoties moritur, toties amittit suos*. And though we hope
better life, eternal happiness, after these painful and miserable days, y
cannot compose ourselves willingly to die; the remembrance of it is
grievous unto us, especially to such who are fortunate and rich: they sta
the name of death, as a horse at a rotten post. Say what you can of
other world, [e]Montezuma that Indian prince, *Bonum est esse hic*, they had r
be here. Nay, many generous spirits, and grave staid men otherwise, a
tender in this, that at the loss of a dear friend they will cry out, roar,

Mezentius would not live after his son:

"[h] Nunc vivo, nec adhuc homines lucemque relinquo,
Sed linquam ——"

And Pompey's wife cried out at the news of her husband's death,

"[i] Turpe mori post te solo non posse dolore,
Violenta luctu et nescia tolerandi,"

as [k]Tacitus of Agrippina, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring downright.

"—— subitus miseræ color ossa reliquit,
Excussi manibus radii, revolutaque pensa:
Evolat infelix et fœmineo ululatu
Scissa comam ——[l]"

Another would needs run upon the sword's point after Euryalus' departure,

"[m] Figite me, siqua est pietas, in me omnia tela
Conjicite, ô Rutili; ——"

O let me die, some good man or other make an end of me. How did Achilles take on for Patroclus' departure! A black cloud of sorrows overshadowed him, saith Homer. Jacob rent his clothes, put sackcloth about his loins, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, Gen. xxxvii. 37. Many years after, the remembrance of such friends, of such accidents, is most grievous unto us, to see or hear of it, though it concern not ourselves but others. Scaliger saith of himself, that he never read Socrates' death, in Plato's Phædon, but he wept: [n]Austin shed tears when he read the destruction of Troy. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one another's presence, feasting, hawking, hunting, brooks, woods, hills, music, dancing, &c., all this is but vanity and loss of time, as I have sufficiently declared.

"[o] —— dum bibimus, dum serta, unguenta, puellas Poscimus, obrepit non intellecta senectus."	"Whilst we drink, prank ourselves, with wenches dally, Old age upon's at unawares doth sally."

As alchymists spend that small modicum they have to get gold, and never find it, we lose and neglect eternity for a little momentary pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust ourselves upon it. "[o]The lascivious prefers his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thief his booty; a soldier his spoil; we abhor diseases, and yet we pull them upon us." We are never better or freer from cares than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep; and why should it, as [p]Epicurus argues, so much affright us? When we are, death is not: but when death is, then we are not:" our life is tedious and troublesome unto him that lives best; "[q]'tis misery to be born, a pain to live, a trouble to die:" death makes an end of our miseries, and yet we cannot consider of it; a little before [r]Socrates drank a portion of cicuta, he bid the citizens of Athens cheerfully farewell, and con-

[h] Virgil. "I live now, nor as yet relinquish society and life, but I shall resign them." [i] Lucan. "To come by grief, and unable to endure it, she exclaimed, 'Not to be able to die through sorrow for thee is base.'" [k] 3. Annal. [l] "The colour suddenly fled her cheek, the distaff forsook her hand, the reel revolved, and with dishevelled locks she broke away, wailing as a woman." [m] Virg. Æn. 10. "Transfix me, O Rutuli, if you have any piety; pierce me with your thousand arrows." [n] Confess. l. 1. [o] Juvenalis. [o] Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam; morbos odimus et accersimus. Card. [p] Seneca; quum nos sumus, mors non adest; cum vero mors adest, tum nos non sumus. [q] Bernard. c. 3. med. Nasci miserum, vivere pœna, angustia mori. [r] Plato, Apol. Socratis. Sed jam hora est hinc abire, &c.

cluded his speech with this short sentence; "My time is now come to be gone. I to my death, you to live on; but which of these is best, God alone knows." For there is no pleasure here but sorrow is annexed to it, repentance follows it. "[s]If I feed liberally, I am likely sick or surfeit: if I live sparingly, my hunger and thirst is not allayed; I am well neither full nor fasting; if I live honest, I burn in lust; if I take my pleasure, I tire and starve myself, and do injury to my body and soul." "[t]Of so small a quantity of mirth, how much sorrow! after so little pleasure, how great misery!" 'Tis both ways troublesome to me, to rise and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But a happy death will make an end of all our woes and miseries; *omnibus una meis certa medela malis;* why shouldst not thou then say with old Simeon, since thou art so well affected, "Lord, now let thy servant depart in peace:" or with Paul, "I desire to be dissolved, and to be with Christ?" *Beata mors quæ ad beatam vitam aditum aperit,* 'tis a blessed hour that leads us to a [u]blessed life, and blessed are they that die in the Lord. But life is sweet, and death is not so terrible in itself as the concomitants of it, a loathsome disease, pain, horror, &c., and many times the manner of it, to be hanged, to be broken on the wheel, to be burned alive. [x]Servetus the heretic, that suffered in Geneva, when he was brought to the stake, and saw the executioner come with fire in his hand, *homo viso igne tam horrendum exclamavit, ut universum populum perterrefecerit,* roared so loud, that he terrified the people. An old stoic would have scorned this. It troubles some to be unburied, or so:

——— "non te optima mater Condet humi, patriove onerabit membra sepulchro; Alitibus linguere feris, et gurgite mersum Unda feret, piscesque impasti vulnera lambent."	"Thy gentle parents shall not bury thee, Amongst thine ancestors entomb'd to be, But feral fowl thy carcass shall devour, Or drowned corpse hungry fish maws shall sour."

As Socrates told Crito, it concerns me not what is done with me when I am dead; *Facilis jactura sepulchri:* I care not so long as I feel it not; let them set mine head on the pike of Teneriffe, and my quarters in the four parts of the world,———*pascam licet in cruce corvos,* let wolves or bears devour me, ———[y] *Cœlo tegitur qui non habet urnam,* the canopy of heaven covers him that hath no tomb. So likewise for our friends, why should their departure so much trouble us? They are better, as we hope, and for what then dost thou lament, as those do whom Paul taxed in his time, 1 Thes. iv. 13, "that have no hope?" 'Tis fit there should be some solemnity.

> "[z] Sed sepelire decet defunctum, pectore forti,
> Constantes, unumque diem fletui indulgentes."

Job's friends said not a word to him the first seven days, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When Jupiter himself wept for Sarpedon, what else did the poet insinuate, but that some sorrow is good.

> "[a] Quis matrem, nisi mentis inops, in funere nati
> Flere vetat?"———

who can blame a tender mother if she weep for her children? Besides, as [b]Plutarch holds, 'tis not in our power not to lament, *Indolentia non nostra contingit,* it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. "I have

[s] Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; venerem requor, hinc morbus, lassitudo, &c. [t] Bern. c. 3. med. De tantilla lætitia, quanta tristitia, pro voluptatem quam gravis miseria! [u] Est enim mors piorum felix transitus de labore ad otium, expectatione ad præmium, de agone ad bravium. [x] Vaticanus vita ejus. [y] Luc. [z] "It is proper that, having indulged in becoming grief for one whole day, you should commit the dead to sepulchre." [a] Ovid. [b] Consol. ad Apolon. non est libertate nostra positum non dolere, cordiam abolet, &c.

ow (saith Seneca) but sometimes 'tis good to be miserable in misery: or the most part all grief evacuates itself by tears,"

——"[a] est quædam flere voluptas,
Expletur lachrymis egeriturque dolor:"

after a day's mourning or two, comfort thyself for thy heaviness," s. xxxviii. 17. [d]*Non decet defunctum ignavo quæstu prosequi;* 'twas anicus' advice of old, that we should not dwell too long upon our passions, desperately sad, immoderate grievers, to let them tyrannise, there's *indo-ars*, a medium to be kept: we do not (saith [e]Austin) forbid men to grieve, grieve overmuch. "I forbid not a man to be angry, but I ask for what he is so? Not to be sad, but why is he sad? Not to fear, but where-s he afraid?" I require a moderation as well as a just reason. [f]The ns and most civil commonwealths have set a time to such solemnities; must not mourn after a set day, "or if in a family a child be born, a ter or son married, some state or honour be conferred, a brother be med from his bands, a friend from his enemies," or the like, they must t no more. And 'tis fit it should be so; to what end is all their funeral , complaints, and tears? When Socrates was dying, his friends Apollo- and Crito, with some others, were weeping by him, which he perceiving, them what they meant: "[g]for that very cause he put all the women out room, upon which words of his they were abashed, and ceased from their " Lodovicus Cortesius, a rich lawyer of Padua (as [h]Bernardinus Scar-us relates), commanded by his last will, and a great mulct if otherwise to ir, that no funeral should be kept for him, no man should lament: but a wedding, music and minstrels to be provided; and instead of black ners, he took order, "[i]that twelve virgins clad in green should carry him church." His will and testament was accordingly performed, and he i in St. Sophia's church. [k]Tully was much grieved for his daughter lia's death at first, until such time that he had confirmed his mind with philosophical precepts, "[l]then he began to triumph over fortune and aud for her reception into heaven to be much more joyed than before he roubled for her loss." If a heathen man could so fortify himself fron ophy, what shall a Christian from divinity? Why dost thou so mace-hyself? 'Tis an inevitable chance, the first statute in *Magna Charta*, erlasting Act of Parliament, all must [m]die.

"[n]Constat æternâ positumque lege est,
Ut constet genitum nihil."

not be revoked, we are all mortal, and these all commanding gods and s "die like men:" [o]——*involvit humile pariter et celsum caput, æquatque is infima.* "O weak condition of human estate," Sylvius exclaims: slaus, king of Bohemia, eighteen years of age, in the flower of his youth, ent, rich, fortunate and happy, in the midst of all his friends, amongst ny [q]physicians, now ready to be [r]married, in thirty-six hours sickened ied. We must so be gone sooner or later all, and as Calliopeius in the ly took his leave of his spectators and auditors, *Vos valete et plaudite, peius recensui*, must we bid the world farewell (*Exit* Calliopeius), and g now played our parts, for ever be gone. Tombs and monuments have

4. Trist. [d]Tacitus, lib. 4. [e]Lib. 9. cap. 9. de civitate Dei. Non quæro cum r sed cur, non utrum sit tristis sed unde, non utrum timeat sed quid timeat. [f]Festus verbo r. Luctui dies indicebatur cum liberi nascantur, cum frater abit, amicus ab hospite captivus domum puella desponsetur. [g]Ob hanc causam mulieres ablegâram ne talia facerent; nos hæc audientes ius et destitimus à lachrymis. [h]Lib. 1. class. 8. de claris. Jurisconsultis Patavinis. [i]12. puellæ amictæ viridibus pannis, &c. [k]Lib. de consol. [l]Præceptis philosophiæ confirmatus omnem fortunæ vim, et te consecratâ in cœlumque recepta, tanta affectus lætitia sum ac voluptate, animo capere possum, ac exultare plane mihi videor, victorque de omni dolore et fortuna trium- [m]Ut lignum uri natum, arista secari, sic homines mori. [n]Boeth. lib. 2. met. 3. [o]Boeth. ensel. Breslagr. fol. 47. [q]Twenty then present. [r]To Magdalen, the daughter of Charles the of France. Obeunt noctesque diesque, &c.

the like fate, *data sunt ipsis quoque fata sepulchris*, kingdoms, provinces, towns, and cities, have their periods, and are consumed. In those flourishing times of Troy, Mycenæ was the fairest city in Greece, *Græciæ cunctæ imperitabat*, but it, alas, and that "[s]Assyrian Nineveh are quite overthrown:" the like fate hath that Egyptian and Bœotian Thebes, Delos, *commune Græciæ conciliabulum*, the common council-house of Greece, [t]and Babylon, the greatest city that ever the sun shone on, hath now nothing but walls and rubbish left. "[u]*Quid Pandioniæ restat nisi nomen Athenæ?*" Thus [x]Pausanias complained in his times. And where is Troy itself now, Persepolis, Carthage, Cizicum, Sparta, Argos, and all those Grecian cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700,000 inhabitants, are now decayed: the names of Hiero, Empedocles, &c., of those mighty numbers of people, only left. One Anacharsis is remembered amongst the Scythians; the world itself must have an end; and every part of it. *Cæteræ igitur urbes sunt mortales*, as Peter [y]Gillius concludes of Constantinople, *hæc sane quamdiu erunt homines, futura mihi videtur immortalis;* but 'tis not so: nor site, nor strength, nor sea, nor land, can vindicate a city, but it and all must vanish at last. And as to a traveller, great mountains seem plains afar off, at last are not discerned at all; cities, men, monuments decay,———*nec solidis prodest sua machina terris*,* the names are only left, those at length forgotten, and are involved in perpetual night.

"[z]Returning out of Asia, when I sailed from Ægina towards Megara, I began (saith Servius Sulpicius, in a consolatory epistle of his to Tully) to view the country round about. Ægina was behind me, Megara before, Piræus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes, I began to think with myself, alas, why are we men so much disquieted with the departure of a friend, whose life is much shorter, [a]when so many goodly cities lie buried before us? Remember, O Servius, thou art a man; and with that I was much confirmed, and corrected myself." Correct then likewise, and comfort thyself in this, that we must necessarily die, and all die, that we shall rise again: as Tully held; *Jucundiorque multò congressus noster futurus, quam insuavis et acerbus digressus*, our second meeting shall be much more pleasant than our departure was grievous.

Ay, but he was my most dear and loving friend, my sole friend,

"[b]Quis desiderio sit pudor aut modus Tam chari capitis?"———	"And who can blame my woe?"

Thou mayest be ashamed, I say with [c]Seneca, to confess it, "in such a [d]tempest as this to have but one anchor," go seek another: and for his part thou dost him great injury to desire his longer life. "[e]Wilt thou have him crazed and sickly still," like a tired traveller that comes weary to his inn, begin his journey afresh, "or to be freed from his miseries: thou hast more need rejoice that he is gone." Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, *lethæoque jacet condita sarcophago*. I reply to him in Seneca's words, if such a woman at least ever was to be had, "[f]He did either so find or make her; if he found her, he may as happily find another; if he made her," as Critobulus in Xenophon did by his, he may as good cheap inform another, *et bona tam sequitur, quam bona*

[s]Assyriorum regio funditus deleta. [t]Omnium quot unquam Sol aspexit urbium maxima. [u]"What of ancient Athens but the name remains?" [x]Arcad. lib. 8. [y]Præfat. Topogr. Constantin. [z]"Nor can its own structure preserve the solid globe." [a]Epist. Tull. lib. 3. [b]Quam tot oppidorum cadavera ante oculos projecta jacent. [c]Hor. lib. 1. Od. 24. [d]De remed. fortuit. [e]Erat tanta tempestate quod ad unam anchoram stabas. [f]Vis ægrum, et morbidum, sitiberatum—quod potius quod his malis liberatus sit. [g]Uxorem bonam aut invenisti, aut sic fecisti; si invenerit, habere te posse ex hoc intelligamus: si fecerit, bene speres, salvus est artifex.

prima fuit; "he need not despair, so long as the same master is to be had." But was she good? Had she been so tried peradventure as that Ephesian widow in Petronius, by some swaggering soldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; "[g]and 'tis but a folly to love thy fetters though they be of gold." Come into a third place, you shall have an aged father sighing for a son, a pretty child;

"[h] Impube pectus quale vel impia
Molliret Thracum pectora."

——"He now lies asleep,
Would make an impious Thracian weep."

Or some fine daughter that died young, *Nondum experta novi gaudia prima tori.* Or a forlorn son for his deceased father. But why? *Prior exiit, prior intravit,* he came first, and he must go first. [i]*Tu frustra pius, heu,* &c. What, wouldst thou have the laws of nature altered, and him to live always? Julius Cæsar, Augustus, Alcibiades, Galen, Aristotle, lost their fathers young. And why on the other side shouldst thou so heavily take the death of thy little son?

"[k] Num quia nec fato, meritâ nec morte peribat,
Sed miser ante diem"——

he died before his time, perhaps, not yet come to the solstice of his age, yet was he not mortal? Hear that divine [l]Epictetus, "If thou covet thy wife, friends, children should live always, thou art a fool." He was a fine child indeed, *dignus Apollineis lachrymis,* a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Pindarus the poet and Aristides the rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside; he might have wrangled with thee and disagreed, or with his brothers, as Eteocles and Polynices, and broke thy heart; he is now gone to eternity, as another Ganymede, in the [m]flower of his youth, "as if he had risen," saith [n]Plutarch, "from the midst of a feast," before he was drunk, "the longer he had lived, the worse he would have been," *et quo vita longior* (Ambrose thinks), *culpa numerosior,* more sinful, more to answer he would have had. If he was naught, thou mayest be glad he is gone; if good, be glad thou hadst such a son. Or art thou sure he was good? It may be he was an hypocrite, as many are, and howsoever he spake thee fair, peradventure he prayed, amongst the rest that Icaro Menippus heard at Jupiter's whispering-place in Lucian, for his father's death, because he now kept him short, he was to inherit much goods, and many fair manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same [o]Lucian, "why dost thou lament my death, or call me miserable that am much more happy than thyself? what misfortune is befallen me? Is it because I am not so bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheer, gay clothes, music, singing, dancing, kissing, merry-meetings, *thalami lubentias,* &c., is that it? Is it not much better not to hunger at all than to eat: not to thirst than to drink to satisfy thirst: not to be cold than to put on clothes to drive away cold? You had more need rejoice that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies, as you do." [p]*Id cinerem et manes credis curare sepultos?* "Do they concern us at all, think you, when we are once

[g] Stulti est compedes licet aureas amare. [h] Hor. [i] Hor. lib. 1. Od. 24. [k] Virg. 4. Æn. [l] Cap. 19. Si id studes ut uxor, amici, liberi perpetuo vivant, stultus es. [m] Deus quos diligit juvenes rapit, Menan. [n] Consol. ad Apol. Apollonius filius tuus in flore decessit, ante nos ad æternitatem digressus, tanquam è convivio abiens, priusquam in errorem aliquem è temulentiâ incideret, quales in longâ senectâ accidere solent. [o] Tom. 1. Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi mihi putas contigisse? an quia non sum malus senex, ut tu facie rugosus, incurvus, &c. O demens, quid tibi videtur in vita boni? nimirum amicitias, cœnas, &c. Longe melius non esurire quam edere; non sitire, &c. Gaude potius quod morbos et febres effugerim, angorem animi, &c. Ejulatus quid prodest, quid lachrymæ, &c. [p] Virgil.

dead?" Condole not others then overmuch, "wish not or fear thy death." [q]*Summum nec optes diem nec metuas;* 'tis to no purpose.

"Excessi è vitæ ærumnis facilisque lubensque Ne pejora ipsâ morte dehinc videam."	"I left this irksome life with all mine heart, Lest worse than death should happen to my part."

[r]Cardinal Brundusinus caused this epitaph in Rome to be inscribed on his tomb, to show his willingness to die, and tax those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; and as Tully adviseth us in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus:* think what we do, not whom we have lost. So David did, 2 Sam. xxii, "While the child was yet alive, I fasted and wept; but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me." He that doth otherwise is an intemperate, a weak, a silly, and indiscreet man. Though Aristotle deny any part of intemperance to be conversant about sorrow, I am of [s]Seneca's mind, "he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one, is without sorrow," as all wise men should be. The [t]Thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When Eteoneus, that noble young Greek, was so generally lamented by his friends, Pindarus the poet feigns some god saying, *Silete, homines, non enim miser est,* &c., be quiet good folks, this young man is not so miserable as you think; he is neither gone to Styx nor Acheron, *sed gloriosus et senii expers heros,* he lives for ever in the Elysian fields. He now enjoys that happiness which your great kings so earnestly seek, and wears that garland for which ye contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The Italians most part sleep away care and grief, if it unseasonably seize upon them, Danes, Dutchmen, Polanders and Bohemians drink it down, our countrymen go to plays: do something or other, let it not transpose thee, or by "[u]premeditation make such accidents familiar," as Ulysses that wept for his dog, but not for his wife, *quòd paratus esset animo obfirmato,* (Plut. *de anim. tranq.*) "accustom thyself and harden beforehand by seeing other men's calamities, and applying them to thy present estate;" *Prævisum est levius quod fuit ante malum.* I will conclude with [x]Epictetus, "If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: if thou lovest a son or wife, remember they were mortal, and thou wilt not be so impatient." And for false fears and all other fortuitous inconveniences, mischances, calamities, to resist and prepare ourselves, not to faint is best: [y]*Stultum est timere quod vitari non potest,* 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

"[z]Nam quisquis trepidus pavet vel optat,
Abjecit clypeum, locoque motus
Nectit quâ valeat trahi catenam.

"For he that so faints or fears, and yields to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head."

MEMB. VI.

Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other Affections.

AGAINST those other [a]passions and affections, there is no better remedy than as mariners when they go to sea, provide all things necessary to resist a tempest

[q]Hor. [r]Chytreus deliciis Europæ. [s]Epist. 85. [t]Sardus de mor. gen. [u]Premeditatione facilem reddere quemque casum. Plutarchus consolatione ad Apollonium. Assuefacere animum decemus. Tull. lib. 3. Tusculan. quæst. [x]Cap. 8. Si oliam diligas, memento te oliam diligere; perturbaberis ei confractâ; si filium aut uxorem, memento hominem à te diligi, &c. [y]Boeth. lib. 1. pros. 4. [z]Qui invidiam ferre non potest, ferre contemptum cogitur.

to furnish ourselves with philosophical and Divine precepts, other men's les, [b] *Periculum ex aliis facere, sibi quod ex usu siet:* To balance our with love, charity, meekness, patience, and counterpoise those irregular ıs of envy, livor, spleen, hatred, with their opposite virtues, as we bend ked staff another way, to oppose "[c] sufferance to labour, patience to ch," bounty to covetousness, fortitude to pusillanimity, meekness to anger, ty to pride, to examine ourselves for what cause we are so much dis- d, on what ground, what occasion is it just or feigned? And then either ify ourselves by reason, to divert by some other object, contrary passion, neditation. [d] *Meditari secum oportet quo pacto adversam ærumnam Pericla, damna, exilia peregrè rediens semper cogitet, aut filii peccatum, oris mortem, aut morbum filiæ, communia esse hæc: fieri posse, ut ne nimo sit novum.* To make them familiar, even all kind of calamities, hen they happen they may be less troublesome unto us. *In secundis re, quo pacto feras adversa:* or out of mature judgment to avoid the or disannul the cause, as they do that are troubled with toothache, ıem quite out.

ivat castor, sibi testes amputat ipse; ıuoque siqua nocent, abjice, tutus eris."	"The *beaver* bites off's stones to save the rest: Do thou the like with that thou art opprest."

they that play at wasters, exercise themselves by a few cudgels how to ın enemy's blows: let us arm ourselves against all such violent incur- which may invade our minds. A little experience and practice will ıs to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an : is not so easily taken in a snare; an old soldier in the world methinks not be disquieted, but ready to receive all fortunes, encounters, and hat resolute captain, come what may come, to make answer,

——— "[f] non ulla laborum nova mi facies inopinaque surgit, percepi atque animo mecum ante peregi."	"No labour comes at unawares to me, For I have long before cast what may be."

——— "non hoc primum mea pectora vulnus
Senserunt, graviora tuli——— ———[g]

ɔmmonwealth of [h] Venice in their armoury have this inscription, "Happy city which, in time of peace, thinks of war," a fit motto for every man's e house; happy is the man that provides for a future assault. But many we complain, repine, and mutter without a cause, we give way to passions y resist, and will not. Socrates was bad by nature, envious, as he confessed ɔirus the physiognomer, accusing him of it, froward and lascivious: but was Socrates, he did correct and amend himself. Thou art malicious, ıs, covetous, impatient, no doubt, and lascivious, yet as thou art a Chris- orrect and moderate thyself. 'Tis something, I confess, and able to move an, to see himself contemned, obscure, neglected, disgraced, undervalued, behind;" some cannot endure it, no, not constant Lipsius, a man dis- otherwise, yet too weak and passionate in this, as his words express, *gas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc nates et Agrippas habeo,—summo jam monte potitos.* But he was much to for it: to a wise staid man this is nothing, we cannot all be honoured ch, all Cæsars; if we will be content, our present state is good; and in men's opinion to be preferred. Let them go on, get wealth, offices, honours, preferments, and what they will themselves, by chance, fraud, ture, simony, and indirect means, as too many do, by bribery, flattery, arasitical insinuation, by impudence and time-serving, let them climb up 'ancement in despite of virtue, let them "go before, cross me on every

Heautont. [e] Epictetus, c. 14. Si labor objectus fuerit tolerantiæ, convicium patientiæ, &c., si ita eris, vitiis non obtemperabis. [d] Ter. Phor. [e] Alciat Embl. [f] Virg. Æn. [g] "My breast conscious of this first wound, for I have endured still greater." [h] Nat. Chytræus delicias . Felix civitas quæ tempore pacis de bello cogitat. [i] Occupet extremum scabies; mihi turpe est. Hor. [k] Lipsius, epist. quæst. l. 1. ep. 7.

lived and died poor. Gesner was a silly old man, *baculo innixus*, amongst all those huffing cardinals, swelling bishops that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men, "The race is not to the swift, nor the battle to the strong," but as the wise man said, [h] Chance, and sometimes a ridiculous chance. [i] *Casus plerumque ridiculus multos elevavit.* 'Tis fortune's doings as they say, which made Brutus now dying exclaim, *O misera virtus, ergo nihil quàm verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortunæ.*[k] Believe it hereafter, O my friends! virtue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confess, yet sometimes it is. But to your farther content, I'll tell you a [l] tale. In Moronia pia, or Moronia felix, I know not whether, nor how long since, nor in what cathedral church, a fat prebend fell void. The carcass scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to outbid any man before he would lose it, every man supposed he should carry it. The second was my lord Bishop's chaplain (in whose gift it was), and he thought it his due to have it. The third was nobly born, and he meant to get it by his great parents, patrons, and allies. The fourth stood upon his worth, he had newly found out strange mysteries in chemistry, and other rare inventions, which he would detect to the public good. The fifth was a painful preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his certificate. The sixth was the prebendary's son lately deceased, his father died in debt (for it, as they say), left a wife and many poor children. The seventh stood upon fair promises, which to him and his noble friends had been formerly made for the next place in his lordship's gift. The eighth pretended great losses, and what he had suffered for the church, what pains he had taken at home and abroad, and besides he brought noblemen's letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foreign doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the former's site, could not agree with his neighbours and fellows upon any terms, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in the university, but he had neither means nor money to compass it; besides he hated all such courses, he could not speak for himself, neither had he any friends to solicit his cause, and therefore made no suit, could not expect, neither did he hope for, or look after it. The good bishop, amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, mere motion and bountiful nature, gave it freely to the university student, altogether unknown to him but by fame; and to be brief, the anatomical scholar had the prebend sent him for a present. The news was no sooner published abroad, but all good students rejoiced, and were much cheered up with it, though some would not believe it; others, as men amazed, said it was a miracle; but one amongst the rest thanked God for it, and said *Nunc juvat tandem studiosum esse, et Deo integro corde servire.* You have heard my tale: but alas it is but a tale, a mere fiction, 'twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, shift as he can; yet Cardan comforted himself with this, "[m] the star I hant would make him immortal," and that [n] after his decease his books

[h] Solomon, Eccles ix. 11. [i] Sat. Menip. [k] "O wretched virtue! you are therefore words, and I have all this time been looking upon you as a reality, while you are yourself fortune." [l] Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 39. [m] Sed immortalitatem dabit. [n] Lib. de lib. propriis.

be found in ladies' studies: [o]*Dignum laude virum Musa vetat mori.* But why shouldest thou take thy neglect, thy canvas so to heart? It may be thou art not fit; but a [p]child that puts on his father's shoes, hat, headpiece, breastplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldest thou do by such an office, place, or magistracy: thou art unfit: "And what is dignity to an unworthy man, but" (as [q]Salvianus holds), "a gold ring in a swine's snout?" Thou art a brute. Like a bad actor (so [r]Plutarch compares such men in a tragedy), *diadema fert, at vox non auditur:* Thou wouldest play a king's part, but actest a clown, speakest like an ass. [s]*Magna petis, Phaëton, et quæ non viribus istis,* &c., as James and John the sons of Zebedee, did ask they knew not what: *nescis, temerarie, nescis;* thou dost, as another Suffenus, overween thyself; thou art wise in thine own conceit, but in other more mature judgment altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum.* Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldest have forgotten God and thyself, insulted over others, contemned thy friends, [t]been a block, a tyrant, or a demi-god, *sequiturque superbia formam:* "[u]Therefore," saith Chrysostom, "good men do not always find grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud."

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendo invitant novam,* "by taking one they provoke another:" but it is an erroneous opinion, for if that were true, there would be no end of abusing each other; *lis litem generat;* 'tis much better with patience to bear, or quietly to put it up. If an ass kick me, saith Socrates, shall I strike him again? And when [v]his wife Xantippe struck and misused him, to some friends that would have had him strike her again, he replied, that he would not make them sport, or that they should stand by and say, *Eia Socrates, eia Xantippe,* as we do when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, and sometimes at other men's procurements, with much vexation of spirit and anguish of mind, all which with good advice, or mediation of friends, might have been happily composed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to [x]forget and forgive, "[y]not seven, but seventy-seven times, as often as he repents forgive him;" Luke xvii. 3. as our Saviour enjoins us, Micken, "to turn the other side:" as our [z]Apostle persuades us, "to recompense no man evil for evil, but as much as is possible to have peace with all men: not to avenge ourselves, and we shall heap burning coals upon our adversary's head." "For [a]if you put up wrong (as Chrysostom comments), you get the victory; he that loseth his money, loseth not the conquest in this our philosophy." If he contend with thee, submit thyself unto him first, yield him. *Durum et durum non faciunt murum,* as the diverb is, two refractory spirits will never agree, the only means to overcome is to relent, *obsequio vinces.* Child in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, "[b]Let me not live if I do not make thee to love me again," upon which meek answer he was pacified,

"Flectitur obsequio curvatus ab arbore ramus, Frangis si vires experire tuas."	"A branch if easily bended yields to thee, Pull hard it breaks; the difference you see."

[o] "The muse forbids the praiseworthy man to die." [p] Qui induit thoracem aut galeam, &c. [q] De guber. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis? [r] In Lysandro. Met. [s] Magistratus virum indicat. [t] Ideo boni viri aliquando gratiam non accipiunt, ne in sa- [u] eleventur ventositate jactantiæ, ne altitudo muneris negligentiores efficiat. [u] Ælian. [v] Injuriarum tam est oblivio. [x] Mat. xviii. 22. Mat. v. 39. [y] Rom. xii. 17. [a] Si toleras injuriam, victor qui enim pecuniis privatus est, non est privatus victoriâ in hac philosophia. [b] Dispeream nisi te amo: dispeream nisi ut me deinceps ames effecero. [c] Joach. Camerarius, Embl. 21. cent. i.

was the symbol of Emanuel Philibert, Duke of Savoy, and l
taken in it, for

"[r]Quo quisque est major, magis est placabilis ira, Et faciles motus mens generosa capit."	"A greater man is soo A noble spirit quickl

It is reported by [s]Gualter Mapes, an old historiographer of
400 years since), that King Edward senior, and Llewellyn p
being at an interview near Aust upon Severn, in Glouceste
prince sent for, refused to come to the king; he would needs
which Llewellyn perceiving, "[h]went up to the arms in water,
his boat, would have carried him out upon his shoulders,
humility and wisdom had triumphed over his pride and folly;
was reconciled unto him and did his homage." If thou canst
put it up, if thou beest a true Christian, a good divine, an imi
("[i]for he was reviled and put it up, whipped and sought no r
wilt pray for thine enemies, "[k]and bless them that perse
patient, meek, humble, &c. An honest man will not offer tl
bus non vult; if he were a brangling knave, 'tis his fashion s
is least heart is most tongue; *quo quisque stultior eò magis ins*
sottish he is, still the more insolent: "[l]Do not answer a fo
nis folly." If he be thy superior, [m]bear it by all means, grie
him take his course; Annitus and Melitus "[n]may kill me, tl
me;" as that generous Socrates made answer in like case.
manet, though the body be torn in pieces with wild horses,
wheel, pinched with fiery tongs, the soul cannot be distracted.
nary thing for great men to vilify and insult, oppress, injur
take what liberty they list, and who dare speak against? *Mi*
lædi, quo non possis queri, a miserable thing 'tis to be injured of l
is no appeal: [o]and not safe to write against him that can proscri
man at his pleasure, which Asinius Pollio was aware of, when
voked him. 'Tis hard I confess to be so injured: one of Chilo'
things: "[p]To keep counsel; spend his time well; put up inj
thou patient, and [q]leave revenge unto the Lord. "[r]Vengeanc
will repay, saith the Lord."—"I know the Lord," saith [s]Davi
the afflicted and judge the poor."—"No man (as [t]Plato farth

e any religion, any God, and that God be just, it shall be so; if vest the one, believe the other: *Erit, erit*, it shall be so. *Nemesis* er, *serò sed seriò*, stay but a little and thou shalt see God's just overtake him.

ro antecedentem scelestum serult pede pœna claudo."	"Yet with sure steps, though lame and slow, Vengeance o'ertakes the trembling villain's speed."

t perceive that verified of Samuel to Agag, 1 Sam. xv. 33. "Thy h made many women childless, so shall thy mother be childless ther women." It shall be done to them as they have done to others. s, that brave Suevian prince, came with a well-prepared army into m of Naples, was taken prisoner by King Charles, and put to death er of his youth; a little after (*ultionem Conradini mortis*, Pandulnutius, *Hist. Neap. lib. 5.* calls it), King Charles's own son, with two obles, was so taken prisoner, and beheaded in like sort. Not in this in all other offences, *quo quisque peccat in eo punietur*, they shall ed in the same kind, in the same part, like nature, eye with or in ead with or in the head, persecution with persecution, lust with ust; let them march on with ensigns displayed, let drums beat on, ound taratantarra, let them sack cities, take the spoil of countries, fants, deflower virgins, destroy, burn, persecute, and tyrannise, they ully rewarded at last in the same measure, they and theirs, and eir desert.

a Cereris sine cæde et sanguine pauci reges et sicca morte tyranni."	"Few tyrants in their beds do die, But stabb'd or maim'd to hell they hie."

s too a base contemptible fellow is the instrument of God's justice to torture, and vex them, as an ichneumon doth a crocodile. They compensed according to the works of their hands, as Haman was the gallows he provided for Mordecai; "They shall have sorrow of be destroyed from under the heaven," Thren. iii. 64, 65, 66. Only atient: [a]*vincit qui patitur:* and in the end thou shalt be crowned. tis a hard matter to do this, flesh and blood may not abide it; 'tis *ve!* no (Chrysostom replies), *non est grave, ô homo!* 'tis not so [b] neither had God commanded it, if it had been so difficult." But it be done? "Easily," as he follows it, "if thou shalt look to heaven, beauty of it, and what God hath promised to such as put up injuries." u resist and go about *vim vi repellere*, as the custom of the world is, hyself, or hast given just cause of offence, 'tis no injury then, but a unishment; thou hast deserved as much: *A te principium, in te men quod à te fuit; peccâsti, quiesce*, as Ambrose expostulates with 3. *de Abel et Cain.* [c] Dionysius of Syracuse, in his exile, was made ithout door, *patientèr ferendum, fortasse nos tale quid fecimus, quum essemus*, he wisely put it up, and laid the fault where it was, on his and scorn, which in his prosperity he had formerly showed others. ly's axiom, *ferre ea molestissimè homines non debent, quæ ipsorum tracta sunt*, self do, self have, as the saying is, they may thank s. For he that doth wrong must look to be wronged again; *habet et enem, et formicæ sua bilis inest.* The least fly hath a spleen, and a a sting. [e] An ass overwhelmed a thistlewarp's nest, the little bird galled back in revenge; and the humble-bee in the fable flung down eggs out of Jupiter's lap. Bracides, in Plutarch, put his hand into a est and hurt her young ones, she bit him by the finger: [f] I see now there is no creature so contemptible, that will not be revenged. 'Tis

. 2. [a] Wisd. xi. 6. [b] Juvenal. [c] Apud Christianos non qui patitur, sed qui facit r est. Leo ser. [b] Neque præcepisset Deus si grave fuisset; sed qua ratione potero? facilè exeris; et ejus pulchritudine, et quod pollicetur Deus, &c. [c] Valer. lib. 4. cap. 1. [e] Camerarius, Emb. 75. cent. 2. [f] Papæ, inquit: nullum animal tam pusillum at ulciscl.

to bear them. *Improbitas natio flectitur obsequio.* The wolf in
sucked the goat (so the shepherd would have it), but he kept
wolf's nature; [l]a knave will be a knave. Injury is on the oth
man's footboy, his *fidus Achates*, and as a lackey follows him w
goes. Besides, *misera est fortuna quæ caret inimico*, he is i
estate that wants enemies:[m] it is a thing not to be avoided,
with more patience to be endured. Cato Censorius, that up
whom Paterculus gives that honourable eulogium, *benè fecit qu*
non potuit, was [n]fifty times indicted and accused by his fellow c
[o]Ammianus well hath it, *Quis erit innocens si clam vel palam a*
ciat? if it be sufficient to accuse a man openly or in private,
free? If there were no other respect than that of Christianity, re
like, to induce men to be long-suffering and patient, yet methin
of injury itself is sufficient to keep them quiet, the tumults, upr
discontents, anguish, loss, dangers that attend upon it might res
mities of contention: for as it is with ordinary gamesters, the g
box, so falls it out to such as contend; the lawyers get all; an
they would consider of it, *aliena pericula cautos*, other men's
this kind, and common experience might detain them. *The m
tend, the more they are involved in a labyrinth of woes, and th
is to consume one another, like the elephant and dragon's confl
the dragon got under the elephant's belly, and sucked his blood
fell down dead upon the dragon, and killed him with the fall,
ruined. 'Tis a hydra's head, contention; the more they strive,
may: and as Praxiteles did by his glass, when he saw a scur
brake it in pieces: but for that one he saw many more as bad i
for one injury done they provoke another *cum fœnore*, and twent
one. *Noli irritare crabrones*, oppose not thyself to a multitude
hast received a wrong, wisely consider of it, and if thou canst poss
thyself with patience to bear it. This is the safest course, an
find greatest ease to be quiet.

[q]I say the same of scoffs, slanders, contumelies, obloquies,
detractions, pasquilling libels, and the like, which may tend an
disgrace: 'tis but opinion; if we could neglect, contemn, or w
digest them, they would reflect on them that offered them at fi

misused to his face, but he laughed as if it concerned him not: and as Ælian relates of him, whatsoever good or bad accident or fortune befell him, going in or coming out, Socrates still kept the same countenance; even so should a Christian do, as Hierom describes him, *per infamiam et bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, [r]not to be moved: for honesty is a sufficient reward, *probitas sibi præmium;* and in our times the sole recompence to do well, is, to do well: but naughtiness will punish itself at last, [s]*Improbis ipsa nequitia supplicium.* As the diverb is,

"Qui benè fecerunt, illi sua facta sequentur; Qui malè fecerunt, facta sequentur eos:"	"They that do well, shall have reward at last; But they that ill, shall suffer for that's past."

Yea, but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villainies are come to light (*deprendi miserum est*), my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone. I have been stigmatised, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine days' wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumour is expelled by another; every day almost come new news unto our ears, as how the sun was eclipsed, meteors seen in the air, monsters born, prodigies, how the Turks were overthrown in Persia, an earthquake in Helvetia, Calabria, Japan, or China, an inundation in Holland, a great plague in Constantinople, a fire at Prague, a dearth in Germany, such a man is made a lord, a bishop, another hanged, deposed, pressed to death, for some murder, treason, rape, theft, oppression, all which we do hear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brother robbed, wife runs mad, neighbour hath killed himself; 'tis heavy, ghastly, fearful news at first, in every man's mouth, table talk; but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c., thou art not the first offender, nor shalt not be the last, 'tis no wonder, every hour such malefactors are called in question, nothing so common, *Quocunque in populo, quocunque sub axe.*[t] Comfort thyself, thou art not the sole man. If he that were guiltless himself should fling the first stone at thee, and he alone should accuse thee that were faultless, how many executioners, how many accusers wouldst thou have? If every man's sins were written in his forehead, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the judge that gave sentence, the jury that condemned thee, the spectators that gazed on thee, deserved much more, and were far more guilty than thou thyself. But it is thine infelicity to be taken, to be made a public example of justice, to be a terror to the rest; yet should every man have his desert, thou wouldest peradventure be a saint in comparison; *vexat censurâ columbas*, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

"[u]Non rete accipitri tenditur neque milvio, Qui male faciunt nobis; illis qui nil faciunt tenditur."	"The net's not laid for kites or birds of prey, But for the harmless still our gins we lay."

Be not dismayed then, *humanum est errare*, we are all sinners, daily and hourly subject to temptations, the best of us is a hypocrite, a grievous offender in God's sight, Noah, Lot, David, Peter, &c., how many mortal sins do we commit? Shall I say, be penitent, ask forgiveness, and make amends by the sequel of thy life, for that foul offence thou hast committed? recover thy

[r]Tullius, epist. Dolabella, tu forti sis animo; et tua moderatio, constantia, eorum infamet injuriam.
[s]Boethius, consol. lib. 4. pros. 3. [t]"Amongst people in every climate." [u]Ter. Phor.

credit by some noble exploit, as Themistocles did, for he was a most debauched and vicious youth, *sed juventæ maculas præclaris factis delevit*, but made the world amends by brave exploits; at last become a new man, and seek to be reformed. He that runs away in a battle, as Demosthenes said, may fight again; and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man: he that is odious in present, hissed out, an exile, may be received again with all men's favours, and singular applause; so Tully was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled; trouble not thyself, vex and grieve thyself no more, be it obloquy, disgrace, &c. No better way, than to neglect, contemn, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas:* if thou be guiltless it concerns thee not:—

"[x] Irrita vaniloquæ quid curas spicula linguæ,
Latrantem curatne alta Diana canem?"

Doth the moon care for the barking of a dog? They detract, scoff and rail, saith one, [y] and bark at me on every side; but I, like that Albanian dog sometimes given to Alexander for a present, *vindico me ab illis solo contemptu*, I lie still and sleep, vindicate myself by contempt alone. [z] *Expers terroris Achilles armatus:* as a tortoise in his shell, [a] *virtute meâ me involvo*, or an urchin round, *nil moror ictus*, [b] a lizard in camomile, I decline their fury and am safe.

"Integritas virtusque suo munimine tuta,
Non patet adversæ morsibus invidiæ:"

"Virtue and integrity are their own fence,
Care not for envy or what comes from thence."

Let them rail then, scoff, and slander, *sapiens contumeliâ non afficitur*, a wise man, Seneca thinks, is not moved because he knows, *contra Sycophantæ morsum non est remedium*, there is no remedy for it: kings and princes, wise, grave, prudent, holy, good men, divine, all are so served alike. [c] *O Jane à tergo quem nulla ciconia pinsit*, Antevorta and Postvorta, Jupiter's guardian, may not help in this case, they cannot protect; Moses had a Dathan, a Corath, David a Shimei, God himself is blasphemed: *nondum felix es si te nondum turba deridet.* It is an ordinary thing so to be misused. [d] *Regium est cum benè feceris malè audire*, the chiefest men and most understanding are so vilified; let him take his [e] course. And as that lusty courser in Æsop, that contemned the poor ass, came by and by after with his bowels burst, a pack on his back, and was derided of the same ass: *contemnentur ab iis quos ipsi priùs contempsere, et irridebuntur ab iis quos ipsi priùs irrisere*, they shall be contemned and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoff, slander, abuse, wrong, curse and swear, feign and lie, do thou comfort thyself with a good conscience, *in sinu gaudeas*, when they have all done, "[f] a good conscience is a continual feast," innocency will vindicate itself: and which the poet gave out of Hercules, *diis fruitur iratis*, enjoy thyself, though all the world be set against thee, contemn and say with him, *Elogium mihi præ foribus*, my posy is, "not to be moved, that [g] my palladium, my breastplate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of liver and spleen." And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

[x] Camerar. Emb. 61. cent. 3. "Why should you regard the harmless shafts of a vain-speaking [illegible] does the exalted Diana care for the barking of a dog?" [y] Lipsius elect. lib. 3. ult. Latrant me, [illegible] &c. [z] Catullus. [a] The symbol of I. Kevenheder, a Carinthian baron, saith Sambucus. [b] [illegible] symbol of Gonzaga, duke of Mantua. [c] Pers. Sat. 1. [d] Magni animi est injurias despicere, [illegible] Ira, cap. 31. [e] Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de [illegible] [f] Tua te conscientia salvare, in cubiculum ingredere, ubi secure requiescas. Minuit se quodammodo [illegible] [illegible] conscientiæ secretum, Boethius, l. 1. pros. 4. [g] Ringantur licet et maledicant; Palladium [illegible] [illegible] oppono, non moveri: consisto modestiæ veluti sudi innitens, excipio et frango [illegible] Putean., lib. 2. epist. 58.

, if princes would do justice, judges be upright, clergymen truly nd so live as they teach, if great men would not be so insolent, if ould quietly defend us, the poor would be patient, rich men would and humble, citizens honest, magistrates meek, superiors would example, subjects peaceable, young men would stand in awe: if ould be kind to their children, and they again obedient to their rethren agree amongst themselves, enemies be reconciled, servants their masters, virgins chaste, wives modest, husbands would be lov- ss jealous: if we could imitate Christ and his apostles, live after s, these mischiefs would not so frequently happen amongst us; but st part so irreconcilable as we are, perverse, proud, insolent, factious, cious, prone to contention, anger and revenge, of such fiery spirits, s, impious, irreligious, so opposite to virtue, void of grace, how otherwise be? Many men are very testy by nature, apt to mistake, arrel, apt to provoke and misinterpret to the worst, every thing that done, and thereupon heap unto themselves a great deal of trouble, ietness to others, smatterers in other men's matters, tale-bearers, s, liars, they cannot speak in season, or hold their tongues when ld, *Et suam partem itidem tacere, cum aliena est oratio:* they will re than comes to their shares, in all companies, and by those bad courses te much evil to their own souls (*qui contendit, sibi convicium facit*), is a perpetual brawl, they snarl like so many dogs, with their wives, servants, neighbours, and all the rest of their friends, they can agree ody. But to such as are judicious, meek, submissive, and quiet, these re easily remedied: they will forbear upon all such occasions, neglect, or take no notice of them, dissemble, or wisely turn it off. If it be impediment, as a red nose, squint eyes, crooked legs, or any such ion, infirmity, disgrace, reproach, the best way is to speak of it first nd so thou shalt surely take away all occasions from others to jest temn, that they may perceive thee to be careless of it. Vatinius to scoff at his own deformed feet, to prevent his enemies' obloquies sms in that kind; or else by prevention, as Cotys, king of Thrace, e a company of fine glasses presented to him, with his own hands, ould be overmuch moved when they were broken by chance. And s again, so that it be discreetly and moderately done, it shall not be make resistance, to take down such a saucy companion, no better vindicate himself to purchase final peace: for he that suffers him- ridden, or through pusillanimity or sottishness will let every man , shall be a common laughing stock to flout at. As a cur that goes village, if he clap his tail between his legs, and run away, every nsult over him: but if he bristle up himself, and stand to it, give nter-snarl, there's not a dog dares meddle with him: much is in a rage and discreet carriage of himself.

ther grievances there are, which happen to mortals in this life, ds, wives, children, servants, masters, companions, neighbours, our lts, ignorance, errors, intemperance, indiscretion, infirmities, &c., good remedies to mitigate and oppose them, many divine precepts rpoise our hearts, special antidotes both in Scripture and human which, whoso will observe, shall purchase much ease and quietness self: I will point out a few. Those prophetical, apostolical admo- e well known to all; what Solomon, Siracides, our Saviour Christ ath said tending to this purpose, as "Fear God: obey the prince:

Act. 3. Plautus. Bion said his father was a rogue, his mother a whore, to prevent obloquy, that nought belonged to him but goods of the mind.

be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not yourselves to this world, &c., apply yourselves to the times: strive not with a mighty man: recompense good for evil, let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better than himself: love one another;" or that epitome of the law and the prophets, which our Saviour inculcates, "love God above all, thy neighbour as thyself;" and "whatsoever you would that men should do unto you, so do unto them;" which Alexander Severus writ in letters of gold, and used as a motto, [k]Hierom commends to Celantia as an excellent way, amongst so many enticements and worldly provocations, to rectify her life. Out of human authors take these few cautions, "[l]Know thyself. Be contented with thy lot. [n]Trust not wealth, beauty, nor parasites, they will bring thee to destruction. [o]Have peace with all men, war with vice. [p]Be not idle. [q]Look before you leap. [r]Beware of, Had I wist. [s]Honour thy parents, speak well of friends. Be temperate in four things, *lingua, locis, oculis, et poculis.* Watch thine eye. [t]Moderate thine expenses. Hear much, speak little, [u]*sustine et abstine.* If thou seest aught amiss in another, mend it in thyself. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. [x]Give not ear to tale-tellers, babblers, be not scurrilous in conversation: [y]jest without bitterness: give no man cause of offence: set thine house in order: [z]take heed of suretyship. [a]*Fide et diffide,* as a fox on the ice, take heed whom you trust. [b]Live not beyond thy means. [c]Give cheerfully. Pay thy dues willingly. Be not a slave to thy money; [d]omit not occasion, embrace opportunity, lose no time. Be humble to thy superiors, respective to thine equals, affable to all, [e]but not familiar. Flatter no man. [f]Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opiniative, maintain no factions. Lay no wagers, make no comparisons. [g]Find no faults, meddle not with other men's matters. Admire not thyself. [h]Be not proud or popular. Insult not. *Fortunam reverenter habe.* [i]Fear not that which cannot be avoided. [k]Grieve not for that which cannot be recalled. [l]Undervalue not thyself. [m]Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, take heed of a reconciled enemy. [n]If thou come as a guest stay not too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of fair words. [o]Be not a neuter in a faction; moderate thy passions. [p]Think no place without a witness. [q]Admonish thy friend in secret, commend him in public. Keep good company. [r]Love others to be beloved thyself. *Ama tanquam osurus. Amicus tardifias.* Provide for a tempest. *Noli irritare crabrones.* Do not prostitute thy soul for gain. Make not a fool of thyself to make others merry. Marry not an old crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater than thou art. Take thy pleasure soberly. *Ocymum ne terito.* [s]Live merrily as thou canst. [t]Take heed by other men's examples. Go as thou wouldest be met, sit as thou wouldest be

[k] Lib. 2. ep. 25. [l] Nosce teipsum. [m] Contentus abi. [n] Ne fidas opibus, neque parasitis, [illegible] in præcipitium. [o] Pacem cum hominibus habe, bellum cum vitiis. Othon. 2. imperat. symb. [p] [illegible] te nunquam otiosum inveniat. Hieron. [q] Diu deliberandum quod statuendum est semel. [r] [illegible] est dicere non putàram. [s] Ames parentem, si æquum; aliter, feras; præstes parentibus [illegible] dilectionem. [t] Comprime linguam. Quid de quoque viro et cui dicas sæpe caveto. [illegible] quàm loquaris; vive ut vivas. [u] Epictetus: optime feceris si ea fugeris quæ in alio reprehendis [illegible] dixeris quæ nolis efferri. [x] Fuge susurrones. Percontatorem fugito, &c. [y] Sint sales sine [illegible] [z] Sponde, presto noxa. [a] Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidas [illegible] [b] Tecum habita. [c] Bis dat qui cito dat. [d] Post est occasio calva. [e] Nimia familiaritas [illegible] temptum. [f] Mendacium servile vitium. [g] Arcanum neque inscrutaberis ullius unquam, [illegible] teges, Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprendes Hor. ep. lib. 18. quæsiveris extra. [i] Stultum est timere, quod vitari non potest. [k] De re amissa irreparabili [illegible] [l] Tanti eris aliis quanti tibi fueris. [m] Neminem vel laudes vel accuses. [n] Nullius [illegible] mora longa. [o] Solonis lex apud Aristotelem; Gellius, lib. 2. cap. 12. [p] Nullum locum [illegible] semper adesse Deum cogita. [q] Secretò amicos admone, lauda palam. [r] Ut ameris, amabilis [illegible] et anteros gemelli Veneris, amatio et redamatio. Plat. [s] Dum fata sinunt vivite læti, Senecæ [illegible] apprime in vita utile, ex aliis observare sibi quod ex usu siet. Ter.

and, [u] yield to the time, follow the stream. Wilt thou live free from fears d cares? [x] Live innocently, keep thyself upright, thou needest no other eper," &c. Look for more in Isocrates, Seneca, Plutarch, Epictetus, &c., d for defect, consult with cheese-trenchers and painted cloths.

MEMB. VIII.

Against Melancholy itself.

"EVERY man," saith [y] Seneca, "thinks his own burthen the heaviest," and melancholy man above all others complains most; weariness of life, abhorg all company and light, fear, sorrow, suspicion, anguish of mind, bashfulss, and those other dread symptoms of body and mind, must needs aggravate is misery; yet compared to other maladies, they are not so heinous as they taken. For first this disease is either in habit or disposition, curable or curable. If new and in disposition, 'tis commonly pleasant, and it may be lped. If inveterate, or a habit, yet they have *lucida intervalla*, sometimes ll, and sometimes ill; or if more continuate, as the [z] Vejentes were to the mans, 'tis *hostis magis assiduus quàm gravis*, a more durable enemy than ngerous: and amongst many inconveniences, some comforts are annexed to First it is not catching, and as Erasmus comforted himself, when he was ievously sick of the stone, though it was most troublesome, and an intolerle pain to him, yet it was no whit offensive to others, not loathsome to the ectators, ghastly, fulsome, terrible, as plagues, apoplexies, leprosies, wounds, res, tetters, pox, pestilent agues are, which either admit of no company, rrify or offend those that are present. In this malady, that which is, is olly to themselves: and those symptoms not so dreadful, if they be compared the opposite extremes. They are most part bashful, suspicious, solitary, &c., erefore no such ambitious, impudent intruders as some are, no sharkers, no nycatchers, no prowlers, no smell-feasts, praters, panders, parasites, bawds, unkards, whoremasters; necessity and defect compel them to be honest Mitio told Demea in the [a] comedy,

> "Hæc si neque ego neque tu fecimus,
> Non sinit egestas facere nos."

If we be honest 'twas poverty made us so:" if we melancholy men be not bad as he that is worst, 'tis our dame melancholy kept us so: *Non deerat luntas sed facultas.* [b]

Besides they are freed in this from many other infirmities, solitariness makes em more apt to contemplate, suspicion wary, which is a necessary humour these times, [c] *Nam pol qui maximè cavet, is sæpe cautor captus est*, "he that kes most heed, is often circumvented and overtaken." Fear and sorrow ep them temperate and sober, and free them from any dissolute acts, which lity and boldness thrust men upon: they are therefore no *sicarii*, roaring ys, thieves or assassins. As they are soon dejected, so they are as soon, soft words and good persuasions reared. Wearisomeness of life makes em they are not so besotted on the transitory vain pleasures of the world. they dote in one thing, they are wise and well understanding in most other. it be inveterate, they are *insensati*, most part doting, or quite mad, insenle of any wrongs, ridiculous to others, but most happy and secure to themves. Dotage is a state which many much magnify and commend: so is aplicity and folly, as he said, [d] *hic furor, ô superi, sit mihi perpetuus.* Some ink fools and dizzards live the merriest lives, as Ajax in Sophocles, *Nihil*

Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra ina flato. [x] Nulla certior custodia innocentiâ: inexpugnabile munimentum munimento non egere. nicuique suum onus intolerabile videtur. [y] Livius. [a] Ter. Scen. 2. Adelphus. [b] "'Twas not will but the way was wanting." [c] Plautus. [d] Petronius Catul.

scire vita jucundissima, "'tis the pleasantest life to know nothing; *inera malorum remedium ignorantia,* "ignorance is a downright remedy of evils." These curious arts and laborious sciences, Galen's, Tully's, Aristotle's, Justinian's, do but trouble the world some think; we might live better with that illiterate Virginian simplicity, and gross ignorance; entire idiots do best, they are not macerated with cares, tormented with fears, and anxiety, as otherwise men are: for as [e]he said, if folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some [f]countries, as amongst the Turks, honoured for saints, and abundantly maintained out of the common stock.[g] They are no dissemblers, liars, hypocrites, for fools and madmen tell commonly truth. In a word, as they are distressed, so are they pitied, which some hold better than to be envied, better to be sad than merry, better to be foolish and quiet, *quàm sapere et ringi,* to be wise and still vexed; better to be miserable than happy: of two extremes it is the best.

SECT. IV. MEMB. I.

SUBSECT. I.—*Of Physic which cureth with Medicines.*

AFTER a long and tedious discourse of these six non-natural things and their several rectifications, all which are comprehended in diet, I am come now at last to *Pharmaceutice,* or that kind of physic which cureth by medicines, which apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of physic, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as [h]Hector Boethius relates of the isles of Orcades, the people are still sound of body and mind, without any use of physic, they live commonly 120 years, and Ortelius in his itinerary of the inhabitants of the Forest of Arden, "[i]they are very painful, long-lived, sound, &c. [k]Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) "bigger than ordinary men, bred coarsely, very long-lived, insomuch, that he that died at a hundred years of age, went before his time," &c. Damianus A-Goes, Saxo-Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finmark, Biarmia, Corelia, all over Scandia, and those northern countries, they are most healthful, and very long-lived, in which places there is no use at all of physic, the name of it is not once heard. Dithmarus Bleskenius in his accurate description of Iceland, 1607, makes mention, amongst other matters, of the inhabitants, and their manner of living, "which is dried fish instead of bread, butter, cheese, and salt meats, most part they drink water and whey, and yet without physic or physicians, they live many of them 250 years." I find the same relation by Lerius, and some other writers, of Indians in America. Paulus Jovius in his description of Britain, and Levinus Lemnius, observe as much of this our island, that there was of old no use of [m]physic amongst us, and but little at this day, except it be for a few nice idle citizens, surfeiting courtiers, and stall-fed gentlemen lubbers. The country people use kitchen physic, and common experience tells us, that they live freest from all manner of infirmities, that make least use of apothecaries' physic. Many are overthrown by preposterous use of it, i

[e] Parmeno Cælestinæ, Act. 8. Si stultitia dolor esset, in nulla non domo ejulatus audires. [f] Quis hodie beatior, quam cui licet stultum esse, et eorundem in quius. Sands. lib. 1. fol. 89. [g] Quis hodie beatior, quam cui licet stultum esse, et eorundem in tibus frui. Sat. Menip. [h] Lib. Hist. [i] Parvo viventes, laboriosi, longævi, suo contenti, ad annos vivunt. [k] Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixi, ut immature p centenarius moriatur, &c. [l] Victus eorum caseo et lacte consistit, potus aqua et serum; p panis habent; ita multos annos sæpe 250 absque medico et medicina vivunt. [m] Lib. de 4. co

thereby get their bane, that might otherwise have escaped: [n] some think physicians kill as many as they save, and who can tell, "[o] *Quot Themison ægros autumno occiderit uno?*" "How many murders they make in a year," *quibus impunè licet hominem occidere,* "that may freely kill folks," and have a reward for it, and according to the Dutch proverb, a new physician must have a new church-yard; and who daily observes it not? Many that did ill under physicians' hands, have happily escaped, when they have been given over by them, left to God and nature, and themselves; 'twas Pliny's dilemma of old, "[p] every disease is either curable or incurable, a man recovers of it or is killed by it; both ways physic is to be rejected. If it be deadly it cannot be cured; if it may be helped, it requires no physician, nature will expel it of itself." Plato made it a great sign of an intemperate and corrupt commonwealth, where lawyers and physicians did abound; and the Romans distasted them so much that they were often banished out of their city, as Pliny and Celsus relate, for 600 years not admitted. It is no art at all, as some hold, no not worthy the name of a liberal science (nor law neither), as [q] Pet. And. Canonherius, a patrician of Rome and a great doctor himself, "one of their own tribe," proves by sixteen arguments, because it is mercenary as now used, base, and as fiddlers play for a reward. *Juridicis, medicis, fisco fas vivere rapto,* 'tis a corrupt trade, no science, art, no profession; the beginning, practice, and progress of it, all is nought, full of imposture, uncertainty, and doth generally more harm than good. The devil himself was the first inventor of it: *Inventum est medicina meum,* said Apollo, and what was Apollo, but the devil? The Greeks first made an art of it, and they were all deluded by Apollo's sons, priests, oracles. If we may believe Varro, Pliny, Columella, most of their best medicines were derived from his oracles. Æsculapius his son had his temples erected to his deity, and did many famous cures; but, as Lactantius holds, he was a magician, a mere impostor, and as his successors, Phaon, Podalirius, Melampius, Menecrates (another god), by charms, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in physic to any purpose, was Hippocrates, and his disciple and commentator Galen, whom Scaliger calls *Fimbriam Hippocratis;* but as [r] Cardan censures them, both immethodical and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, Paracelsus holds, were rather done out of their patients' confidence, [s] and good opinion they had of them, than out of any skill of theirs, which was very small, he saith, they themselves idiots and infants, as are all their academical followers. The Arabians received it from the Greeks, and so the Latins, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of professors, impostors, mountebanks, empirics, disagreeing of sectaries (which are as many almost as there be diseases), envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties' constitution, [t] disease, and causes of it, they give quite contrary physic; "[u] one saith this, another that," out of singularity or opposition, as he said of Adrian, *multitudo medicorum principem interfecit,* "a multitude of physicians hath killed the emperor;" *plus à medico quam à morbo periculi,* "more danger there is from the physician, than from the disease." Besides, there is much imposture and malice amongst them. "All arts (saith [x] Cardan)

[n] Per mortes agunt experimenta et animas nostras negotiantur; et quod alis exitiale hominem occidere, his impunitas summa. Plinius. [o] Juven. [p] Omnis morbus lethalis aut curabilis, in vitam definit aut in mortem. Utroque igitur modo medicina inutilis; si lethalis, curari non potest; si curabilis, non requirit medicum: natura expellet. [q] In interpretationes politico-morales in 7 Aphorism. Hippoc. libros. [r] Præfat. de contrad. med. [s] Opinio facit medicos: a fair gown, a velvet cap, the name of a doctor is all in all. [t] Morbus alius pro alio curatur; aliud remedium pro alio. [u] Contrarias proferunt sententias. Card. [x] Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.

admit of cozening, physic, amongst the rest, doth appropriate it to herself;" and tells a story of one Curtius, a physician in Venice; because he was a stranger, and practised amongst them, the rest of the physicians did still cross him in all his precepts. If he prescribed hot medicines they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, Curtius killed him, that disagreed from them: if he recovered, then [y] they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest and mean well, yet a knave apothecary that administers the physic, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo*, &c. See Fuchsius, *lib.* 1. *sect.* 1. *cap.* 8, Cordus' Dispensatory, and Brassivola's *Examen simpl.* &c. But it is their ignorance that doth more harm than rashness, their art is wholly conjectural, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; chirurgeons and apothecaries especially, that are indeed the physicians' hangmen, *carnifices*, and common executioners; though to say truth, physicians themselves come not far behind; for according to that facete epigram of Maximilianus Urentius, what's the difference?

> "Chirurgicus medico quo differt? scilicet isto,
> Enecat hic succis, enecat ille manu:
> Carnifice hoc ambo tantum differre videntur,
> Tardiùs hi faciunt, quod facit ille citò." [z]

But I return to their skill; many diseases they cannot cure at all, as apoplexy, epilepsy, stone, strangury, gout, *Tollere nodosam nescit medicina Podagram;* [a] quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by pulses, that doctrine, some hold, is wholly superstitious, and I dare boldly say with [b] Andrew Dudeth, "that variety of pulses, described by Galen, is neither observed nor understood of any." And for urine, that is *meretrix medicorum*, the most deceitful thing of all, as Forestus and some other physicians have proved at large: I say nothing of critic days, errors in indications, &c. The most rational of them, and skilful, are so often deceived, that as [c] Tholosanus infers, "I had rather believe and commit myself to a mere empiric, than to a mere doctor, and I cannot sufficiently commend that custom of the Babylonians, that have no professed physicians, but bring all their patients to the market to be cured:" which Herodotus relates of the Egyptians: Strabo, Sardus, and Aubanus Bohemus of many other nations. And those that prescribed physic amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some one, some another, as their skill and experience did serve; "[d] one cured the eyes, a second the teeth, a third the head, another the lower parts," &c., not for gain, but in charity to do good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore Cambyses in [e] Xenophon told Cyrus, that to his thinking physicians "were like tailors and cobblers, the one mended our sick bodies, as the other did our clothes." But I will urge these cavilling and contumelious arguments no farther, lest some physician should mistake me, and deny me physic when I am sick: for my part, I am well persuaded of physic: I can distinguish the abuse from the use, in this and many other arts and sciences.

[y] Omnis ægrotus propriâ culpâ perit, sed nemo nisi medici beneficio restituitur. Agrippa. [z] "[illegible] does the surgeon differ from the doctor? In this respect: one kills by drugs, the other by the hand; [illegible] only differ from the hangman in this way, they do slowly what he does in an instant." [a] "[illegible] cannot cure the knotty gout." [b] Lib. 3. Crat. ep. Winceslao Raphæno. Ausim dicere, [illegible] differentias, quæ describuntur à Galeno, nec à quoquam intelligi, nec observari posse. [c] Lib. [illegible] syntax. art. mirab. Mallem ego expertis credere solum, quam merè ratiocinantibus: neque [illegible] possum institutum Babylonicum, &c. [d] Herod. Euterpe de Egyptiis. Apud eos singulorum [illegible] sunt singuli medici; alius curat oculos, alius dentes, alius caput, partes occultas alius. [e] Cyrus. Velut vestium fractarum resarcinatores &c.

l vinum, aliud ebrietas, wine and drunkenness are two distinct things. nowledge it a most noble and divine science, in so much that Apollo, lapius, and the first founders of it, *meritò pro diis habiti,* were worthily ed gods by succeeding ages, for the excellency of their invention. And as Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and those other vere confined and adored alone in some peculiar places: Æsculapius had nple and altars every where, in Corinth, Lacedæmon, Athens, Thebes, urus, &c. Pausanius records, for the latitude of his art, diety, worth, ecessity. With all virtuous and wise men therefore I honour the name lling, as I am enjoined "to honour the physician for necessity's sake. nowledge of the physician lifteth up his head, and in the sight of great e shall be admired. The Lord hath created medicines of the earth, and t is wise will not abhor them," Ecclus. lviii. 1. But of this noble sub- w many panegyrics are worthily written? For my part, as Sallust said thage, *præstat silere quam pauca dicere;* I have said, yet one thing I dd, that this kind of physic is very moderately and advisedly to be used, good occasion, when the former of diet will not take place. And 'tis no which I say, then that which Arnoldus prescribes in his 8. Aphorism. liscreet and goodly physician doth first endeavour to expel a disease by inal diet, then by pure medicine:" and in his ninth, "[h] he that may be by diet, must not meddle with physic." So in 11. Aphorism. "[i] A modest ise physician will never hasten to use medicines, but upon urgent ity, and that sparingly too:" because (as he adds in his 13. Aphorism.), nosoever takes much physic in his youth, shall soon bewail it in his old purgative physic especially, which doth much debilitate nature. For causes some physicians refrain from the use of purgatives, or else gly use them. [l] Henricus Ayrerus in a consultation for a melancholy , would have him take as few purges as he could, "because there be no nedicines, which do not steal away some of our strength, and rob the of our body, weaken nature, and cause that cacochymia," which [m] Celsus hers observe, or ill digestion, and bad juice through all the parts of it. himself confesseth, "[n] that purgative physic is contrary to nature, takes ome of our best spirits, and consumes the very substance of our bodies:" is, without question, is to be understood of such purges as are unsea- y or immoderately taken: they have their excellent use in this, as well t other infirmities. Of alteratives and cordials no man doubts, be they s or compounds. I will amongst that infinite variety of medicines, I find in every pharmacopœia, every physician, herbalist, &c., single out f the chiefest.

BSECT. II.—*Simples proper to Melancholy, against Exotic Simples.*

DICINES properly applied to melancholy, are either simple or compound. es are alterative or purgative. Alteratives are such as correct, then nature, alter, any way hinder or resist the disease; and they be stones, minerals, &c., all proper to this humour. For as there be distinct infirmities continually vexing us,

σοι δ' ἀνθρώποισι ἐφ ἡμέρη ἠδ' επι νυκτὶ ὀμματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι ἐπει φωνὴν ἐξείλετο μητίετα Ζευς."	"Diseases steal both day and night on men, For Jupiter hath taken voice from them:"

re be several remedies, as [p] he saith, "each disease a medicine, for every

. hom. [g] Prudens et plus medicus, morbum ante expellere satagit, cibis medicinalibus, quam dicinis. [h] Cuicunque potest per alimenta restitui sanitas, fugiendus est penitus usus medica- n. [i] Modestus et sapiens medicus, nunquam properabit ad pharmaciam, nisi cogente necessitate. que pharmacatur in juventute, deflebit in senectute. [l] Hildesh. spic. 2. de mel. fol. 276. Nulla medicina purgans, quæ non aliquam de viribus et partibus corporis deprædatur. [m] Lib. 1. et 8. cap. 12. [n] De vict. acut. Omne purgans medicamentum, corpori purgato contrarium, &c. spiritus abducit, substantiam corporis aufert. [o] Hesiod. op. [p] Heurnius, præf. pra. med. borum sunt ideæ, tot remediorum genera variis potentiis decorata.

humour; and as some hold, every clime, every country, and more than that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As [q]one discourseth, "wormwood groweth sparingly in Italy, because most part there they be misaffected with hot diseases: but henbane, poppy, and such cold herbs: with us in Germany and Poland, great store of it in every waste." Baracellus *Horto geniali*, and Baptista Porta *Physiognomicæ lib.* 6. *cap.* 23, give many instances and examples of it, and bring many other proofs. For that cause belike that learned Fuchsius of Nuremburg, "[r]when he came into a village, considered always what herbs did grow most frequently about it, and those he distilled in a silver alembic, making use of others amongst them as occasion served." I know that many are of opinion, our northern simples are weak, imperfect, not so well concocted, of such force, as those in the southern parts, not so fit to be used in physic, and will therefore fetch their drugs afar off: senna, cassia out of Ægypt, rhubarb from Barbary, aloes from Socotra: turbith, agaric, myrobalanes, hermodactils, from the East Indies, tobacco from the West, and some as far as China, hellebore from the Antyciræ, or that of Austria which bears the purple flower, which Matthiolus so much approves, and so of the rest. In the kingdom of Valencia in Spain, [s]Maginus commends two mountains, Mariola and Renagolosa, famous for simples;[t] Leander Albertus, [u]Baldus a mountain near the Lake Venacus in the territory of Verona, to which all the herbalists in the country continually flock; Ortelius one in Apulia, Munster, Mons major in Istria: others Montpelier in France; Prosper Altinus prefers Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete, &c. Many times they are over-curious in this kind, whom Fuchsius taxeth, *Instit. l.* 1. *sec.* 1. *cap.* 1. "[x]that think they do nothing except they rake all over India, Arabia, Æthiopia, for remedies, and fetch their physic from the three quarters of the world, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden herbs, than our bombast physicians, with all their prodigious, sumptuous, far-fetched, rare, conjectural medicines;" without all question if we have not these rare exotic simples, we hold that at home which is in virtue equivalent unto them, ours will serve as well as theirs, if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as Pliny writes to Gallus, "[y]We are careless of that which is near us, and follow that which is afar off, to know which we will travel and sail beyond the seas, wholly neglecting that which is under our eyes." Opium in Turkey doth scarce offend, with us in a small quantity it stupifies: cicuta or hemlock is a strong poison in Greece, but with us it hath no such violent effects: I conclude with I. Voschius, who as he much inveighs against those exotic medicines, so he promiseth by our European, a full cure and absolute of all diseases; *à capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*, our own simples agree best with us. It was a thing that Fernelius much laboured in his French practice, to reduce all his cure to our proper and domestic physic: so did [z]Janus Cornarius, and Martin Rulandus in Germany, T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sub-

[q] Penottus denar. med. Quæcunque regio producit simplicia, pro morbis regionis; crescit rara absynthium in Italia, quod ibi plerumque morbi calidi, sed cicuta, papaver, et herbæ frigidæ; apud nos Germanos et Polonos ubique provenit absynthium. [r] Quum in villam venit, consideravit quæ ibi crescebant medicamenta, simplicia frequentiora, et iis plerunque usus distillatis, et aliter, alimbacum ideo argenteum circumferens. [s] Herbæ medicis utiles omnium in Apulia feracissimæ. [t] Geog. ad quos magnus herbarum numerus undique confluit. Sincerus Itiner. Gallia. [u] Baldus mons prope Benacum herbilegis multum notus. [x] Qui se nihil effecisse arbitrantur, nisi Indiam, Æthiopiam, Arabiam, et ultra Garamantas tribus mundi partibus exquisita remedia corradunt. Tutius sæpe medetur rustica anus una, &c. Plin. lib. 8. Proximorum incuriosi longinqua sectamur, et ad ea cognoscenda iter ingredi et mare transmittimus solemus; at quæ sub oculis posita negligimus. [y] Exotica rejecit, domestica solum non contemnenda voluit Melch. Adamus vit. ejus.

ciency of English medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far-fetched drugs would prosper as well with us, as in those countries whence now we have them, as well as cherries, artichokes, tobacco, and many such. There have been diverse worthy physicians, which have tried excellent conclusions in this kind, and many diligent, painful apothecaries, as Gesner, Besler, Gerard, &c., but amongst the rest those famous public gardens of Padua in Italy, Nuremburg in Germany, Leyden in Holland, Montpelier in France (and ours in Oxford now in *fieri*, at the cost and charges of the Right Honourable the Lord Danvers, Earl of Danby), are much to be commended, wherein all exotic plants almost are to be seen, and liberal allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as [a] Fuchsius holds, "is most necessary for that exquisite manner of curing," and as great a shame for a physician not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

Subsect. III.—*Alteratives, Herbs, other Vegetables, &c.*

Amongst these 800 simples, which Galeottus reckons up, *lib.* 3. *de promisc. doctor. cap.* 3, and many exquisite herbalists have written of, these few following alone I find appropriated to this humour: of which some be alteratives; "[b] which by a secret force," saith Renodæus, "and special quality expel future diseases, perfectly cure those which are, and many such incurable effects." This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a man's skull? What several virtues of corns in a horse-leg, [c] of a wolf's liver, &c. Of [d] diverse excrements of beasts, all good against several diseases? What extraordinary virtues are ascribed unto plants? [e] *Satyrium et eruca penem erigunt, vitex et nymphea semen extinguunt,* [f] some herbs provoke lust, some again, as agnus castus, water-lily, quite extinguisheth seed; poppy causeth sleep, cabbage resisteth drunkenness, &c., and that which is more to be admired, that such and such plants should have a peculiar virtue to such particular parts, [g] as to the head, aniseeds, foalfoot, betony, calamint, eye-bright, lavender, bays, roses, rue, sage, marjoram, peony, &c. For the lungs, calamint, liquorice, enula campana, hyssop, horehound, water germander, &c. For the heart, borage, bugloss, saffron, balm, basil, rosemary, violet, roses, &c. For the stomach, wormwood, mints, betony, balm, centaury, sorrel, purslain. For the liver, darthspine or camæpitis, germander, agrimony, fennel, endive, succory, liverwort, barberries. For the spleen, maidenhair, fingerfern, dodder of thyme, hop, the rind of ash, betony. For the kidneys, grumel, parsley, saxifrage, plantain, mallow. For the womb, mugwort, pennyroyal, fetherfew, savine, &c. For the joints, camomile, St. John's wort, organ, rue, cowslips, centaury the less, &c. And so to peculiar diseases. To this of melancholy you shall find a catalogue of herbs proper, and that in every part. See more in Wecker, Renodæus, Heurnius, *lib.* 2. *cap.* 19, &c. I will briefly speak of them, as first of alteratives, which Galen in his third book of diseased parts, prefers before diminutives, and Trallianus brags, that he hath done more cures on melancholy men [h] by moistening, than by purging of them.

Borage.] In this catalogue, borage and bugloss may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions,

[a] Instit. 1. 1. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est. [b] Quæ occa vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10 Instit. Phar. [c] Galen. lib. epar lupi epaticos curat. [d] Stercus pecoris ad Epilepsiam, &c. [e] Priestpintle, rocket. [f] Sabina fœtum educit. [g] Wecker. Vide Oswaldum Crollium, lib. de internis rerum signaturis, de herbis partis similibus parti cuique convenientibus. [h] Idem Laurentius, cap. 9.

distilled waters, extracts, oils, &c., for such kind of herbs be diversely varied. Bugloss is hot and moist, and therefore worthily reckoned up amongst those herbs which expel melancholy, and [i]exhilarate the heart, Galen, *lib.* 6. *cap.* 80. *de simpl. med.* Dioscorides, *lib.* 4. *cap.* 123. Pliny much magnifies this plant. It may be diversely used; as in broth, in [k]wine, in conserves, syrups, &c. It is an excellent cordial, and against this malady most frequently prescribed; a herb indeed of such sovereignty, that as Diodorus, *lib.* 7. *bibl.* Plinius, *lib.* 25. *cap.* 2. *et lib.* 21. *cap.* 22. Plutarch, *sympos. lib.* 1. *cap.* 1. Dioscorides, *lib.* 5. *cap.* 40. Cælius, *lib.* 19. *c.* 3. suppose it was that famous Nepenthes of [l]Homer, which Polydamna, Thonis's wife (then king of Thebes in Egypt), sent Helena for a token of such rare virtue, "that if taken steeped in wine, if wife and children, father and mother, brother and sister, and all thy dearest friends should die before thy face, thou couldst not grieve or shed a tear for them."

> "Qui semel id patera mistum Nepenthes Iaccho
> Hauserit, hic lachrymam, non si suavissima proles,
> Si germanus ei charus, materque paterque
> Oppetat, ante oculos ferro confossus atroci."

Helena's commended bowl to exhilarate the heart, had no other ingredient as most of our critics conjecture, than this of borage.

Balm.] Melissa balm hath an admirable virtue to alter melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan, *lib.* 8. much admires this herb. It heats and dries, saith [m]Heurnius, in the second degree, with a wonderful virtue comforts the heart, and purgeth all melancholy vapours from the spirits, Matthiol. *in lib.* 3. *cap.* 10. *in Dioscoridem.* Besides they ascribe other virtues to it, "[n]as to help concoction, to cleanse the brain, expel all careful thoughts, and anxious imaginations:" the same words in effect are in Avicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius, and every herbalist. Nothing better for him that is melancholy than to steep this and borage in his ordinary drink.

Matthiolus, in his fifth book of Medicinal Epistles, reckons up scorzonera, "[o]not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by itself expels sorrow, causeth mirth and lightness of heart."

Antonius Musa, that renowned physician to Cæsar Augustus, in his book which he writ of the virtues of betony, *cap.* 6. wonderfully commends that herb, *animas hominum et corpora custodit, securas de metu reddit*, it preserves both body and mind, from fears, cares, griefs; cures falling sickness, this and many other diseases, to whom Galen subscribes, *lib.* 7. *simpl. med.* Dioscorides, *lib.* 4. *cap.* 1. &c.

Marigold is much approved against melancholy, and often used therefore in our ordinary broth, as good against this and many other diseases.

Hop.] Lupulus, hop, is a sovereign remedy; Fuchsius, *cap.* 58. *Plant. hist.* much extols it; "[p]it purges all choler, and purifies the blood. Matthiol. *cap.* 140. *in* 4. *Dioscor.* wonders the physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, centaury, pennyroyal, are likewise magnified and much prescribed (as I shall after show), especially in hypochondriac melancholy, daily to be used, sod in whey: and as Ruffus Ephesias, [q]Areteus relate, by breaking wind, helping concoction, many melancholy men have been cured with the frequent use of them alone.

[i] Dicor borago, gaudia semper ago. [k] Vino infusum hilaritatem facit. [l] Odyss. A. [m] [illegible] cap. 2. prax. med. mira vi lætitiam præbet et cor confirmat, vapores melancholicos purgat à [illegible] [n] Proprium est ejus animum hilarem reddere, concoctionem juvare, cerebri obstructiones resecare, [illegible]tudines fugare, solicitas imaginationes tollere. [o] Scorzoneræ non solum ad viperarum morsum, [illegible]tiales, vertiginosos, sed per se accommodata radix tristitiam discutit, hilaritatemque concilat. [p] [illegible] utramque detrahit, sanguinem purgat. [q] Lib. 7. cap. 5. Læt. occid. Indiæ descript. lib. 10. cap. 2.

And because the spleen and blood are often misaffected in melancholy, I may not omit endive, succory, dandelion, fumitory, &c., which cleanse the blood. Scolopendria, cuscuta, ceterache, mugwort, liverwort, ash, tamarisk, genist, maidenhair, &c., which must help and ease the spleen.

To these I may add roses, violets, capers, featherfew, scordium, stœchas, rosemary, ros solis, saffron, ochyme, sweet apples, wine, tobacco, sanders, &c. That Peruvian chamico, *monstrosâ facultate*, &c., Linshcosteus Datura; and to such as are cold, the [r] decoction of guaiacum, China, sarsaparilla, sassafras, the flowers of carduus benedictus, which I find much used by Montanus in his Consultations, Julius Alexandrinus, Lælius Eugubinus, and others. [s] Bernardus Penottus prefers his herba solis, or Dutch sindaw, before all the rest in this disease, "and will admit of no herb upon the earth to be comparable to it." It excels Homer's moly, cures this, falling sickness, and almost all other infirmities. The same Penottus speaks of an excellent balm out of Aponensis, which, taken to the quantity of three drops in a cup of wine, "[t] will cause a sudden alteration, drive away dumps, and cheer up the heart." Ant. Guianerius, in his Antidotary, hath many such. [u] Jacobus de Dondis the aggregator, repeats ambergrease, nutmegs, and allspice amongst the rest. But that cannot be general. Amber and spice will make a hot brain mad, good for cold and moist. Garcias ab Horto hath many Indian plants, whose virtues he much magnifies in this disease. Lemnius, *instit. cap.* 58. admires rue, and commends it to have excellent virtue, "[x] to expel vain imaginations, devils, and to ease afflicted souls." Other things are much magnified [y] by writers, as an old cock, a ram's head, a wolf's heart borne or eaten, which Mercurialis approves; Prosper Altinus, the water of Nilus; Gomesius all sea-water, and at seasonable times to be sea-sick: goat's milk, whey, &c.

Subsect. IV.—*Precious Stones, Metals, Minerals, Alteratives.*

Precious stones are diversely censured; many explode the use of them or any mineral in physic, of whom Thomas Erastus is the chief, in his tract against Paracelsus, and in an epistle of his to Peter Monavius, "[z] That stones can work any wonders, let them believe that list, no man shall persuade me; for my part, I have found by experience there is no virtue in them." But Matthiolus, in his comment upon [a] Dioscorides, is as profuse on the other side, in their commendation; so is Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus, &c. [b] Matthiolus specifies in coral: and Oswaldus Crollius, *Basil. Chym.* prefers the salt of coral. [c] Christoph. Encelius, *lib.* 3. *cap.* 131. will have them to be as so many several medicines against melancholy, sorrow, fear, dulness, and the like; [d] Renodæus admires them, "besides they adorn kings' crowns, grace the fingers, enrich our household stuff, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and exhilarate the mind." The particulars be these.

Granatus, a precious stone so called, because it is like the kernels of a pomegranate, and imperfect kind of ruby, it comes from Calecut; "[e] if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart." The same properties I find ascribed to the hyacinth and topaz. [f] They allay

[r] Heurnius, 1. 2. consil. 185. Scoltzii consil. 77. [s] Præf. denar. med. Omnes capitis dolores et phantasmata tollit; scias nullam herbam in terris huic comparandam viribus et bonitate nasci. [t] Optimum medicamentum in celeri cordis confortatione, et ad omnes qui tristantur, &c. [u] Rondoletius. Elenum quod vim habet miram ad hilaritatem et multi pro secreto habent. Sckenkius, observ. med. cen. 5. observ. 86. [x] Afflictas mentes relevat, animi imaginationes et dæmones expellit. [y] Sckenkius, Mizaldus, Rhasis. [z] Cratonis ep. vol. 1. Credat qui vult gemmas mirabilia efficere; mihi qui et ratione et experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum. [a] L. de gemmis. [b] Margaritæ et coralium ad melancholiam præcipue valent. [c] Margaritæ et gemmæ spiritus confortant et cor, melancholiam fugant. [d] Præfat. ad lap. prec. lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustrant, supellectilem ditant, e fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt. [e] Encelius, 1. 3. c. 4. Suspensus vel ebibitus tristitiæ multum resistit, et cor recreat. [f] Idem, cap. 5. et cap. 6. de Hyacintho et Topazio. Iram sedat et animi tristitiam pellit.

anger, grief, diminish madness, much delight and exhilarate the mind. "[g] If it be either carried about, or taken in a potion, it will increase wisdom," saith Cardan, "expel fear; he brags that he hath cured many madmen with it, which, when they laid by the stone, were as mad again as ever they were at first." Petrus Bayerus, *lib.* 2. *cap.* 13. *veni mecum*, Fran. Rueus, *cap.* 19. *de gemmis*, say as much of the chrysolite, [h] a friend of wisdom, an enemy to folly. Pliny, *lib.* 37, Solinus, *cap.* 52, Albertus de Lapid., Cardan., Encelius, *lib.* 3. *cap.* 66. highly magnifies the virtue of the beryl, "[i] it much avails to a good understanding, represseth vain conceits, evil thoughts, causeth mirth," &c. In the belly of a swallow there is a stone found called chelidonius, "[k] which if it be lapped in a fair cloth, and tied to the right arm, will cure lunatics, madmen, make them amiable and merry."

There is a kind of onyx called a chalcedony, which hath the same qualities, "[l] avails much against fantastic illusions which proceed from melancholy," preserve the vigour and good estate of the whole body.

The Eban stone, which goldsmiths use to sleeken their gold with, borne about or given to drink, [m] hath the same properties, or not much unlike.

Levinus Lemnius, *Institut. ad. vit. cap.* 58. amongst other jewels, makes mention of two more notable; carbuncle and coral, "[n] which drive away childish fears, devils, overcome sorrow, and hung about the neck repress troublesome dreams," which properties almost Cardan gives to that green coloured [o] emmetris if it be carried about, or worn in a ring; Rueus to the diamond.

Nicholas Cabeus, a Jesuit of Ferrara, in the first book of his Magnetical Philosophy, *cap.* 3. speaking of the virtues of a loadstone, recites many several opinions; some say that if it be taken in parcels inward, *si quis per fraudem voret, juventutem restituet*, it will, like viper's wine, restore one to his youth; and yet, if carried about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the emerald for its virtues in pacifying all affections of the mind; others the sapphire, which is "the [p] fairest of all precious stones, of sky colour, and a great enemy to black choler, frees the mind, mends manners," &c. Jacobus de Dondis, in his catalogue of simples, hath ambergrease, *os de corde cervi*, [q] the bone in a stag's heart, a monocerot's horn, bezoar's stone ([r] of which elsewhere), it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders, and our countrymen merchants. Renodeus, *cap.* 22. *lib.* 3. *de ment. med.* saith he saw two of these beasts alive in the castle of the Lord of Vitry at Coubert.

Lapis lazuli and armenus, because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodeus, *cap.* 21. *lib.* 3. Rondoletius, *lib.* 1. *de Testat. c.* 15, &c. "[s] That almost all jewels and precious stones have excellent virtues to pacify the affections of the mind, for which cause rich men so much covet to have them: [t] and those smaller unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart.

[g] Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit; insanos hic [illegible] quum lapidem abjecerint, erupit iterum stultitia. [h] Inducit sapientiam, fugat stultitiam. [illegible] Cardanus, lunaticos juvat. [i] Confert ad bonum intellectum, comprimit malas cogitationes, &c. [illegible] reddit. [k] Albertus, Encelius, cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: [illegible] alligatus sanat lunaticos, insanos, facit amabiles, jucundos. [l] Valet contra phantasticos [illegible] melancholia. [m] Amentes sanat, tristitiam pellit, iram, &c. [n] Valet ad fugandos [illegible] daemones, turbulenta somnia abigit, et nocturnos puerorum timores compescit. [o] Somnia [illegible] argenteo annulo gestatus. [p] Atræ bili adversatur, omnium gemmarum pulcherrima, [illegible] refert, animum ab errore liberat, mores in melius mutat. [q] Longis morsuibus [illegible] deliquiis, &c. [r] Sec. 5. Memb. 1. Subs. 5. [s] Gestamen lapidum et gemmarum [illegible] auxilium et juvamen; unde qui dites sunt gemmas secum ferre student. [t] Margaritæ et [illegible] à conchis et piscibus apud Persas et Indos, valde cordiales sunt, &c.

Minerals.] Most men say as much of gold and some other minerals, as these have done of precious stones. Erastus still maintains the opposite part. *Disput. in Paracelsum, cap.* 4. *fol.* 196. he confesseth of gold, "[u] that it makes the heart merry, but in no other sense but as it is in a miser's chest:" *at mihi plaudo simul ac nummos contemplor in arcâ,* as he said in the poet, it so revives the spirits, and is an excellent recipe against melancholy,

> [x] *For gold in physic is a cordial,*
> *Therefore he loved gold in special.*

Aurum potabile, [y] he discommends and inveighs against it, by reason of the corrosive waters which are used in it: which argument our Dr. Guin urgeth against D. Antonius. [z] Erastus concludes their philosophical stones and potable gold, &c., "to be no better than poison," a mere imposture, a *non ens;* dug out of that broody hill belike this golden stone is, *ubi nascetur ridiculus mus.* Paracelsus and his chemistical followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with minerals, accounting them the only physic on the other side. [a] Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, sophisters, &c. *Apagesis istos qui Vulcanias istas metamorphoses sugillant, inscitiæ soboles, supinæ pertinaciæ alumnos,* &c., not worthy the name of physicians, for want of these remedies: and brags that by them he can make a man live 160 years, or to the world's end, with their [b] *Alexipharmacums, Panaceas, Mummias, unguentum Armarium,* and such magnetical cures, *Lampas vitæ et mortis, Balneum Dianæ, Balsamum, Electrum Magico-physicum, Amuleta Martialia,* &c. What will not he and his followers effect? He brags, moreover, that he was *primus medicorum,* and did more famous cures than all the physicians in Europe besides, "[c] a drop of his preparations should go farther than a drachm, or ounce of theirs," those loathsome and fulsome filthy potions, heteroclitical pills (so he calls them), horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret.* And though some condemn their skill and magnetical cures as tending to magical superstition, witchery, charms, &c., yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extremes, the middle sort approve of minerals, though not in so high a degree. Lemnius, *lib.* 3. *cap.* 6. *de occult. nat. mir.* commends gold inwardly and outwardly used, as in rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith Wecker, *antid. spec. lib.* 1. to whom Renodæus subscribes, *lib.* 2. *cap.* 2. Ficinus, *lib.* 2. *cap.* 19. Fernel. *meth. med. lib.* 5. *cap.* 21. *de Cardiacis.* Daniel Sennertus, *lib.* 1. *part.* 2. *cap.* 9. Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubeus, and Matthiolus in the fourth book of his Epistles, *Andreas à Blawen epist. ad Matthiolum,* as commended and formerly used by Avicenna, Arnoldus, and many others: [d] Matthiolus in the same place approves of potable gold, mercury, with many such chemical confections, and goes so far in approbation of them, that he holds "[e] no man can be an excellent physician that hath not some skill in chemistical distillations, and that chronic diseases can hardly be cured without mineral medicines:" look for antimony among purgers.

[u] Aurum lætitiam generat, non in corde, sed in arcâ virorum. [x] Chaucer. [y] Aurum non aurum. Noxium ob aquas rodentes. [z] Ep. ad Monavium. Metallica omnia in universum quovismodo parata, nec intrò nec commodè intra corpus sumi. [a] In parag. Stultissimus pilus occipitis mei plus scit quam omnes vestri doctores, et calceorum meorum annuli doctiores sunt quam vester Galenus et Avicenna, barba mea experta est quam vestræ omnes Academiæ. [b] Vide Ernestum Burgratium, edit. Franaker. 8vo. Crollius and others. [c] Plus proficiet gutta mea, quam tot eorum drachmæ et unciæ. [d] Nonnulli supra modum indulgent, usum etsi non adeo magnum, non tamen abjiciendum censeo. [e] Ausim ne hominem medicum excellentem, qui non in hac distillatione chymica sit versatus. Morbi chronici nisi citra metallica vix possint, aut ubi sanguis corrumpitur.

SUBSECT. V.—*Compound alteratives; censure of compounds, and mixed physic.*

PLINY, *lib.* 24. *c.* 1, bitterly taxeth all compound medicines, "[f]Men's knavery, imposture, and captious wits, have invented these shops, in which every man's life is set to sale: and by and by came in those compositions and inexplicable mixtures, far-fetched out of India and Arabia; a medicine for a botch must be had as far as the Red Sea." And 'tis not without cause which he saith; for out of question they are much to [g]blame in their compositions, whilst they make infinite variety of mixtures, as [h]Fuchsius notes. "They think they get themselves great credit, excel others, and to be more learned than the rest, because they make many variations, but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, betray their ignorance and error." A few simples well prepared and understood, are better than such a heap of nonsense, confused compounds, which are in apothecaries' shops ordinarily sold. "In which many vain, superfluous, corrupt, exolete, things out of date are to be had (saith Cornarius); a company of barbarous names given to syrups, juleps, an unnecessary company of mixed medicines;" *rudis indigestaque moles.* Many times (as Agrippa taxeth), there is by this means "[i]more danger from the medicine than from the disease," when they put together they know not what, or leave it to an illiterate apothecary to be made, they cause death and horror for health. Those old physicians had no such mixtures; a simple potion of hellebore in Hippocrates' time was the ordinary purge; and at this day, saith [k]Mat. Riccius, in that flourishing commonwealth of China, "their physicians give precepts quite opposite to ours, not unhappy in their physic; they use altogether roots, herbs, and simples in their medicines, and all their physic in a manner is comprehended in a herbal: no science, no school, no art, no degree, but like a trade, every man in private is instructed of his master." [l]Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one medicine. Let the best of our rational physicians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in mithridate or treacle, why such and such quantity; may they not be reduced to half or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora;* 300 simples in a julep, potion, or a little pill, to what end or purpose? I know not what [m]Alkindus, Capvaccius, Montagna, and Simon Eitover, the best of them all and most rational, have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgment, that satisfaction which he ought; why such, so many simples? Rog. Bacon hath taxed many errors in his tract *de gradationibus*, explained some things, but not cleared. Mercurialis, in his book *de compos. medecin.* gives instance in Hamech, and Philonium Romanum, which Hamech an Arabian, and Philonius a Roman, long since composed, but erased as the rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth Fernelius alter the one, and why is the other obsolete? [n]Cardan taxeth Galen for presuming out of his ambition to correct Theriaca Andromachi, and we as justly may carp at all the rest. Galen's medicines are now exploded and rejected; what Nicholas Meripsa, Mesue, Celsus, Scribonius

f Frandes hominum et ingeniorum capturæ, officinas invenêre istas, in quibus sua cuique venale proditur vita; statim compositiones et mixturæ inexplicabiles ex Arabia et India, ulceri parvo medicinal Rubro Mari importatur. g Arnoldus Aphor. 15. Fallax medicus qui potens moderi simplicibus, compositis sibi aut frustra quærit. h Lib. 1. sect. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student, et in hoc studio alter alterum superare conatur, dum quisque, quo plura miscuerit, et se doctiorem putet, inde fit ut suam prodant inscitiam, dum ostentant peritiam, et se ridiculos exhibeant, &c. Majus periculi à medicamento, quam à morbo, &c. k Expedit. in Sinas. lib. 1. cap. 5. Præcepta medicinæ nostris diversa, in medendo non infelices, pharmacis utuntur simplicibus, herbis, radicibus, &c. nec aliam medicina nostræ herbariæ præceptis continetur; nullus ludus hujus artis, quisque privatus à quolibet magistro eruditur. l Lib. de Aqua. m Opusc. de Dos. n Subtil. cap. de scientiis.

Actuarius, &c. writ of old, are most part contemned. Mellichius, Cordus, Wecker, Quercetan Renodæus, the Venetian, Florentine states have their several receipts and magistrals: they of Nuremburg have theirs, and Augustana Pharmacopœia, peculiar medicines to the meridian of the city: London hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrals, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to show his skill, every opinionative fellow must maintain his own paradox, be it what it will; *Delirant reges, plectuntur Achivi:* they dote, and in the meantime the poor patients pay for their new experiments, the commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose; but as [o]one answers, this of compound medicines, "is a most noble and profitable invention found out, and brought into physic with great judgment, wisdom, counsel and discretion." Mixed diseases must have mixed remedies, and such simples are commonly mixed as have reference to the part affected, some to qualify, the rest to comfort, some one part, some another. Cardan and Brassivola both hold that *Nullum simplex medicamentum sine noxâ,* no simple medicine is without hurt or offence; and although Hippocrates, Erasistratus, Diocles of old, in the infancy of this art, were content with ordinary simples: yet now, saith [p]"Ætius, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noisome to smell, to make them savoury to the palate, pleasant to taste and take, and to preserve them for continuance, by admixtion of sugar, honey, to make them last months and years for several uses." In such cases, compound medicines may be approved, and Arnoldus, in his 18. aphorism, doth allow of it. "[q]If simples cannot, necessity compels us to use compounds;" so for receipts and magistrals, *dies diem docet,* one day teacheth another, and they are as so many words or phrases, *Quæ nunc sunt in honore vocabula si volet usus,* ebb and flow with the season, and as wits vary, so they may be infinitely varied. "*Quisque suum placitum, quo capiatur, habet.*" "Every man as he likes, so many men so many minds," and yet all tending to good purpose, though not the same way. As arts and sciences, so physic is still perfected amongst the rest; *Horæ musarum nutrices,* and experience teacheth us every day many things which our predecessors knew not of. Nature is not effete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to show her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, [s]*naturæ usu ea plerumque cognoscunt, quæ homines vix longo labore et doctrinâ assequuntur,* but "men must use much labour and industry to find it out." But I digress.

Compound medicines are inwardly taken or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as wines, and syrups. The wines ordinarily used to this disease are wormwood wine, tamarisk, and buglossatum, wine made of borage and bugloss, the composition of which is specified in Arnoldus Villanovanus, *lib. de vinis,* of borage, balm, bugloss, cinnamon, &c., and highly commended for its virtues: "[t]it drives

[o] Quercetan. pharmacop. restitut. cap. 2. Nobilissimum et utilissimum inventum summa cum necessitate adinventum et introductum. [p] Cap. 25. Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia quærere remedia, et ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad correctionem simplicium, tum ad futuros usus, conservationem, &c. [q] Cum simplicia non possunt, necessitas cogit ad composita. [r] Lips. Epist. [s] Theod. Prodromus Amor. lib. 9. [t] Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, et animum exhilarat. Melancholicos humores per urinam educit, et cerebrum à crassis, ærumnosis melancholiæ fumis purgat, quibus addo dementes et furiosos vinculis retinendos plurimum juvat, et ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentibus ex iracundia demens, et impos animi dicenda tacenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio vini istius usus, indicatus à peregrino homine mendico, eleemosynam præ foribus dictæ matronæ implorante.

away leprosy, scabs, clears the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I add," saith Villanovanus, "that it will bring madmen, and such raging bedlamites as are tied in chains, to the use of their reason again. My conscience bears me witness that I do not lie, I saw a grave matron helped by this means; she was so choleric, and so furious sometimes, that she was almost mad, and beside herself; she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she drank of this borage wine, and by this excellent remedy was cured, which a poor foreigner, a silly beggar, taught her by chance, that came to crave an alms from door to door." The juice of borage, if it be clarified, and drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus, *art. med.* who cites this story *verbatim* out of Villanovanus, and so doth Magninus, a physician of Milan, in his regimen of health. Such another excellent compound water I find in Rubeus *de distil.* lib. 1. which he highly magnifies out of Savanarola, "[u]for such as are solitary, sad, heavy, or sad without a cause, or be troubled with trembling of heart." Other excellent compound waters for melancholy, he cites in the same place, "[x]if their melancholy be not inflamed, or their temperature over-hot." Evonimus hath a precious *aquavitæ* to this purpose, for such as are cold. But he and most commend *aurum potabile*, and every writer prescribe clarified whey, with borage, bugloss, endive, succory, &c. of goat's milk especially, some indefinitely at all times, some thirty days together in the spring, every morning fasting, a good draught. Syrups are very good, and often used to digest this humour in the heart, spleen, liver, &c. As syrup of borage (there is a famous syrup of borage highly commended by Laurentius to this purpose in his tract of melancholy), *de pomis* of king Sabor, now obsolete, of thyme and epithyme, hops, scolopendria, fumitory, maidenhair, bizantine, &c. These are most used for preparatives to other physic, mixed with distilled waters of like nature, or in juleps otherwise.

Consisting, are conserves or confections; conserves of borage, bugloss, balm, fumitory, succory, maidenhair, violets, roses, wormwood, &c. Confections, treacle, mithridate, eclegms, or linctures, &c. Solid, as aromatical confections: hot, *diambra, diamargaritum calidum, dianthus, diamoschum dulce, electuarium de gemmis, lætificans Galeni et Rhasis, diagalinga, diacimynum, dianisum, diatrion piperion, diazinziber, diacapers, diacinnamomum:* Cold, *as diamargaritum frigidum, diacorolli, diarrhodon abbatis, diacodion,* &c. as every *pharmacopœia* will show you, with their tables or losings that are made out of them; with condites and the like.

Outwardly used as occasion serves, as amulets, oils hot and cold, as of camomile, stæchados, violets, roses, almonds, poppy, nymphea, mandrake, &c. to be used after bathing, or to procure sleep.

Ointments composed of the said species, oils and wax, &c., as *Alablastrinum Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: emplasters of herbs, flowers, roots, &c., with oils, and other liquors mixed and boiled together.

Cataplasms, salves, or poultices made of green herbs, pounded or sod in water till they be soft, which are applied to the hypochondries, and other parts when the body is empty.

Cerotes are applied to several parts and frontals, to take away pain, &c.

[u] Iis qui tristantur sine causa, et vitant amicorum societatem et tremunt corde metur melancholia, aut calidiore temperamento sint.

[x] Modo non inflamatur melancholia, aut calidiore temperamento sint.

heat, procure sleep. Fomentations or sponges, wet in some decoctions, &c., epithemata, or those moist medicines, laid on linen, to bathe and cool several parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like, applied to the head, heart, stomach, &c., odoraments, balls, perfumes, posies to smell to, all which have their several uses in melancholy, as shall be shown, when I treat of the cure of the distinct species by themselves.

MEMB. II.

SUBSECT. I.—*Purging Simples upward.*

MELANAGOGA, or melancholy purging medicines, are either simple or compound, and that gently, or violently, purging upward or downward. These following purge upward. [y]Asarum or Assarabacca, which, as Mesue saith, is hot in the second degree, and dry in the third, "it is commonly taken in wine, whey," or as with us, the juice of two or three leaves, or more sometimes, pounded in posset drink qualified with a little liquorice, or aniseed, to avoid the fulsomeness of the taste, or as *Diaserum Fernelii.* Brassivola, *in Catart.* reckons it up amongst those simples that only purge melancholy, and Ruellius confirms as much out of his experience, that it purgeth [z]black choler, like hellebore itself. Galen, *lib.* 6. *simplic.* and [a]Matthiolus ascribe other virtues to it, and will have it purge other humours as well as this.

Laurel, by Heurnius's method, *ad prax. lib.* 2. *cap.* 24. is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. Dioscorides, *lib.* 11. *cap.* 114. adds other effects to it.[b] Pliny sets down fifteen berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juice of endive, purslane, and is taken in a potion to seven grains and a half. But this and assarabacca, every gentlewoman in the country knows how to give; they are two common vomits.

Scilla, or sea-onion, is hot and dry in the third degree. Brassivola *in Catart.* out of Mesue, others, and his own experience, will have this simple to purge [c]melancholy alone. It is an ordinary vomit, *vinum scilliticum,* mixed with rubel in a little white wine.

White hellebore, which some call sneezing-powder, a strong purger upward, which many reject, as being too violent: Mesue and Averroes will not admit of it, "[d]by reason of danger of suffocation," "[e]great pain and trouble it puts the poor patient to," saith Dodonæus. Yet Galen, *lib.* 6. *simpl. med.* and Dioscorides, *cap.* 145. allow of it. It was indeed "[f]terrible in former times," as Pliny notes, but now familiar, insomuch that many took it in those days, "[g]that were students, to quicken their wits," which Persius, *Sat.* 1. objects to Accius the poet, *Ilias Acci ebria veratro.* "[h]It helps melancholy, the falling sickness, madness, gout, &c., but not to be taken of old men, youths, such as are weaklings, nice, or effeminate, troubled with headache, high-coloured, or fear strangling," saith Dioscorides. [i]Oribasius, an old physician, hath written very copiously, and approves of it, "in such affections which can otherwise hardly be cured." Heurnius, *lib.* 2. *prax. med. de vomitoriis,* will not have it used "[k]but with great caution by reason of its strength, and then when antimony will do no good," which caused Hermophilus to compare it to a stout

[y] Heurnius: datur in sero lactis, aut vino. [z] Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius. [a] Crassos et bilosos humores per vomitum educit. [b] Vomitum et menses cit; valet ad hydrop. &c. [c] Materias atras educit. [d] Ab arte ideo rejiciendum, ob periculum suffocationis. [e] Cap. 16. magna ei educit, et molestia cum summa. [f] Quondam terribile. [g] Multi studiorum gratia ad providenda acrius quæ commentabantur. [h] Medetur comitialibus, melancholicis, podagricis; vetatur senibus, pueris, mollibus et effæminatis. [i] Collect. lib. 8. cap. 3. in affectionibus iis quæ difficiliter curantur, Helleborum damus. [k] Non sine summa cautione hoc remedio utemur; est enim validissimum, et quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.

captain (as Codronchus observes, *cap.* 7. *comment. de Helleb.*) that will see all his soldiers go before him and come *post principia*, like the bragging soldier, last himself; [l]when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be [m]securely given at first. [n]Matthiolus brags, that he hath often, to the good of many, made use of it, and Heurnius, "[o]that he hath happily used it, prepared after his own prescript," and with good success. Christophorus à Vega, *lib.* 3. *c.* 41, is of the same opinion, that it may be lawfully given; and our country gentlewomen find it by their common practice, that there is no such great danger in it. Dr. Turner, speaking of this plant in his Herbal, telleth us, that in his time it was an ordinary receipt among good wives, to give helebore in powder to ii[d] weight, and he is not much against it. But they do commonly exceed, for who so bold as blind Bayard, and prescribe it by pennyworths, and such irrational ways, as I have heard myself market folks ask for it in an apothecary's shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the physic, but in the rude and indiscreet handling of it. He that will know, therefore, when to use, how to prepare it aright, and in what dose, let him read Heurnius, *lib.* 2. *prax. med.*, Brassivola *de Catart.*, Godefridus Stegius, the emperor Rudolphus' physician, *cap.* 16. Matthiolus in Dioscor. and that excellent commentary of Baptista Codronchus, which is *instar omnium de Helleb. alb.* where we shall find great diversity of examples and receipts.

Antimony or stibium, which our chemists so much magnify, is either taken in substance or infusion, &c., and frequently prescribed in this disease. "It helps all infirmities," saith [p]Matthiolus, "which proceed from black choler, falling sickness, and hypochondriacal passions;" and for farther proof of his assertion, he gives several instances of such as have been freed with it: [q]one of Andrew Gallus, a physician of Trent, that after many other essays, "imputes the recovery of his health, next after God, to this remedy alone." Another of George Handshius, that in like sort, when other medicines failed, "[r]was by this restored to his former health, and which of his knowledge others have likewise tried, and by the help of this admirable medicine, been recovered." A third of a parish priest at Prague in Bohemia,"[s] that was so far gone with melancholy that he doted, and spake he knew not what; but after he had taken twelve grains of stibium (as I myself saw, and can witness, for I was called to see this miraculous accident), he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a horse than a man), yet it did him so much good, that the next day he was perfectly cured." This very story of the Bohemian priest, Sckenkius relates *verbatim*, *Exoter. experiment. ad var. morb. cent.* 6. *observ.* 6. with great approbation of it. Hercules de Saxoniâ calls it a profitable medicine, if it be taken after meat to six or eight grains, of such as are apt to vomit. Rodericus à Fonseca the Spaniard, and late professor of Padua in Italy, extols it to this disease, Tom. 2. consul. 85. so doth Lod. Mercatus *de inter. morb. cur. lib.* 1. *cap.* 17. with many others. Jacobus Gervinus a French physician, on the other side, *lib.* 2. *de venenis confut.* explodes all this and saith he took three grains only upon Matthiolus and some others' [illegible]

[l] Ætius tetrab. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, [illegible] qui Syncopem timent, &c. [m] Cum salute multorum. [n] Cap. 12. de morbis cap. [illegible] facillime utimur nostro preparato Helleboro albo. [p] In lib. 5. Dioscor. cap. 3. Omnibus opitulatur [illegible] quos atrabilis excitavit, comitialibus, lisque presertim qui Hypochondriacas obtinent passiones. [q] [illegible] Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet. [r] Integra sanitate [illegible] restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento usi sunt. [s] Qui melancholia factus planè desipiebat, multaque stultè loquebatur, huic exhibitum 12. gr. stibium, quod paulo post [illegible] bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adhibitus testari possum), et [illegible] tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigerrimum repræsentabat.

mendation, but it almost killed him, whereupon he concludes, "[t]antimony is rather poison than a medicine." Th. Erastus concurs with him in his opinion, and so doth Ælian Montaltus, *cap.* 30. *de melan.* But what do I talk? 'tis the subject of whole books; I might cite a century of authors *pro* and *con.* I will conclude with [u]Zuinger, antimony is like Scanderbeg's sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it: "a worthy medicine if it be rightly applied to a strong man, otherwise poison." For the preparing of it, look in *Evonimi thesaurus, Quercetan, Oswaldus Crollius, Basil. Chim. Basil. Valentius,* &c.

Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas, potable gold, and philosopher's stones, a sovereign remedy to all diseases. A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.

Subsect. II.—*Simples purging Melancholy downward.*

Polypody and epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void phlegm; but Brassivola out of his experience averreth, that they purge this humour; they are used in decoction, infusion, &c., simple, mixed, &c.

Myrobalanes, all five kinds, are happily [x]prescribed against melancholy and quartan agues; Brassivola speaks out "[y]of a thousand" experiences, he gave them in pills, decoctions, &c., look for peculiar receipts in him.

Stœchas, fumitory, dodder, herb mercury, roots of capers, genista or broom, pennyroyal and half-boiled cabbage, I find in this catalogue of purgers of black choler, origan, featherfew, ammoniac[z] salt, saltpetre. But these are very gentle; alyppus, dragon root, centaury, dittany, colutea, which Fuchsius, *cap.* 168, and others take for senna, but most distinguish. Senna is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. Brassivola calls it "[a]a wonderful herb against melancholy, it scours the blood, lightens the spirits, shakes off sorrow, a most profitable medicine," as [b]Dodonæus terms it, invented by the Arabians, and not heard of before. It is taken diverse ways, in powder, infusion, but most commonly in the infusion, with ginger, or some cordial flowers added to correct it. Actuarius commends it sodden in broth, with an old cock, or in whey, which is the common conveyer of all such things as purge black choler; or steeped in wine, which Heurnius accounts sufficient without any farther correction.

Aloes by most is said to purge choler, but Aurelianus, *lib.* 2. *c.* 6. *de morb. chron.*, Arculanus, *cap.* 6. *in* 9, *Rhasis*, Julius Alexandrinus, *consil.* 185. *Scoltz.*, Crato, *consil.* 189. *Scoltz.* prescribe it to this disease; as good for the stomach and to open the hæmorrhoids, out of Mesue, Rhasis, Serapio, Avicenna: Menardus, *ep. lib.* 1. *epist.* 1. opposeth it, aloes, "[c]doth not open the veins," or move the hæmorrhoids, which Leonhartus Fuchsius, *paradox. lib.* 1. likewise affirms; but Brassivola and Dodonæus defend Mesue out of their experience; let [d]Valesius end the controversy.

Lapis armenus and lazuli are much magnified by [e]Alexander, *lib.* 1. *cap.* 16, Avicenna, Ætius, and Actuarius, if they be well washed, that the water

[t] Antimonium venenum, non medicamentum. [u] Cratonis ep. sect. vel ad Monavium ep. In utramque partem dignissimum medicamentum, si recte utentur, secus venenum. [x] Mœrores fugant; utilissimè dantur melancholicis et quaternariis. [y] Millies horum vires expertus sum. [z] Sal nitrum, sal ammoniacum, dracontij radix, dictamnum. [a] Calet ordine secundo, siccat primo, adversus omnia vitia atræ bilis valet, sanguinem mundat, spiritus illustrat, mœrorem discutit, herba mirifica. [b] Cap. 4. lib. 2. [c] Recentiores negant ora venarum resecare. [d] An aloe aperiat ora venarum. lib. 9. cont. 3. [e] Vaporem abstergit à vitalibus partibus.

be no more coloured, fifty times, some say. "[f]That good Alexander (saith Guianerius), puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part have oftentimes happily used it, and was never deceived in the operation of it." The like may be said of lapis lazuli, though it be somewhat weaker than the other. Garcias ab Horto, *hist. lib.* 1. *cap.* 65. relates, that the [g]physicians of the Moors familiarly prescribe it to all melancholy passions, and Matthiolus, *ep. lib.* 3. [h]brags of that happy success which he still had in the administration of it. Nicholas Meripsa puts it amongst the best remedies, *sect.* 1. *cap.* 12. in Antidotis; "[i]and if this will not serve (saith Rhasis), then there remains nothing but lapis armenus and hellebore itself." Valescus and Jason Pratensis much commend pulvis hali, which is made of it. James Damascen. 2. *cap.* 12. Hercules de Saxoniâ, &c., speaks well of it. Crato will not approve this; it and both hellebores, he saith, are no better than poison. Victor Trincavellius, *lib.* 2. *cap.* 14. found it in his experience, "[k]to be very noisome, to trouble the stomach, and hurt their bodies that take it overmuch."

Black hellebore, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by Melanpodius a shepherd, as Pliny records, *lib.* 25. *cap.* 5. [l]who, seeing it to purge his goats when they raved, practised it upon Elige and Calene, King Prætus' daughters, that ruled in Arcadia, near the fountain Clitorius, and restored them to their former health. In Hippocrates's time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. Theophrastus, [m]Galen, Pliny, Cælius Aurelianus, as ancient as Galen, *lib.* 1. *cap.* 6, Aretus, *lib.* 1. *cap.* 5, Oribasius, *lib.* 7. *collect.* a famous Greek, Ætius, *ser.* 3. *cap.* 112 & 113 *p.* Ægineta, Galen's Ape, *lib.* 7. *cap.* 4, Actuarius, Trallianus, *lib.* 5. *cap.* 15, Cornelius Celsus only remaining of the old Latins, *lib.* 3. *cap.* 23. extol and admire this excellent plant; and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crazed, or that doted, to the Anticyræ, or to Phocis in Achaia, to be purged, where this plant was in abundance to be had. In Strabo's time it was an ordinary voyage, *Naviget Anticyras;* a common proverb among the Greeks and Latins, to bid a dizzard or a mad man go take hellebore; as in Lucian, Menippus to Tantalus, *Tantale, desipis, helleboro epoto tibi opus est, opus sane meraco,* thou art out of thy little wit, O Tantalus, and must needs drink hellebore, and that without mixture. Aristophanes *in Vespis,* drink hellebore, &c., and Harpax in the [n]Comedian, told Simo and Ballio, two doting fellows, that they had need to be purged with this plant. When that proud Menecrates ὁ ζεὺς, had writ an arrogant letter to Philip of Macedon, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas,* noting thereby that he was crazed, *atque helleboro indigere,* had much need of a good purge. Lilias Geraldus saith, that Hercules, after all his mad pranks upon his wife and children, was perfectly cured by a purge of hellebore, which an Anticyrian administered unto him. They that were sound commonly took it to quicken their wits (as Ennius of old), [o] *Qui non nisi potus ad arma—prudenter dicenda,* and as our poets drink sack to improve their inventions (I find it so registered by Agellius, *lib.* 17, *cap.* 15.) Carneades the academic, when he was to write against Zeno the stoic, purged himself with hellebore first, which [p]Petronius puts upon Chrysippus. In such esteem it continued for many ages,

[f] Tract. 15. c. 6. Bonus Alexander, tantam lapide Armeno confidentiam habuit, ut omnes melancholiæ passiones ab eo curari posse crederet, et ego inde sæpissime usus sum, et in ejus exhibitione nunquam fraudatus fui. [g] Maurorum medici hoc lapide plerumque purgant melancholiam, &c. [h] Ego et sæpe feliciter usus sum, et magno cum auxilio. [i] Si non hoc, nihil restat nisi helleborus, et lapis armenus. Consil. 184. Scoltzii. [k] Multa corpora vidi gravissimè hinc agitata, et stomachos multos obfuisse. [l] Cum vidisset ab eo curari capras furentes, &c. [m] Lib. 6. simpl. med. [n] Pseudolo, act. 4. scen. ult. helleboro hisce hominibus opus est. [o] Hor. [p] In Satyr.

till at length Mesue and some other Arabians began to reject and reprehend it, upon whose authority for many following lustres, it was much debased and quite out of request, held to be poison and no medicine; and is still oppugned to this day by [q]Crato and some junior physicians. Their reasons are, because Aristotle, *l.* 1. *de plant. c.* 3. said, henbane and hellebore were poison; and Alexander Aphrodiseus, in the preface of his problems, gave out, that (speaking of hellebore) "[r]Quails fed on that which was poison to men." Galen, *l.* 6. *Epid. com.* 5. *Text.* 35. confirms as much: [s]Constantine the emperor in his Geoponicks, attributes no other virtue to it, than to kill mice and rats, flies and mouldwarps, and so Mizaldus, Nicander of old, Gervinus, Sckenkius, and some other Neoterics that have written of poisons, speak of hellebore in a chief place. [t]Nicholas Leonicus hath a story of Solon, that besieging, I know not what city, steeped hellebore in a spring of water, which by pipes was conveyed into the middle of the town, and so either poisoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Nothwithstanding all these cavils and objections, most of our late writers do much approve of it. [u]Gariopontus, *lib.* 1. *cap.* 13, Codronchus, *com. de helleb.*, Fallopius, *lib. de. med. purg. simpl. cap.* 69. *et consil.* 15. Trincavelii, Montanus 239, Frisemelica *consil.* 14, Hercules de Saxoniâ, so that it be opportunely given. Jacobus de Dondis, Agg. Amatus, Lucet. *cent.* 66, Godef. Stegius, *cap.* 13, Hollerius, and all our herbalists subscribe. Fernelius, *meth. med. lib.* 5. *cap.* 16, "confesseth it to be a [x]terrible purge and hard to take, yet well given to strong men, and such as have able bodies." P. Forestus and Capivaccius forbid it to be taken in substance, but allow it in decoction or infusion, both which ways, P. Monavius approves above all others, *Epist.* 231. Scoltzii; Jacchinus in 9. Rhasis commends a receipt of his own preparing; Penottus another of his chemically prepared, Evonimus another. Hildesheim, *spicel.* 2. *de mel.* hath many examples how it should be used, with diversity of receipts. Heurnius, *lib.* 7. *prax. med. cap.* 14, "calls it an [y]innocent medicine howsoever, if it be well prepared." The root of it is only in use, which may be kept many years, and by some given in substance, as by Fallopius and Brassivola amongst the rest, who [z]brags that he was the first that restored it again to its use, and tells a story how he cured one Melatasta, a madman, that was thought to be possessed, in the Duke Ferrara's court, with one purge of black hellebore in substance: the receipt is there to be seen; his excrements were like ink, [a]he perfectly healed at once; Vidus Vidius, a Dutch physician, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the extract, which he prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easy, that may be securely given to women, children, and weaklings. Baracellus, *horto geniali*, terms it *maximæ præstantiæ medicamentum*, a medicine of great worth and note. Quercetan in his *Spagir. Phar.* and many others, tell wonders of the extract. Paracelsus, above all the rest, is the greatest admirer of this plant; and especially the extract, he calls it *theriacum, terrestre balsamum*, another treacle, a terrestrial balm, *instar omnium*, "all in all, the [b]sole and last refuge to cure this malady, the gout, epilepsy, leprosy," &c. If this will not help, no physic in the world can but mineral, it is the upshot of all. Matthiolus laughs at those that except against it, and though some abhor it out of the authority of Mesue,

[q] Crato, consil. 16. l. 2. Etsi multi magni viri probent, in bonam partem accipiant medici, non probem [r] Vescuntur veratro coturnices quod hominibus toxicum est. [s] Lib. 23. c. 7. 12. 14. [t] De var. hist [u] Corpus incolume reddit, et juvenile efficit. [x] Veteres non sine causa usi sunt: Difficilis ex Hellebor purgatio, et terroris plena, sed robustis datur tamen, &c. [y] Innocens medicamentum, modo rite paretur [z] Absit jactantia, ego primus præbere cœpi, &c. [a] In Catart. Ex una sola evacuatione furor cessavi et quietus inde vixit. Tale exemplum apud Sckenkium et apud Scoltzium, ep. 231. P. Monavius s stolidum curasse jactat hoc epoto tribus aut quatuor vicibus. [b] Ultimum refugium, extremum medica mentum, quod cætera omnia claudit. quæcunque cæteris laxativis pelli non possunt ad hunc pertinent; a non huic, nulli cedunt.

and dare not adventure to prescribe it, "[e]yet I, (saith he) have happily used it six hundred times without offence, and communicated it to divers worthy physicians, who have given me great thanks for it." Look for receipts, dose, preparation, and other cautions concerning this simple, in him, Brassivola, Paracelsus, Codronchus, and the rest.

Subsect. III.—*Compound Purgers.*

Compound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrils. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid, as compound wine of hellebore, scilla or sea-onion, senna, *Vinum Scilliticum, Helleboratum*, which [d]Quercetan so much applauds "for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little pieces of linen dipped warm in it." *Oxymel Scilliticum, Syrupus Helleboratus* major and minor in Quercetan, and *Syrupus Genistæ* for hypochondriacal melancholy in the same author, compound syrup of succory, of fumitory, polypody, &c. Heurnius his purging cockbroth. Some except against these syrups, as appears by [e]Udalrinus Leonorus his epistle to Matthiolus, as most pernicious, and that out of Hippocrates, *cocta movere, et medicari, non cruda*, no raw things to be used in physic; but this in the following epistle is exploded and soundly confuted by Matthiolus: many juleps, potions, receipts, are composed of these, as you shall find in Hildesheim, *spicel.* 2. Heurnius, *lib.* 2. *cap.* 14. George Sckenkius, *Ital. med. prax.* &c.

Solid purges are confections, electuaries, pills by themselves, or compound with others, as *de lapide lazulo, armeno, pil. indæ, of fumitory*, &c. Confection of Hamech, which though most approve, Solenander, *sec.* 5. *consil.* 22. bitterly inveighs against, so doth Rondoletius Pharmacop. officina, Fernelius and others; diasena, diapolypodium, diacassia, diacatholicon, Wecker's electuarie de Epithymo, Ptolemy's hierologadium, of which divers receipts are daily made.

Ætius, 22. 23. commends *Hieram Ruffi.* Trincavellius, *consil.* 12. *lib.* 4. approves of *Hiera; non, inquit, invenio melius medicamentum*, I find no better medicine, he saith. Heurnius adds *pil. aggregat. pills de Epithymo, pil. Ind.* Mesue describes in the *Florentine Antidotary, Pilulæ sine quibus esse nolo, Pilulæ Cochiæ cum Helleboro, Pil. Arabicæ, Fœtidæ, de quinque generibus mirabolanorum*, &c. More proper to melancholy, not excluding in the meantime turbith, manna, rhubarb, agaric, elescophe, &c., which are not so proper to this humour. For, as Montaltus holds *cap.* 30. and Montanus, *cholera etiam purgandi quod atræ sit pabulum*, choler is to be purged because it feeds the other; and some are of an opinion, as Erasistratus and Asclepiades maintained of old against whom Galen disputes, "[f]that no physic doth purge one humour alone but all alike or what is next." Most therefore in their receipts and magistrals which are coined here, make a mixture of several simples and compounds to purge all humours in general as well as this. Some rather use potions than pills to purge this humour, because that as Heurnius and Crato observe, *hic succus a sicco remedio ægrè trahitur*, this juice is not so easily drawn by dry remedies and as Montanus adviseth 25 *cons.* "All [g]drying medicines are to be repelled as aloe, hiera," and all pills whatsoever, because the disease is dry of itself.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good physician, and that I am loth to incur the censure of Forestus, *lib.* 3. *cap.* 6. *de urinis*, [h] against

[e] Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo in secus capiti cum linteolis in eo madefactis tepide admotum. [d] Pharmacop. Optimum est ad maniam et omnes melancholicos affectus, tum intra assumptum, tum extra tissimi et omnibus modis extirpandi. [e] Epist. Math. lib. 3. Tales syrupi [illegible] [f] Purgantia censebant medicamenta, non unum humorem [illegible] sed quemcunque attigerint in suam naturam convertere. [g] Religantur omnes exsiccantes medicamenta [illegible] Aloe, Hiera, pilulæ quæcunque. [h] Contra eos qui lingua vulgari et vernacula remedia et medicamenta [illegible] scribunt, et quibusvis communia faciunt.

those that divulge and publish medicines in their mother-tongue," and lest I should give occasion thereby to some ignorant reader to practise on himself, without the consent of a good physician.

Such as are not swallowed, but only kept in the mouth, are gargarisms used commonly after a purge, when the body is soluble and loose. Or apophlegmatisms, masticatories, to be held and chewed in the mouth, which are gentle, as hyssop, origan, pennyroyal, thyme, mustard; strong, as pellitory, pepper, ginger, &c.

Such as are taken into the nostrils, errhina are liquid or dry, juice of pimpernel, onions, &c., castor, pepper, white hellebore, &c. To these you may add odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are clysters strong or weak, suppositories of Castilian soap, honey boiled to a consistence; or stronger of scammony, hellebore, &c.

These are all used, and prescribed to this malady upon several occasions, as shall be shown in its place.

MEMB. III.

Chirurgical Remedies.

In letting of blood three main circumstances are to be considered, "[i]Who, how much, when." That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humours, and may be eased by it.

The quantity depends upon the party's habit of body, as he is strong or weak, full or empty, may spare more or less.

In the morning is the fittest time: some doubt whether it be best fasting, or full, whether the moon's motion or aspect of planets be to be observed; some affirm, some deny, some grant in acute, but not in chronic diseases, whether before or after physic. 'Tis Heurnius' aphorism *à phlebotomia auspicandum esse curationem, non à pharmacia*, you must begin with blood-letting and not physic; some except this peculiar malady. But what do I? Horatius Augenius, a physician of Padua, hath lately writ 17 books of this subject, Jobertus, &c.

Particular kinds of blood-letting in [k]use are three, first is that opening a vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, *ocyssimè compescunt*, saith Fernelius, they work presently, and are applied to several parts, to divert humours, aches, winds, &c.

Horse-leeches are much used in melancholy, applied especially to the hæmorrhoids. Horatius Augenius, *lib.* 10. *cap.* 10. Platerus, *de mentis alienat. cap.* 3. Altomarus, Piso, and many others, prefer them before any evacuations in this kind.

[l]*Cauteries* or searing with hot irons, combustions, borings, lancings, which, because they are terrible, *Dropax* and *Sinapismus* are invented by plasters to raise blisters, and heating medicines of pitch, mustard-seed, and the like.

Issues still to be kept open, made as the former, and applied in and to several parts, have their use here on divers occasions, as shall be shown.

i Quis, quantum, quando. k Fernelius, lib. 2. cap. 19. l Renodæus, lib. 5. cap. 21. de his Mercurialis lib. 3. de composit. med. cap. 24. Heurnius, lib. 1. prax. med. Wecker, &c.

SECT. V. MEMB. I.

SUBSECT. I.—*Particular Cure of the three several Kinds; of Head-Melancholy.*

THE general cures thus briefly examined and discussed, it remains now to apply these medicines to the three particular species or kinds, that, according to the several parts affected, each man may tell in some sort how to help or ease himself. I will treat of head-melancholy first, in which, as in all other good cures, we must begin with diet, as a matter of most moment, able oftentimes of itself to work this effect. I have read, saith Laurentius, *cap.* 8. *de Melanch.* that in old diseases which have gotten the upper hand or a habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air be clear and moist most part: diet moistening, of good juice, easy of digestion, and not windy: drink clear, and well brewed, not too strong, nor too small. "Make a melancholy man fat," as [m] Rhasis saith, "and thou hast finished the cure." Exercise not too remiss, nor too violent. Sleep a little more than ordinary. [n] Excrements daily to be voided by art or nature; and which Fernelius enjoins his patient, *consil.* 44. above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle (in any kind of melancholy), but still accompanied with such friends and familiars he most affects, neatly dressed, washed, and combed, according to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparel; for nothing sooner dejects a man than want, squalor, and nastiness, foul or old clothes out of fashion. Concerning the medicinal part, he that will satisfy himself at large (in this precedent of diet) and see all at once, the whole cure and manner of it in every distinct species, let him consult with Gordonius, Valescus, with Prosper Calenus, *lib. de atra bile ad Card. Cæsium*, Laurentius, *cap.* 8. *et* 9. *de melan.* Ælian Montaltus, *de mel. cap.* 26, 27, 28, 29, 30. Donat. ab Altomari, *cap.* 7. *artis med.* Hercules de Saxoniâ, *in Pant. cap.* 7. *et Tract. ejus peculiar. de melan. per Bolzetam, edit. Venetiis*, 1620. *cap.* 17, 18, 19. Savanarola, *Rub.* 82. *Tract.* 8. *cap.* 1. Sckenkius, *in prax. curat. Ital. med.* Heurnius, *cap.* 12. *de morb.* Victorius Faventinus, *pract. Magn. et Empir.* Hildesheim, *Spicel.* 2. *de man. et mel.* Fel. Platter, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Cappivaccius, Rondoletius, Jason Pratensis, Sallust. Salvian. *de remed. lib.* 2. *cap.* 1. Jacchinus, *in* 9. *Rhasis*, Lod. Mercatus, *de Inter. morb. cur. lib.* 1. *cap* 17. Alexan. Messaria, *pract. med. lib.* 1. *cap.* 21. *de mel.* Piso, Hollerius, &c. that have culled out of those old Greeks, Arabians, and Latins, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of Hugo Senensis, *consil.* 13. *et* 14. Renerus Solinander, *consil.* 6. *sec.* 1. *et consil.* 3. *sec.* 1. Crato, *consil.* 16. *lib.* 1. Montanus, 20, 22. and his following counsels Lælius à Fonte Eugubinus, *consult.* 44, 69, 77, 125, 129, 142. Fernelius, *consil.* 44, 45, 46. Jul. Cæsar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. Wherein he shall find particular receipts, the whole method, preparatives, purgers, correctors, averters, cordials in great variety and abundance: out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.

SUBSECT. II.—*Blood-letting.*

PHLEBOTOMY is promiscuously used before and after physic, commonly before and upon occasion is often reiterated, if there be any need at least of it.

[m] Cont. lib. 1. c. 9. festines ad impinguationem, et cum impinguantur, removetur malum. [n] Bonum ventris.

Galen, and many others, make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith Piso, *cap.* 23. and Altomarus, *cap.* 7. Fuchsius, *cap.* 33. "[o] shall proceed primarily from the misaffected brain, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood, and the party ready to run mad." In immaterial melancholy, which especially comes from a cold distemperature of spirits, Hercules de Saxoniâ, *cap.* 17. will not admit of phlebotomy; Laurentius, *cap.* 9, approves it out of the authority of the Arabians; but as Mesue, Rhasis, Alexander appoint, "[p] especially in the head," to open the veins in the forehead, nose and ears is good. They commonly set cupping-glasses on the party's shoulders, having first scarified the place, they apply horse-leeches on the head, and in all melancholy diseases, whether essential or accidental, they cause the hæmorrhoids to be opened, having the eleventh aphorism of the sixth book of Hippocrates for their ground and warrant, which saith, "That in melancholy and mad men, the varicose tumour or hæmorrhoids appearing doth heal the same." Valescus prescribes blood-letting in all three kinds, whom Sallust. Salvian follows. "[q] If the blood abound, which is discerned by the fulness of the veins, his precedent diet, the party's laughter, age, &c. begin with the median or middle vein of the arm: if the blood be ruddy and clear, stop it, but if black in the spring time, or a good season, or thick, let it run, according to the party's strength: and some eight or twelve days after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping glasses," &c. Trallianus allows of this, "[r] If there have been any suppression or stopping of blood at nose, or hæmorrhoids, or women's months, then to open a vein in the head or about the ankles." Yet he doth hardly approve of this course, if melancholy be situated in the head alone, or in any other dotage, "[s] except it primarily proceed from blood, or that the malady be increased by it; for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face." Therefore I conclude with Areteus, "[t] before you let blood, deliberate of it," and well consider all circumstances belonging to it.

Subsect. III.—*Preparatives and Purgers.*

After blood-letting we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare*, make the body clean before we hope to do any good. Walter Bruel would have a practitioner begin first with a clyster of his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montaltus, *cap.* 30. &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *electuarium lenitivum, diaphenicum, diacatholicon*, &c. Preparatives are usually syrups of borage, bugloss, apples, fumitory, thyme and epithyme, with double as much of the same decoction or distilled water, or of the waters of bugloss, balm, hops, endive, scolopendry, fumitory, &c. or these sodden in whey, which must be reiterated and used for many days together. Purges come last, "which must not be used at all, if the malady may be otherwise helped," because they weaken nature and dry so much; and in giving of them, "[u] we must begin with the gentlest first." Some forbid all hot medicines, as Alexander, and Salvianus, &c. *Ne insa-*

[o] Si ex primario cerebri affectu melancholici evaserint, sanguinis detractione non indigent, nisi ob alias causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c. [q] Competit iis phlebotomia frontis. [q] Si sanguis abundet, quod scitur ex venarum repletione, victûs ratione præcedente, risu ægri, ætate et aliis, tundatur mediana; et si sanguis apparet clarus et ruber, supprimatur; aut si vere, si niger aut crassus permittatur fluere pro viribus ægri, dein post 8 vel 12 diem aperiatur cephalica partis magis affectæ, et vena frontis, aut sanguis provocetur setis per nares, &c. [r] Si quibus consuetæ suæ suppressæ sunt menses, &c. talo secare oportet, aut vena frontis si sanguis peccet cerebro. [s] Nisi ortum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat et exsiccat, nisi corpus sit valde sanguineum, rubicundum. [t] Cum sanguinem detrahere oportet, deliberatione indiget. Areteus, lib. 7. c. 5. [u] A lenioribus auspicandum. (Valescus, Piso, Bruel) rariusque medicamentis purgantibus utendum, ni sit opus.

niores inde fiant, hot medicines increase the disease "[x] by drying too much." Purge downward rather than upward, use potions rather than pills, and when you begin physic, persevere and continue in a course; for as one observes, [y] *movere et non educere in omnibus malum est;* to stir up the humour (as one purge commonly doth) and not to prosecute, doth more harm than good. They must continue in a course of physic, yet not so that they tire and oppress nature, *danda quies naturæ*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are [z] senna, cassia, epithyme, myrobalanes, catholicon: if these prevail not, we may proceed to stronger, as the confection of hamech, pil. Indæ, fumitoriæ, de assaieret, of lapis armenus and lazuli, diasena. Or if pills be too dry; [a] some prescribe both hellebores in the last place, amongst the rest Aretus, "[b] because this disease will resist a gentle medicine." Laurentius and Hercules de Saxonia would have antimony tried last, "if the [c] party be strong, and it warily given." [d] Trincavellius prefers hierologodium, to whom Francis Alexander in his *Apol. rad.* 5. subscribes, a very good medicine they account it. But Crato in a counsel of his, for the Duke of Bavaria's chancellor, wholly rejects it.

I find a vast chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. [e] To be sea-sick first, is very good at seasonable times. Helleborismus Matthioli, with which he vaunts and boasts he did so many several cures, "[f] I never gave it (saith he), but after once or twice, by the help of God, they were happily cured." The manner of making it he sets down at large in his third book of Epist. to George Hankshius a physician. Walter Bruel, and Heurnius, make mention of it with great approbation; so doth Sckenkius in his memorable cures, and experimental medicines, *cen.* 6. *obser.* 37. That famous Helleborisme of Montanus, which he so often repeats in his consultations and counsels, as 28. *pro melan. sacerdote, et consil.* 148. *pro hypochondriaco*, and cracks, "[g] to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observations to be such."

Quercetan prefers a syrup of hellebore in his *Spagirica Pharmac.* and Hellebore's extract *cap.* 5. of his invention likewise ("a most safe medicine [h] and not unfit to be given children") before all remedies whatsoever.

Paracelsus, in his book of black hellebore, admits this medicine, but as it is prepared by him. "[i] It is most certain (saith he) that the virtue of this herb is great, and admirable in effect, and little differing from balm itself; and he that knows well how to make use of it, hath more art than all their books contain, or all the doctors in Germany can show."

Ælianus Montaltus in his exquisite work *de morb. capitis, cap.* 31. *de mel.* sets a special receipt of his own, which in his practice "[k] he fortunately used; because it is but short I will set it down."

> "℞ Syrupi de pomis ℥ij, aquæ borag. ℥iiij.
> Ellebori nigri per noctem infusi in ligatura
> 6 vel 8 gr. manè facta collaturâ exhibe."

Other receipts of the same to this purpose you shall find in him. Valesius admires *pulvis Hali*, and Jason Pratensis after him: the confection of which

[x] Quia corpus exiccant, morbum augent. [y] Guianerius, Tract. 15. c. 6. [z] Piso. [a] Rhasis, [illegible] ex Helleboro. [b] Lib. 7. Exiguis medicamentis morbus non obsequitur. [c] Modo [illegible] robustis. [d] Consil. 10. 1. 1. [e] Plin. 1. 31. c. 6. Navigationes ob vomitionem prosunt [illegible] capitis, et omnibus ob quos Helleborum bibitur. Idem Dioscorides, lib. 5. cap. 13. Avicenna [illegible] Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem [illegible] [g] Lib. 2. Inter composita purgantia melancholiam. [h] Longo experimento a se observatum esse [illegible] cholicos sine offensa egregiè curandos valere. Idem responsione ad Aubertum, veratrum [illegible] timidum et periculosum vini spiritu etiam et oleo commodum sic usui redditur, ut etiam pueris [illegible] trari possit. [i] Certum est hujus herbæ virtutem maximam et mirabilem esse, parumque distare [illegible] Et qui nôrit eo recte uti, plus habet artis quam tota scribentium cohors, aut omnes doctores in [illegible] [k] Quo feliciter usus sum.

our new London Pharmacopœia hath lately revived. "[l] Put case (saith he), all other medicines fail, by the help of God this alone shall do it, and 'tis a crowned medicine which must be kept in secret."

> "℞. Epithymi semunc., lapidis lazuli, agarici ana ℥ij.
> Scammonii, ℥j, Chariophillorum numero 20: pulverisentur
> Omnia, et ipsius pulveris scrup. 4. singulis septimanis assumat."

To these I may add *Arnoldi vinum Buglossatum*, or borage wine before mentioned, which [m] Mizaldus calls *vinum mirabile*, a wonderful wine, and Stockerus vouches to repeat *verbatim* amongst other receipts. Rubeus his [n] compound water out of *Savanarola:* Pinetus his balm; Cardan's *Pulvis Hyacinthi*, with which, in his book *de curis admirandis*, he boasts that he had cured many melancholy persons in eight days, which [o] Sckenkius puts amongst his observable medicines; Altomarus his syrup, with which [p] he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which Sckenkius *cent.* 7. *observ.* 80. mentioneth, Daniel Sennertus, *lib.* 1. *part.* 2. *cap.* 12 so much commends; Rulandus' admirable water for melancholy, which *cent.* 2. *cap.* 96. he names *Spiritum vitæ aureum*, *Panaceam*, what not, and his absolute medicine of 50 *eggs*, *curat. Empir. cent.* 1. *cur.* 5. to be taken three in a morning, with a powder of his. [q] Faventinus, *prac. Empir.* doubles this number of eggs, and will have 101 to be taken by three and three in like sort, which Sallust Salvian approves, *de red. med. lib.* 2. *c.* 1. with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad men.

> "℞. Epithymi, thymi, ana drachmas duas, sacchari albi unciam unam, croci grana tria,
> Cinnamomi drachmam unam; misce, fiat pulvis."

All these yet are nothing to those [r] chemical preparatives of *Aqua Chalidonia*, quintessence of hellebore, salts, extracts, distillations, oils, *Aurum potabile*, &c. Dr. Anthony in his book *de auro potab.*, *edit.* 1600, is all and all for it. "[s] And though all the schools of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetals will do no good, they are compelled to seek the help of minerals, though they use them rashly, unprofitably, slackly, and to no purpose." Rhenanus, a Dutch chemist, in his book *de Sale è puteo emergente*, takes upon him to apologise for Anthony, and sets light by all that speak against him. But what do I meddle with this great controversy, which is the subject of many volumes? Let Paracelsus, Quercetan, Crollius, and the brethren of the rosy cross, defend themselves as they may. Crato, Erastus, and the Galenists oppugn. Paracelsus, he brags on the other side, he did more famous cures by this means, than all the Galenists in Europe, and calls himself a monarch; Galen, Hippocrates, infants, illiterate, &c. As Thessalus of old railed against those ancient Asclepiadean writers, "[t] he condemns others, insults, triumphs, overcomes all antiquity (saith Galen as if he spake to him), declares himself a conqueror, and crowns his own doings." [u] One drop of their chemical preparatives shall do more good than all their fulsome potions. Erastus, and the rest of the Galenists vilify them on the other side, as heretics in physic; "[x] Paracelsus did that in physic, which Luther in divinity." "[y] A drunken rogue he was, a base fellow, a magician, he had the devil for his master, devils his familiar companions, and

[l] Hoc posito quod aliæ medicinæ non valeant, ista tunc Dei misericordia valebit, et est medicina coronata quam secretissime teneatur. [m] Lib. de artif. med. [n] Sect. 3. Optimum remedium aqua composita Savanarolæ. [o] Sckenkius, observ. 31. [p] Donatus ab Altomari, cap. 7. Testor Deum, me multos melancholicos hujus solius syrupi usu curasse, facta priùs purgatione. [q] Centum ova et unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovum aspersa, et continuant quousque assumpserint centum et unum, maniacis et melancholicis utilissimum remedium. [r] Quercetan. cap. 4. Phar. Oswaldus Crollius. [s] Cap. 1. Licet tota Galenistarum schola, mineralia non sine impio et ingrato fastu a sua practica detestentur; tamen in gravioribus morbis, omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, et inutiliter usurpent. Ad finem libri. [t] Veteres maledictis incessit, vincit, et contra omnem antiquitatem coronatur, ipseque à se victor declaratur. Gal. lib. 1. meth. c. 2. [u] Codronchus de sale absynthii. [x] Idem Paracelsus in medicina, quod Lutherus in theologia. [y] Disput. in eandem, parte 1. Magus ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares, &c.

violets, sweet almonds, &c. For without question, a clyster opportu
cannot choose in this, as most other maladies, but to do very m
Clysteres nutriunt, sometimes clysters nourish, as they may be pre
was informed not long since by a learned lecture of our natural p
[z]reader, which he handled by way of discourse, out of some other n
cians. Such things as provoke urine most commend, but not sweat
vellius, *consil.* 16. *cap.* 1. in head-melancholy forbids it. P. Bayerus
approve frictions of the outward parts, and to bathe them with wa
Instead of ordinary frictions, Cardan prescribes rubbing with nettl
blister the skin, which likewise [a]Basardus Visontinus so much ma

Sneezing, masticatories, and nasals are generally received. Monta
Hildesheim, *spicel.* 3. *fol.* 136 and 238 give several receipts of
Hercules de Saxoniâ relates of an empiric in Venice "[b]that ha
water to purge by the mouth and nostrils, which he still used in he
choly, and would sell for no gold."

To open months and hæmorrhoids is very good physic, "[c]if
been formerly stopped." Faventinus would have them opened w
leeches, so would Hercul. de Sax.; Julius Alexandrinus, *consil.* 18
thinks aloes fitter: [d]most approve horse-leeches in this case, to be
the forehead, [e]nostrils, and other places.

Montaltus, *cap.* 29. out of Alexander and others, prescribes "
glasses, and issues in the left thigh." Aretus, *lib.* 7. *cap.* 5, [g]Paulus
Sylvius will have them without scarification, "applied to the
and back, thighs and feet:" [h]Montaltus, *cap.* 34. "bids open an is
arm, or hinder part of the head." [i]Piso enjoins ligatures, frictions,
ries, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used "[k]in the suture of the cr
the seared or ulcerated place suffered to run a good while. 'Tis not ami
the skull with an instrument, to let out the fuliginous vapours." Sallu
anus, *de re medic. lib.* 2. *cap.* 1. "[l]because this humour hardly yields
physic, would have the leg cauterised, or the left leg, below the kne
the head bored in two or three places," for that it much avails to the ex
of the vapours: "[n]I saw (saith he) a melancholy man at Rome, th
remedies could be healed, but when by chance he was wounded in

of the beholders, "[o]breaking his head with a fall from on high, was instantly recovered of his dotage." Gordonius, *cap.* 13. *part.* 2. would have these cauteries tried last, when no other physic will serve. "[p]The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain-pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned again." But Alexander Messaria, a professor in Padua, *lib.* 1. *pract. med. cap.* 21. *de melanchol.* will allow no cauteries at all, 'tis too stiff a humour and too thick as he holds, to be so evaporated.

Guianerius, *c.* 8. *Tract.* 15. cured a nobleman in Savoy, by boring alone, "[q]leaving the hole open a month together," by means of which, after two years' melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but Arculanus would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (*Mercurialis, consil.* 86.) arms, legs. *Idem, consil.* 6. and 19 and 25. Montanus, 86. Rodericus à Fonseca, *tom.* 2. *consult.* 84. *pro hypochond. coxâ dextrâ*, &c., but most in the head, "if other physic will do no good."

SUBSECT. V.—*Alteratives and Cordials, corroborating, resolving the Reliques, and mending the Temperament.*

BECAUSE this humour is so malign of itself, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials, and such means: the temper is to be altered and amended, with such things as fortify and strengthen the heart and brain, "[r]which are commonly both affected in this malady, and do mutually misaffect one another: which are still to be given every other day, or some few days inserted after a purge, or like physic, as occasion serves, and are of such force, that many times they help alone, and as [s]Arnoldus holds in his Aphorisms, are to be "preferred before all other medicines, in what kind soever."

Amongst this number of cordials and alteratives, I do not find a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, courageous, "[t]whetteth the wit," if moderately taken, (and as Plutarch [u]saith, *Symp.* 7. *quæst.* 12.) "it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken, (Xenophon adds) [x]as oil doth fire." "[y]A famous cordial," Matthiolus in Dioscoridem calls it, "an excellent nutriment to refresh the body, it makes good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expels wind and cold poisons, attenuates, concocts, dissipates all thick vapours, and fuliginous humours." And that which is all in all to my purpose, it takes away fear and sorrow. [z]*Curas edaces dissipat Evius.* "It glads the heart of man," Psal. civ. 15. *hilaritatis dulce seminarium.* Helena's bowl, the sole nectar of the gods, or that true nepenthes in [a]Homer, which puts away fire and grief, as Oribasius, 5. *Collect. cap.* 7. and some others will, was nought else but a cup of good wine. It makes the mind of the king and of the fatherless both one, of the bond and free man, poor and rich; it turneth all thoughts to joy and mirth, makes him remember no sorrow or debt, but

[o] alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est. [illegible]tur caput et fiat cauterium in capite; procul dubio ista faciunt ad fumorum exhalationem; vidi [illegible]cholicum à fortuna gladio vulneratum, et cranium fractum, quamdiu vulnus apertum, curatus [illegible]; at cum vulnus sanatum, reversa est mania. [q] Usque ad duram matrem trepanari feci, et per [illegible]m aperte stetit. [r] Cordis ratio semper habenda quod cerebro compatitur, et sese invicem officiunt. [illegible]r. 38. Medicina Theriacalis præ cæteris eligenda. [t] Galen. de temp. lib. 3. c. 3. moderate vinum [illegible]um acuit ingenium. [u] Tardos aliter et tristes thuris in modum exhalare facit. [x] Hilaritatem [illegible]m flammam excitat. [y] Viribus retinendis cardiacum eximium, nutriendo corpori alimentum [illegible]m, ætatem floridam facit, calorem innatum fovet, concoctionem juvat, stomachum roborat, excre[illegible] viam parat, urinam movet, somnum conciliat, venena, frigidos flatus dissipat, crassos humores [illegible]at, coquit, discutit, &c. [z] Hor. lib. 2. od. 11. "Bacchus dissipates corroding cares." [a] Odyss. 4.

enricheth his heart, and makes him speak by talents," Esdras iii. 19, 20, 21. It gives life itself, spirits, wit, &c. For which cause the ancients called Bacchus, *Liber pater à liberando*, and [b]sacrificed to Bacchus and Pallas still upon an altar. "[c]Wine measureably drunk, and in time, brings gladness and cheerfulness of mind, it cheereth God and men," Judges ix. 13. *lætitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery to forget evil, and be [d]merry.

"Bacchus et afflictis requiem mortalibus affert,
Crura licet duro compede vincta forent."

"Wine makes a troubled soul to rest,
Though feet with fetters be oppress'd."

Demetrius in Plutarch, when he fell into Seleucus's hands, and was prisoner in Syria, "[e]spent his time with dice and drink that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented." Therefore Solomon, Prov. xxxi. 6, bids "wine be given to him that is ready to [f]perish, and to him that hath grief of heart, let him drink that he forget his poverty, and remember his misery no more." *Solicitis animis onus eximit*, it easeth a burdened soul, nothing speedier, nothing better; which the prophet Zachariah perceived, when he said, "that in the time of Messias, they of Ephraim should be glad, and their heart should rejoice as through wine." All which makes me very well approve of that pretty description of a feast in [g]Bartholomeus Anglicus, when grace was said, their hands washed, and the guests sufficiently exhilarated, with good discourse, sweet music, dainty fare, *exhilarationis gratiâ, pocula iterum atque iterum offerunter*, as a corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which as I. Fredericus Matenesius, *Crit. Christ. lib.* 2. *cap.* 5, 6, & 7, was an old custom in all ages in every commonwealth, so as they be not enforced *bibere per violentiam*, but as in that royal feast of [h]Ahasuerus, which lasted 180 days, "without compulsion they drank by order in golden vessels," what and what they would themselves. This of drink is a most easy and pleasant remedy, a common, a cheap, still ready against fear, sorrow, and such trouble some thoughts, that molest the mind; as brimstone with fire, the spirits on a sudden are enlightened by it. "No better physic" (saith [i]Rhasis) "for a melancholy man: and he that can keep company, and carouse, needs no other medicines," 'tis enough. His countryman Avicenna, 31. *doct.* 2. *cap.* 8, proceeds farther yet, and will have him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: excellent good physic is it for this and many other diseases. Magninus, *Reg. san. part.* 3. *c.* 31. will have them to be so once a month at least, and gives his reasons for it, "[k]because it scours the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean." Of the same mind is Seneca the Philosopher, in his book *de tranquil. lib.* 1. *c.* 15. *nonnunquam ut in aliis morbis ad ebrietatem usque revocabimur. Curas deprimit, tristitiæ medetur*, it is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes this tract with a cup of wine: *Hæc Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are epicureal tenets, tending to looseness of life, luxury and atheism, maintained alone by some heathens, dissolute Arabians, profane Christians, and so exploded by Rabbi Moses, *tract.* 4. Guliel. Placentius, *lib.* 1. *cap.* 8. Valesius *de Taranta*, and most accurately ventilated by Jo. Sylvaticus, a late writer and physician of Milan, *med. cont. cap.* 14. where you shall find this fully copiously confuted.

[b] Pausanias. [c] Syracides, xxxi. 28. [d] Legitur et prisci Catonis Sæpe mero calidus vino pocula et aleam se præcipitavit, et iis fere tempus traduxit, ut ægram crapula mentem levaret, et præsentis cogitationes quibus agitabatur sobrius vitaret. [f] So did the Athenians of old, as Solon and so do the Germans at this day. [g] Lib. 6. cap. 23. et 24. de rerum proprietat. [h] [i] Tract. 1. cont. 1. 1. Non æstrus laudabilior eo, vel cura melior; qui melancholicus, xxxix hominum et biberia; et qui potest sustinere usum vini, non indiget alia medicina, quod ex eius usum necessaria hujus passionis. [k] Tum quod sequatur inde sudor, vomitus, urina, superfluitates à corpore removentur et remanet corpus mundum.

wsoever you say, if this be true, that wine and strong drink have such
to expel fear and sorrow, and to exhilarate the mind, ever hereafter
rink and be merry.

me reconditum, Lyde strenua, cæcubum, aciores, puer, huc affer Scyphos, Chia vina aut Lesbia."	"Come, lusty Lyda, fill's a cup of sack, And, sirrah drawer, bigger pots we lack, And Scio wines that have so good a smack."

y with him in [m]A. Gellius, "let's maintain the vigour of our souls with
erate cup of wine," [n]*Natis in usum lætitiæ scyphis,* "and drink to refresh
ind; if there be any cold sorrow in it, or torpid bashfulness, let's wash
away."——*Nunc vino pellite curas;* so saith * Horace, so saith Anacreon,

Μεθύοντα γαρ με κεῖσθαι
Πολὺ κρεῖσσον ἢ θανόντα.

's drive down care with a cup of wine: and so say I too (though *I drink*
nyself), for all this may be done, so that it be modestly, soberly, oppor-
used: so that "they be not drunk with wine, wherein is excess," which
Apostle forewarns; for as Chrysostom well comments on that place, *ad*
m datum est vinum, non ad ebrietatem, 'tis for mirth wine, but not for
ess: and will you know where, when, and how that is to be understood?
icere ubi bonum sit vinum? Audi quid dicat Scriptura, hear the Scrip-
"Give wine to them that are in sorrow," or as Paul bid Timothy drink
for his stomach's sake, for concoction, health, or some such honest occa-
Otherwise, as [p]Pliny tells us; if singular moderation be not had,
hing so pernicious, 'tis mere vinegar, *blandus dæmon,* poison itself."
ear a more fearful doom, Habac. ii. 15. & 16. "Woe be to him that
his neighbour drunk, shameful spewing shall be upon his glory." Let
ood fellows triumph therefore (saith Matthiolus), that I have so much
ended wine; if it be immoderately taken, "instead of making glad, it
inds both body and soul, it makes a giddy head, a sorrowful heart."
twas well said of the poet of old, "Wine causeth mirth and grief,"
ing so good for some, so bad for others, especially as [s]one observes, *qui a*
calida malè habent, that are hot or inflamed. And so of spices, they
as I have showed, cause head-melancholy themselves, they must not
ine as an [t]ordinary drink, or in their diet. But to determine with
ntius, *c.* 8. *de melan.* wine is bad for madmen, and such as are troubled
heat in their inner parts or brains; but to melancholy which is cold (as
is), wine, soberly used, may be very good.
ay say the same of the decoction of China roots, sassafras, sarsaparilla,
cum: China, saith Manardus, makes a good colour in the face, takes
melancholy, and all infirmities proceeding from cold, even so sarsapa-
provokes sweat mightily, guaiacum dries, Claudinus, *consult.* 89. & 46.
anus, Capivaccius, *consult.* 188. *Scoltzii,* make frequent and good use of
cum and China, "[u]so that the liver be not incensed," good for such as
ld, as most melancholy men are, but by no means to be mentioned in

e Turks have a drink called coffee (for they use no wine), so named of a
as black as soot, and as bitter (like that black drink which was in use
gst the Lacedæmonians, and perhaps the same), which they sip still of,
up as warm as they can suffer; they spend much time in those coffee-
s, which are somewhat like our alehouses or taverns, and there they sit
ng and drinking to drive away the time, and to be merry together,

[m] Lib. 15. 2. noct. Att. Vigorem animi moderato vini usu tueamur, et calefacto simul refo-
imo si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit, diluamus. [n] Hor. l. 1. Od.
Od. 7. lib. 1. 26. Nam præstat ebrium me quam mortuum jacere. [o] Ephes. v. 18. ser. 19. in
[p] Lib. 14. 5. Nihil perniciosius viribus, si modus absit, venenum. [q] Theocritus, Idyl. 13. vino
itiam et dolorem. [r] Renodeus. [s] Mercurialis. consil. 25. Vinum frigidis optimum, et
m ferina melancholia. [t] Fernelius, consil. 44 et 45, vinum prohibet assiduum, et aromata.
jecur non incendatur.

because they find by experience that kind of drink, so used, helpet and procureth alacrity. Some of them take opium to this purpos

Borage, balm, saffron, gold, I have spoken of; Montaltus, *c.* 23, scorzonera roots condite. Garcias ab Horto, *plant. hist. lib.* 2. *cap* mention of an herb called datura, "[x] which, if it be eaten, for t hours following takes away all sense of grief, makes them incline and mirth:" and another called bauge, like in effect to opium, " them for a time into a kind of ecstasy," and makes them gently to of the Roman emperors had a seed, which he did ordinarily eat t himself. [y] Christophorus Ayrerus prefers bezoar stone, and the c alkermes, before other cordials, and amber in some cases. "[z] Alk forts the inner parts;" and bezoar stone hath an especial virtue melancholy affections, "[a] it refresheth the heart, and corroborates body." [b] Amber provokes urine, helps the body, breaks wind, &c purge, 3 or 4 grains of bezoar stone, and 3 grains of ambergreas taken in borage or bugloss water, in which gold hot hath been que do much good, and the purge will diminish less (the heart so refre strength and substance of the body.

℞. confect. Alkermes ℥ß lap. Bezoar. ℈j.
Succini albi subtiliss. pulverisat. ℈jj cum
Syrup. de cort. citri; fiat electuarium.

To bezoar stone most subscribe, Manardus, and [c] many others away sadness, and makes him merry that useth it; I have seen have been much diseased with faintness, swooning, and melancholy ing the weight of three grains of this stone, in the water of oxto been cured." Garcias ab Horto brags how many desperate cures he upon melancholy men by this alone, when all physicians had forsa But alkermes many except against; in some cases it may help, if and of the best, such as that of Montpelier in France, which [d] Io cerus, *Itinerario Galliæ*, so much magnifies, and would have no tra to see it made. But it is not so general a medicine as the other. *consil.* 49, suspects alkermes by reason of its heat, "[e] nothing (saith exasperates this disease, than the use of hot working meats and and would have them for that cause warily taken." I conclude, th this and all other medicines, as Thucydides of the plague at A remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis* there is no catholic medicine to be had: that which helps one is to another.

Diamargaritum frigidum, diambra, diaboraginatum, electuarium Galeni et Rhasis, de gemmis, dianthos, diamoschum dulce et amaru rium conciliatoris, syrup. Cidoniorum, de pomis, conserves of ro fumitory, enula campana, satyrion, lemons, orange-pills condite, their good use.

"[f] ℞. Diamoschi dulcis et amari, ana ℥ij.
Diabuglossati, Diaboraginati, sacchari violacei,
ana j. misce cum syrupo de pomis."

Every physician is full of such receipts: one only I will add for the of it, which I find recorded by many learned authors, as an approved

[x] Per 24 horas sensum doloris omnem tollit, et ridere facit. [y] Hildesheim, spicel 2. omnia vitalia viscera mire confortat. [a] Contra omnes melancholicos affectus confert, ac usu omnes cordis et corporis vires mirum in modum refici. [b] Succinum vero ventriculum, flatum discutit, urinam movet, &c. [c] Garcias ab Horto, aromatum adversus omnes morbos melancholicos conducit, et venenum. Ego (inquit) utor in &c., et deploratos hujus usu ad pristinam sanitatem restitui. See more in Bauhinus' book c. 45. [d] Edit. 1617. Monspelli electuarium fit preciocissimum Alcherm. &c. hunc æque exasperat, ac alimentorum vel calidiorum usus. Alchermes ideo suspectus moneam, caute adhibenda calida medicamenta. [f] Sckenkius, l. 1. Observat. de Mania, tionem, et desipientiam vitio cerebri obortam, in manuscripto codice Germanico,

against dotage, head-melancholy, and such diseases of the brain. Take a [g]ram's head that never meddled with an ewe, cut off at a blow, and the horns only take away, boil it well, skin and wool together; after it is well sod, take out the brains, and put these spices to it, cinnamon, ginger, nutmeg, mace, cloves, *ana* ℥ ß, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or drier than a calf's brains ready to be eaten. Keep it so prepared, and for three days give it the patient fasting, so that he fast two hours after it. It may be eaten with bread, in an egg or broth, or any way, so it be taken. For fourteen days let him use this diet, drink no wine, &c. Gesner, *hist. animal. lib.* 1. *pag.* 917, Caricterius, *pract.* 13. *in Nich. de metri. pag.* 129. *Iatro:* Witenberg. *edit. Tubing. pag.* 62, mention this medicine, though with some variation; he that list may try it, *and many such.

Odoraments to smell to, of rose-water, violet flowers, balm, rose-cakes, vinegar, &c., do much recreate the brains and spirits, according to Solomon. Prov. xxvii. 9. "They rejoice the heart," and, as some say, nourish: 'tis a question commonly controverted in our schools, *an odores nutriant:* let Ficinus, *lib.* 2. *cap.* 18. decide it; [h]many arguments he brings to prove it; as of Democritus, that lived by the smell of bread alone, applied to his nostrils, for some few days, when for old age he could eat no meat. Ferrerius, *lib.* 2. *meth.* speaks of an excellent confection of his making, of wine, saffron, &c., which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, *æquè ferè profuisse olfactu et potu*, as if he had given them drink. Our noble and learned Lord † Verulam, in his book *de vitâ et morte*, commends, therefore, all such cold smells as any way serve to refrigerate the spirits. Montanus, *consil.* 31, prescribes a form which he would have his melancholy patient never to have out of his hands. If you will have them spagirically prepared, look in Oswaldus Crollius, *Basil. Chymica.*

Irrigations of the head shaven, "[i]of the flowers of water-lilies, lettuce, violets, camomile, wild mallows, wether's-head," &c., must be used many mornings together. Montan., *consil.* 31, would have the head so washed once a week. Lælius à fonte Eugubinus, *consult.* 44, for an Italian count, troubled with head-melancholy, repeats many medicines which he tried, "[k]but two alone which did the cure; use of whey made of goats' milk, with the extract of hellebore, and irrigations of the head with water-lilies, lettuce, violets, camomile, &c., upon the suture of the crown." Piso commends a ram's lungs applied hot to the fore part of the head, [l]or a young lamb divided in the back, exenterated, &c.; all acknowledge the chief cure in moistening throughout. Some, saith Laurentius, use powders and caps to the brain; but forasmuch as such aromatical things are hot and dry, they must be sparingly administered.

Unto the heart we may do well to apply bags, epithemes, ointments, of which Laurentius, *c.* 9. *de melan.* gives examples. Bruel prescribes an epithème for the heart, of bugloss, borage, water-lily, violet waters, sweet wine, alm leaves, nutmegs, cloves, &c.

For the belly, make a fomentation of oil, [m]in which the seeds of cummin, fennel, carrots, dill, have been boiled.

Baths are of wonderful great force in this malady, much admired by [n]Galen,

[g] Caput arietis nondum experti venerem, uno ictu amputatum, cornibus tantum demotis, integrum cum [illegible] et pelle bene elixabis, tum aperto cerebrum eximes, et addens aromata, &c. * Cinis testudinis [illegible] et vino potus melancholiam curat, et rasura cornu Rhinocerotis, &c. Sckenkius. [h] Instat in [illegible]ce, quod sursum et deorsum ad odoris sensum præcipitatur. † Viscount St. Alban's. [i] Ex [illegible]to florum nympheæ, lactucæ, violarum, chamomillæ, altheæ, capitis vervecum, &c. [k] Inter auxilia [illegible] adhibita, duo visa sunt remedium adferre, usus seri caprini cum extracto Hellebori, et irrigatio ex [illegible] Nympheæ, violarum, &c. suturæ coronali adhibita; his remediis sanitate pristinâ adeptus est. [illegible]fert et pulmo arietis, calidus agnus per dorsum divisus, exenteratus, admotus sincipiti. [m] Semina [illegible], rutæ, dauci, anethi cocta. [n] Lib. 3. de locis affect.

helps this affection, and drives away all fantastical spirits. [r]Philes,
author that flourished in the time of Michael Paleologus, writes that
or kid's skin, whom a wolf worried, [r]*Hædus inhumani raptus ab*
ought not at all to be worn about a man, "because it causeth palpit
the heart," not for any fear, but a secret virtue which amulets have.
made of the hoof of an ass's right fore foot carried about, &c. I
[s]Renodæus, they are not altogether to be rejected. Peony doth cure
precious stones, most diseases; [t]a wolf's dung borne with one helps
[u]a spider an ague, &c. Being in the country in the vacation time n
years since, at Lindley in Leicestershire, my father's house, I first
this amulet of a spider in a nut-shell lapped in silk, &c., so applied for
by [x]my mother; whom, although I knew to have excellent skill in chi
sore eyes, aches, &c., and such experimental medicines, as all the
where she dwelt can witness, to have done many famous and good cu
diverse poor folks, that were otherwise destitute of help: yet among
experiments, this methought was most absurd and ridiculous, I coul
warrant for it. *Quid aranea cum febre?* For what antipathy? till a
rambling amongst authors (as often I do) I found this very medicine in
rides, approved by Matthiolus, repeated by Alderovandus, *cap. de Ara*
de insectis, I began to have a better opinion of it, and to give more c
amulets, when I saw it in some parties answer to experience. Some m
are to be exploded, that consist of words, characters, spells, and charm
can do no good at all, but out of a strong conceit, as Pomponatius pr
the devil's policy, who is the first founder and teacher of them.

SUBSECT. VI.—*Correctors of Accidents to procure Sleep. Against Dreams, Redness, &c.*

WHEN you have used all good means and helps of alteratives,
diminutives, yet there will be still certain accidents to be corrected and
as waking, fearful dreams, flushing in the face to some ruddiness, &c

Waking, by reason of their continual cares, fears, sorrows, dry br
symptom that much crucifies melancholy men, and must therefore be
helped, and sleep by all means procured, which sometimes is a sufficient
of itself without any other physic. Sckenkius, in his Observations

tilled waters, &c. Compounds are syrups, or opiates, syrup of poppy, violets, verbasco, which are commonly taken with distilled waters.

℞. diacodii ℥j. diascordii ʒß aquæ lactucæ ℥iij.ß
mista fiat potio ad horam somni sumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynoglossa, Diascordium, Laudanum Paracelsi, Opium, are in use, &c. Country folks commonly make a posset of hemp-seed, which Fuchsius in his herbal so much discommends; yet I have seen the good effect, and it may be used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a drachm of *Diascordium,* which Oswald. Crollius commends. *Opium* itself is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity [z] for a cordial, and at Goa in the Indies; the dose 40 or 50 grains.

Rulandus calls *Requiem Nicholai, ultimum refugium,* the last refuge; but of this and the rest look for peculiar receipts in Victorius Faventinus, *cap. de phrensi,* Heurnius, *cap. de mania,* Hildesheim, *spicel.* 4. *de somno et vigil.* &c. Outwardly used, as oil of nutmegs by extraction, or expression with rosewater to anoint the temples, oils of poppy, nenuphar, mandrake, purslain, violets, all to the same purpose.

Montan. *consil.* 24 and 25. much commends odoraments of opium, vinegar, and rosewater. Laurentius, *cap.* 9. prescribes pomanders and nodules; see the receipts in him; Codronchus, [a] wormwood to smell to.

Unguentum Alabastritum, populeum, are used to anoint the temples, nostrils, or if they be too weak, they mix saffron and opium. Take a grain or two of opium, and dissolve it with three or four drops of rosweater in a spoon, and after mingle with it as much *Unguentum populeum* as a nut, use it as before: or else take half a drachm of opium, *Unguentum populeum,* oil of nenuphar, rosewater, rose-vinegar, of each half an ounce, with as much virgin wax as a nut, anoint your temples with some of it, *ad horam somni.*

Sacks of wormwood, [b] mandrake, [c] henbane, roses made like pillows and laid under the patient's head, are mentioned by [d] Cardan and Mizaldus, "to anoint the soles of the feet with the fat of a dormouse, the teeth with ear wax of a dog, swine's gall, hare's ears:" charms, &c.

Frontlets are well known to every good wife, rosewater and vinegar, with a little woman's milk, and nutmegs grated upon a rose-cake applied to both temples.

For an emplaster, take of castorium a drachm and a half, of opium half a scruple, mixed both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Rulandus, *cent.* 1. *cur.* 17. *cent.* 3. *cur.* 94. prescribes epithemes and lotions of the head, with the decoction of flowers of nymphea, violet-leaves, mandrake roots, henbane, white poppy. Herc. de Saxoniâ, *stillicidia,* or droppings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith Laurentius, I think you may procure sleep to the most melancholy man in the world. Some use horseleeches behind the ears, and apply opium to the place.

[e] Bayerus, *lib.* 2. *c.* 13. sets down some remedies against fearful dreams, and such as walk and talk in their sleep. Baptista Porta, *Mag. nat. l.* 2. *c.* 6. to procure pleasant dreams and quiet rest, would have you take hippoglossa, or the herb horsetongue, balm, to use them or their distilled waters after

[z] Bellonius, observat. lib. 3. cap. 15. lassitudinem et labores animi tollunt; Inde Garcias ab Horto, lib. 1. p. 4. simp. med. [a] Absynthium somnos allicit olfactu. [b] Read Lemnius, lib. her. bib. cap. 2. of mandrake. [c] Hyoscyamus sub cervicali viridis. [d] Plantam pedis inungere pinguedine gliris dicunt facissimum, et quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliare, &c. Cardan de rerum varietat. [e] Veni mecum lib.

supper, &c. Such men must not eat beans, peas, garlic, onions, cabbage venison, hare, use black wines, or any meat hard of digestion at supper, or lie on their backs, &c.

Rusticus pudor, bashfulness, flushing in the face, high colour, ruddiness, are common grievances, which much torture many melancholy men, when they meet a man, or come in [f] company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and fleet, and sweat as if they had been at a mayor's feast, *præsertim si metus accesserit*, it exceeds, [g] they think every man observes, takes notice of it: and fear alone will effect it, suspicion without any other cause. Sckenkius, *observ. med. lib.* 1. speaks of a waiting gentlewoman in the Duke of Savoy's court, that was so much offended with it, that she kneeled down to him, and offered Biarus, a physician, all that she had to be cured of it. And 'tis most true, that [h] Antony Ludovicus saith in his book *de Pudore*, "bashfulness either hurts or helps," such men I am sure it hurts. If it proceed from suspicion or fear, [i] Felix Plater prescribes no other remedy but to reject and contemn it: *Id populus curat scilicet*, as a [k] worthy physician in our town said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at or after meals (as [l] Jobertus observes, *med. pract. l.* 1. *c.* 7.), after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three days between, if blood abound; to use frictions of the other parts, feet especially, and washing of them, because of that consent which is between the head and the feet. [m] And withal to refrigerate the face, by washing it often with rose, violet, nenuphar, lettuce, lovage waters, and the like: but the best of all is that *lac virginale*, or strained liquor of litargy: it is diversely prepared; by Jobertus thus; ℞. *lithar. argent. unc.* j. *cerussæ candidissimæ*, ʒiij. *caphuræ*, ℈ij. *dissolvantur aquarum solani, lactucæ, et nenupharis ana unc.* iij. *aceti vini albi*, unc. ij. *aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vase vitreo, ac eâ bis terve facies quotidie irroretur.* [n] Quercetan *spagir. phar.* cap. 6. commends the water of frogs' spawn for ruddiness in the face. [o] Crato, consil. 283. Scoltzii would fain have them use all summer the condite flowers of succory, strawberry water, roses (cupping-glasses are good for the time), *consil.* 285. *et* 286. and to defecate impure blood with the infusion of senna, savory, balm water. [p] Hollerius knew one cured alone with the use of succory boiled, and drunk for five months, every morning in the summer. [q] It is good overnight to anoint the face with hare's blood, and in the morning to wash it with strawberry and cowslip water, the juice of distilled lemons, juice of cucumbers, or to use the seeds of melons, or kernels of peaches beaten small, or the roots of Aron, and mixed with wheat bran to bake it in an oven, and to crumble it in strawberry water, [r] or to put fresh cheese curds to a red face.

If it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, drink strong drink, and drink very little, [s] one draught, saith Crato, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

f Aut si quid incautius exciderit aut, &c. g Nam qua parte pavor simul est pudor additus [illegible] Olysipponensis medicus; pudor aut juvat aut lædit. i De mentis alienat. k M. Doctor Ad[illegible] Facies nonnullis maxime calet rubetque, si se paululum exercuerint; nonnullis quiescentibus [illegible] fœminis præsertim; causa quicquid fervidum aut halituosum sanguinem facit. m Interim faciei prospiciendum ut ipsa refrigeretur; utrumque præstabit frequens potio ex aqua rosarum, violarum, nenuphar, &c. n Ad faciei ruborem aqua spermatis ranarum. o Recte utantur in æstate floribus Cichorii condditis vel saccharo rosaceo, &c. p Solo usu decocti Cichorii. q Utile imprimis nocte faciem [illegible] sanguine leporino, et mane aqua fragorum, vel aqua floribus verbasci cum succo limonum distillata [illegible] r Utile rubenti faciei caseum recentem imponere. s Consil. 21. lib. unico vini haustu sit contentus.

[t]Crato prescribes the condite fruit of wild rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of quinces. The decoction of the roots of sowthistle before meat, by the same author is much approved. To eat of a baked apple some advise, or of a preserved quince, cumminseed prepared with meat instead of salt, to keep down fumes: not to study or to be intentive after meals.

"℞. Nucleorum persic. seminis melonum, ana unc. ℈ß
aquæ fragorum l. ij. misce, utatur mane."

[u]To apply cupping glasses to the shoulders is very good. For the other kind of ruddiness which is settled in the face with pimples, &c., because it pertains not to my subject, I will not meddle with it. I refer you to Crato's counsels, Arnoldus, *lib.* 1. *breviar. cap.* 39. 1. Rulande, Peter Forestus de Fuco, *lib.* 31. *obser.* 2. To Platerus, Mercurialis, Ulmus, Rondoletius, Heurnius, Menadous, and others that have written largely of it.

Those other grievances and symptoms of headache, palpitation of heart, *Vertigo, deliquium*, &c., which trouble many melancholy men, because they are copiously handled apart in every physician, I do voluntarily omit.

MEMB. II.

Cure of Melancholy over all the Body.

WHERE the melancholy blood possesseth the whole body with the brain, [x]it is best to begin with blood-letting. The Greeks prescribe the [y]median or middle vein to be opened, and so much blood to be taken away as the patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arm on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on; if it be clear and good, let it be instantly suppressed, "[z]because the malice of melancholy is much corrected by the goodness of the blood." If the party's strength will not admit much evacuation in this kind at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ankles, especially to such men or women whose hæmorrhoids or months have been stopped. [a]If the malady continue, it is not amiss to evacuate in a part in the forehead, and to virgins in the ankles, who are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares; for bad blood flows in the heart, and so crucifies the mind. The hæmorrhoids are to be opened with an instrument or horse-leeches, &c. See more in Montaltus, *cap.* 29. [b]Sckenkius hath an example of one that was cured by an accidental wound in his thigh, much bleeding freed him from melancholy. Diet, diminutives, alteratives, cordials, correctors as before, intermixed as occasion serves, "[c]all their study must be to make a melancholy man fat, and then the cure is ended." Diuretica, or medicines to procure urine, are prescribed by some in this kind, hot and cold: hot, where the heat of the liver doth not forbid; cold, where the heat of the liver is very great: [d]amongst hot are parsley roots, lovage, fennel, &c.: cold, melon seeds, &c., with whey of goats' milk, which is the common conveyer.

To purge and [e]purify the blood, use sowthistle, succory, senna, endive, carduus benedictus, dandelion, hop, maidenhair, fumitory, bugloss, borage, &c., with their juice, decoctions, distilled waters, syrups, &c.

[t] Idem consil. 283. Scoltzii. laudatur conditus rosæ caninæ fructus ante prandium et cœnam ad magnitudinem castaneæ. Decoctum radicum Sonchi, si ante cibum sumatur, valet plurimum. [u] Cucurbit. ad scapulas apposita. [x] Piso. [y] Mediana præ cæteris. [z] Succi melancholici malitia à sanguinis bonitate corrigitur. [a] Perseverante malo ex quacunque parte sanguis detrahi debet. [b] Observat. fol. 154. curatus ex vulnere in crure ob cruorem amissum. [c] Studium sit omne ut melancholicus impinguetur: ex quo enim pingues et carnosi, illico sani sunt. [d] Hildesheim, spicel. 2. Inter calida radix petroselini, apii, feniculi; inter frigida emulsio seminis melonum cum sero caprino quod est commune vehiculum. [e] Hoc unum præmoneo, domine, ut sis diligens circa victum, sine quo cætera remedia frustra adhibentur.

Oswaldus Crollius, *Basil. Chym.* much admires salt of corals in this case, and Ætius, *tetrabib. ser.* 2. *cap.* 114. Hieram Archigenis, which is an excellent medicine to purify the blood, "for all melancholy affections, falling sickness, none to be compared to it."

MEMB. III.

SUBSECT. I.—*Cure of Hypochondriacal Melancholy.*

IN this cure, as in the rest, is especially required the rectification of those six non-natural things above all, as good diet, which Montanus, *consil.* 27. enjoins a French nobleman, "to have an especial care of it, without which all other remedies are in vain." Blood-letting is not to be used, except the patient's body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then [f] to draw it back, to cut the inner vein of either arm, some say the *salvatella*, and if the malady be continuate, [g] to open a vein in the forehead.

Preparatives and alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypochondries, as to the heart and brain. To comfort the [h] stomach and inner parts against wind and obstructions, by Areteus, Galen, Ætius, Aurelianus, &c. and many latter writers, are still prescribed the decoctions of wormwood, centaury, pennyroyal, betony sodden in whey, and daily drunk; many have been cured by this medicine alone.

Prosper Altinus and some others as much magnify the water of Nile against this malady, an especial good remedy for windy-melancholy. For which reason belike Ptolemeus Philadelphus, when he married his daughter Berenice to the king of Assyria (as Celsus, *lib.* 2, records), *magnis impensis Nili aquam afferri jussit*, to his great charge caused the water of Nile to be carried with her, and gave command that during her life she should use no other drink. I find those that commend use of apples, in splenetic and this kind of melancholy (lamb's wool, some call it), which howsoever approved must certainly be corrected of cold rawness and wind.

Codronchus in his book *de sale abysnth.* magnifies the oil and salt of wormwood above all other remedies, "[i] which works better and speedier than any simple whatsoever, and much to be preferred before all those fulsome decoctions and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels wind, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite," &c. Arnoldus hath a wormwood wine which he would have used, which every pharmacopœia speaks of.

Diminutives and purges may [k] be taken as before, of hiera, manna, cassia which Montanus, *consil.* 230. for an Italian abbot, in this kind prefers before all other simples, "[l] and these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c., and the mischief by that means be increased." Though in some physicians I find very strong purgers, hellebore itself prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oxymel, &c., now and then. Fuchsius, *cap.* 33. prescribes hellebore; but still take heed in this malady, which I have often warned, of his

f Laurentius, cap. 15. evulsionis gratia venam internam alterius brachii secamus. g Si pertinax [illegible] venam fronte secabis. Bruell. h Ego maximam curam stomacho delegabo. Octa. Horatianus, [illegible] i Citius et efficacius suas vires exercet quam solent decocta ac diluta in quantitate multa, et magna [illegible] mentium molestia desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos alvum stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat, &c. [illegible] Altomarus, Laurentius, c. 15. l Iis utendum sæpius iteratis: a vehementioribus semper abstinendum ne ventrem exasperent.

medicines, "[m] because (as Salvianus adds) drought follows heat, which increaseth the disease:" and yet Baptisa Sylvaticus, *controv.* 32. forbids cold medicines, "[n] because they increase obstructions, and other bad symptoms." But this varies as the parties do, and 'tis not easy to determine which to use. "[o] The stomach most part in this infirmity is cold, the liver hot; scarce therefore (which Montanus insinuates, *consil.* 229. for the Earl of Manfort) can you help the one and not hurt the other:" much discretion must be used; take no physic at all he concludes without great need. Lælius Æugubinus, *consil.* for an hypochondriacal German prince, used many medicines; but it was after signified to him in [p] letters, that the decoction of China and sassafras, and salt of sassafras, wrought him an incredible good." In his 108 *consult.* he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c. One for the spleen, amongst many other, I will not omit, cited by Hildesheim, *spicel.* 2. prescribed by Mat. Flaccus, and out of the authority of Benevenius. Anthony Benevenius in a hypochondriacal passion, "[q] cured an exceeding great swelling of the spleen with capers alone, a meat befitting that infirmity, and frequent use of the water of a smith's forge; by this physic he helped a sick man, whom all other physicians had forsaken, that for seven years had been splenetic." And of such force is this water, "[r] that those creatures as drink of it, have commonly little or no spleen." See more excellent medicines for the spleen in him, and [s] Lod. Mercatus, who is a great magnifier of this medicine. This *Chalybs præparatus*, or steel-drink, is much likewise commended to this disease by Daniel Sennertus, *l.* 1. part 2. *cap.* 12. and admired by J. Cæsar Claudinus, *Respons.* 29. he calls steel the proper [t] alexipharmacum of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the meseraic veins; and they are either too open or provoke urine. You can open no place better than the hæmorrhoids, "which if by horse-leeches they be made to flow, [u] there may not be again such an excellent remedy," as Plater holds. Sallust. Salvian. will admit no other phlebotomy but this; and by his experience in an hospital which he kept, he found all mad and melancholy men worse for other bloodletting. Laurentius, *cap.* 15. calls this of horse-leeches a sure remedy to empty the spleen and meseraic membrane. Only Montanus, *consil.* 241. is against it; "[x] to other men (saith he) this opening of the hæmorrhoids seems to be a profitable remedy; for my part I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind."

Ætius, Vidus Vidius, Mercurialis, Fuchsius, recommend diuretics, or such things as provoke urine, as aniseeds, dill, fennel, germander, ground pine, sodden in water, or drunk in powder; and yet [y] P. Bayerus is against them; and so is Hollerius: "All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtle or thinnest is evacuated, the thicker matter remains."

Clysters are in good request. Trincavellius, *lib.* 3. *cap.* 38. for a young nobleman, esteems of them in the first place, and Hercules de Saxoniâ, *Panth.*

[m] Lib. 2. cap. 1. Quoniam caliditate conjuncta est siccitas quæ malum auget. [n] Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaque symptomata augebit. [o] Ventriculus plerumque frigidus, epar calidum; quomodo ergo ventriculum calefaciet, vel refrigerabit hepar sine alterius maximo detrimento? [p] Significatum per literas, incredibilem utilitatem ex decocto Chinæ, et Sassafras percepisse. [q] Tumorem splenis incurabilem sola cappari curavit, cibo tali ægritudini aptissimo: Soloque usu aquæ, in qua faber ferrarius sæpe candens ferrum extinxerat, &c. [r] Animalia quæ apud hos fabros educantur, exiguos habent lienes. [s] L. 1. cap. 17. [t] Continuus ejus usus semper felicem in ægris finem est assequutus. [u] Si Hemorroides fluxerint, nullum præstantius esset remedium, quæ sanguisugis admotis provocari poterunt. observat. lib. 1. pro hypoc. leguleio. [x] Aliis apertio hæc in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit et crassum relinquit. [y] Lib. 2. cap. 13. omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, et remanet crassum.

lib. 1. *cap.* 16. is a great approver of them. "[a]I have found (saith he) by experience, that many hypochondriacal melancholy men have been cured by the sole use of clysters," receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the liver, spleen, stomach, hypochondries, &c. "[a]In crudity (saith Piso) 'tis good to bind the stomach hard" to hinder wind, and to help concoction.

Of inward medicines I need not speak; use the same cordials as before. In this kind of melancholy, some prescribe [b]treacle in winter, especially before or after purges, or in the spring, as Avicenna, [c]Trincavellius mithridate, [d]Montaltus pæony seeds, unicorn's horn; *os de corde cervi, &c.*

Amongst topics or outward medicines, none are more precious than baths, but of them I have spoken. Fomentations to the hypochondries are very good, of wine and water in which are sodden southernwood, melilot, epithyme, mugwort, senna, polypody, as also [e]cerotes, [f]plaisters, liniments, ointments for the spleen, liver, and hypochondries, of which look for examples in Laurentius, Jobertus, *lib.* 3. *c.* 1. *pra. med.*, Montanus, *consil.* 231. Montaltus, *cap.* 33. Hercules de Saxoniâ, Faventinus. And so of epithemes, digestive powders, bags, oils, Octavius Horatianus, *lib.* 2. *c.* 5. prescribes calastic cataplasms, or dry purging medicines, Piso [g]dropaces of pitch, and oil of rue, applied at certain times to the stomach, to the metaphrene, or part of the back which is over against the heart, Ætius sinapisms; Montaltus, *cap.* 35. would have the thighs to be [h]cauterised, Mercurialis prescribes beneath the knees; Lælius Æugubinus *consil.* 77. for a hypochondriacal Dutchman, will have the cautery made in the right thigh, and so Montanus, *consil.* 55. The same Montanus, *consil.* 34. approves of issues in the arms or hinder part of the head. Bernardus Paternus in Hildesheim, *spicel.* 2. would have [i]issues made in both the thighs; [k]Lod. Mercatus prescribes them near the spleen, *aut prope ventriculi regionem*, or in either of the thighs. Ligatures, frictions, and cupping-glasses above or about the belly, without scarification, which [l]Felix Platerus so much approves may be used as before.

Subsect. II.—*Correctors to expel Wind. Against Costiveness, &c.*

In this kind of melancholy one of the most offensive symptoms is wind, which, as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it are either inwardly taken, or outwardly. Inwardly to expel wind, are simples or compounds: simples are herbs, roots, &c. as galanga, gentian, angelica, enula, calamus aromaticus, valerian, zeodoti, iris, condite ginger, aristolochy, cicliminus, China, dittander, pennyroyal, rue, calamint, bay-berries, and bay-leaves, betony, rosemary, hyssop, sabine, centaury, mint, camomile, stœchas, agnus castus, broom-flowers, origan, orange pills, &c.; spices, as saffron, cinnamon, bezoar stone, myrrh, mace, nutmegs, pepper, cloves, ginger, seeds of anise, fennel, amni, cari, nettle, rue, &c. juniper berries, grana paradisi; compounds, dianisum, diagalanga, diaciminum, diacalaminth, *electuarium de baccis lauri, benedicta laxativa, pulvis ad flatus, antid. florent. pulvis carminativus, aromaticum rosatum, treacle, mithridate, &c.* This one caution of [m]Gualter Bruell is to be observed in the administering of

[a] Ego experientia probavi, multos Hypocondriacos solo usu Clysterum fuisse sanatos. [b] ℥j. Theriacæ, vere præsertim et æstate. optimum, ventriculum arctius alligari.

1. 1. [d] Cap. 33. [e] Trincavellius, consil. 15. cerotum pro sene melancholico ad jecur, optimum. [f] plastra pro splene, Fernel. consil. 45. [g] Dropax è pice navali, et oleo rutaceo alligatur ventriculi et ad metaphreni. [h] Cauteria cruribus inusta. [i] Fontanellæ sint in utroque crure. [k] Lib. 1. c. 17. mentis alienat. c. 3. flatus egrotis discutiunt materiamque evocant. [m] Cavendum hoc diligenter ne calefacientibus, atque exsiccantibus, sive alimenta fuerint hæc, sive medicamenta: nonnulli

these hot medicines and dry, "that whilst they covet to expel wind, they do not inflame the blood, and increase the disease; sometimes (as he saith) medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold."

Outwardly taken to expel wind, are oils, as of camomile, rue, bay, &c.; fomentations of the hypochondries, with the decoctions of dill, pennyroyal, rue, bay leaves, cummin, &c., bags of camomile flowers, aniseed, cummin, bays, rue, wormwood, ointments of the oil of spikenard, wormwood, rue, &c. [n] Areteus prescribes cataplasms of camomile flowers, fennel, aniseed, cummin, rosemary, wormwood-leaves, &c.

[o] Cupping-glasses applied to the hypochondries, without scarification, do wonderfully resolve wind. Fernelius, *consil.* 43. much approves of them at the lower end of the belly; [p] Lod. Mercatus calls them a powerful remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. Julius Cæsar Claudinus, *Respons. med. resp.* 33. admires these cupping-glasses, which he calls out of Galen, "[q] a kind of enchantment, they cause such present help."

Empyrics have a myriad of medicines, as to swallow a bullet of lead, &c., which I voluntarily omit. Amatus Lusitanus, *cent.* 4. *curat.* 54, for a hypochondriacal person, that was extremely tormented with wind, prescribes a strange remedy. Put a pair of bellows' end into a clyster pipe, and applying it into the fundament, open the bowels, so draw forth the wind, *natura non admittit vacuum.* He vaunts he was the first invented this remedy, and by means of it speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus, de flatibus, cap.* 26. *et passim alias.*

Against headache, vertigo, vapours which ascend forth of the stomach to molest the head, read Hercules de Saxoniâ, and others.

If costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters or lenitives, powder of senna, condite prunes, &c. ℞ *Elect. lenit. è succo rosar. ana* ℥ *j. misce.* Take as much as a nutmeg at a time, half an hour before dinner or supper, or *pil. mastichin.* ℥ *j* in six pills, a pill or two at a time. See more in Montan., *consil.* 229. Hildesheim, *spicel.* 2. P. Cnemander, and Montanus, commend "[r] Cyprian turpentine, which they would have familiarly taken, to the quantity of a small nut, two or three hours before dinner and supper, twice or thrice a week if need be; for besides that it keeps the belly soluble, it clears the stomach, opens obstructions, cleanseth the liver, provokes urine."

These in brief are the ordinary medicines which belong to the cure of melancholy, which if they be used aright, no doubt may do much good; *Si non levando, saltem leniendo valent peculiaria benè selecta*, saith Bessardus, a good choice of particular receipts must needs ease, if not quite cure, not one, but all or most, as occasion serves. *Et quæ non prosunt singula, multa juvant.*

sitates et rugitus compescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarum, vel ut patiens inclinat ad cal. et frigid. [n] Cap. 5. lib. 7. [o] Piso Bruel. mire flatus resolvit. [p] Lib. 1. c. 17. nonnullos præ tensione ventris deploratos illico restitutos his vidimus. [q] Velut incantamentum quoddam, ex flatuoso spiritu dolorem ortum levant. [r] Terebinthinam Cypriam habeant familiarem, ad quantitatem deglutiant nucis parvæ, tribus horis ante prandium vel cœnam, ter singulis septimanis prout expedire videbitur; nam præterquam quod alvum mollem efficit, obstructiones aperit, veniriculum purgat, urinam provocat, hepar mundificat.

THE

SYNOPSIS OF THE THIRD PARTITION.

- Love and love melancholy, *Memb.* 1. *Sect.* 1.
  - Preface or Introduction. *Subsect.* 1.
  - Love's definition, pedigree, object, fair, amiable, gracious, and pleasant, fro
    comes beauty, grace, which all desire and love, parts affected.
  - Division or kinds, *Subs.* 2.
    - Natural, in things without life, as love and hatred of elements; a
      life, as vegetable, vine and elm, sympathy, antipathy, &c.
    - Sensible, as of beasts, for pleasure, preservation of kind, mutual
      ment, custom, bringing up together, &c.
    - or
    - Rational,
      - Simple, which hath three objects, as *M.* 1.
        - Profitable, *Subs.* 1.
          - Health, wealth, honour, we love our
            tors: nothing so amiable as profit,
            which hath a show of commodity.
        - Pleasant, *Subs.* 2.
          - Things without life, made by art,
            sports, games, sensible objects, as
            hounds, horses; or men themsel
            similitude of manners, natural affe
            to friends, children, kinsmen, &c.
            such as commend us.
          - Of women, as
            - Before marriage, as *Heroic*
              Sect. 2, *vide* ♈
            - Or after marriage, as *Jealou*
              3, *vide* ♉
        - Honest, *Subs.* 3.
          - Fucate in show, by some error or hy
            some seem and are not; or truly fo
            honesty, good parts, learning, eloque
      - Mixed of all three, which extends to *M.* 3.
        - Common good, our neighbour, country, friends,
          charity; the defect of which is cause of much
          tent and melancholy.
        - or God, *Sect.* 4.
          - In excess, *vide* ♊.
          - In defect, *vide* ♋.
- ♈ Heroical or Love-Melancholy, in which consider,
  - *Memb.* 1.
    - His pedigree, power, extent to vegetables and sensible creatures, as
      men, to spirits, devils, &c.
    - His name, definition, object, part affected, tyranny.
  - Causes, *Memb.* 2.
    - Stars, temperature, full diet, place, country, clime, conditi
      ness, *S.* 1.
    - Natural allurements, and causes of love, as beauty, its pra
      it allureth.
    - Comeliness, grace, resulting from the whole or some parts,
      eyes, hair, hands, &c. *Subs.* 2.
    - Artificial allurements, and provocations of lust and love, g
      apparel, dowry, money, &c.
    - *Quest.* Whether beauty owe more to Art or Nature? *Sub*
    - Opportunity of time and place, conference, discourse, mus
      ing, dancing, amorous tales, lascivious objects, familiarit
      promises, &c. *Subs.* 4.
    - Bawds and Philters. *Subs.* 5.
  - Symptoms or signs, *Memb.* 3.
    - Of body
      - Dryness, paleness, leanness, waking, sighing, &
      - Quest. *An detur pulsus amatorius?*
    - or
    - Of mind.
      - Bad, as
        - Fear, sorrow, suspicion, anxiety, &c.
        - A hell, torment, fire, blindness, &c.
        - Dotage, slavery, neglect of business.
      - or
      - Good, as
        - Spruceness, neatness, courage, ap
          learn music, singing, dancing, po
    - Prognostics; despair, madness, phrensy, death, *Memb.* 4.
  - Cures, *Memb.* 5.
    - By labour, diet, physic, abstinence, *Subs.* 1.
    - To withstand the beginnings, avoid occasions, fair and foul
      change of place, contrary passion, witty inventions, disco
      the former, bring in another, *Subs.* 2.
    - By good counsel, persuasion, from future miseries, inconve
      &c., *Subs.* 3.
    - By philters, magical, and poetical cures, *Subs.* 4.
    - To let them have their desire disputed *pro* and *con.* Impedi
      removed, reasons for it, *Subs.* 5.

- ☿ Jealousy, *Sect.* 3.
  - His name, definition, extent, power, tyranny, *Memb.* 1.
  - Division, Equivocations, kinds, *Subs.* 1.
    - Improper or Proper
      - To many beasts, as swans, cocks, bulls.
      - To kings and princes, of their subjects, successors.
      - To friends, parents, tutors over their children, or otherwise.
      - Before marriage, corrivals, &c.
      - After, as in this place our present subject.
  - Causes, *Sect.* 2.
    - In the parties themselves, or from others.
      - Idleness, impotency in one party, melancholy, long absence.
      - They have been naught themselves. Hard usage, unkindness, wantonness, inequality of years, persons, fortunes, &c.
      - Outward enticements and provocations of others.
  - Symptoms, *Memb.* 2.
    - Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks, speeches, locking up, outrages, severe laws, prodigious trials, &c.
  - Prognostics, *Memb.* 3.
    - Despair, madness, to make away themselves, and others.
  - Cures, *Memb.* 4.
    - By avoiding occasions, always busy, never to be idle.
    - By good counsel, advice of friends, to contemn or dissemble it. *Subs.* 1.
    - By prevention before marriage. Plato's communion.
    - To marry such as are equal in years, birth, fortunes, beauty, of like conditions, &c.
    - Of a good family, good education. To use them well.
- ♃ Religious melancholy, *Sect.* 4.
  - In excess of such as do that which is not required. *Memb.* 1.
    - A proof that there is such a species of melancholy, name, object God, what his beauty is, how it allureth, part and parties affected, superstitious, idolaters, prophets, heretics, &c., *Subs.* 1.
    - Causes, *Subs.* 2.
      - From others, or from themselves.
        - The devil's allurements, false miracles, priests for their gain. Politicians, to keep men in obedience, bad instructors, blind guides.
        - Simplicity, fear, ignorance, solitariness, melancholy, curiosity, pride, vain-glory, decayed image of God.
    - Symptoms, *Subs.* 3.
      - General
        - Zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, stiff defence of their tenets, mutual love & hate of other sects, belief of incredibilities, impossibilities.
      - or
      - Particular.
        - Of heretics, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes.
        - In superstitious blind zeal, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdom, mad and ridiculous customs, ceremonies, observations.
        - In pseudo-prophets, visions, revelations, dreams, prophecies, new doctrines, &c., of Jews, Gentiles, Mahometans, &c.
    - Prognostics, *Subs.* 4.
      - New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation.
    - Cures, *Subs.* 5.
      - By physic, if need be, conference, good counsel, persuasion, compulsion, correction, punishment. *Quæritur an cogi debent? Affir.*
  - In defect, as *Memb.* 2.
    - Secure, void of grace and fears.
      - Epicures, atheists, magicians, hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly-secure, some philosophers, impenitent sinners, *Subs.* 1.
    - or
    - Distrustful, or too timorous, as desperate. In despair consider,
      - Causes, *Subs.* 2.
        - The devil and his allurements, rigid preachers, that wound their consciences, melancholy, contemplation, solitariness.
        - How melancholy and despair differ. Distrust, weakness of faith. Guilty conscience for offence committed, misunderstanding Scr.
      - Symptoms, *Subs.* 3.
        - Fear, sorrow, anguish of mind, extreme tortures and horror of conscience, fearful dreams, conceits, visions, &c.
      - Prognostics. Blasphemy, violent death, *Subs.* 4.
      - Cures, *S.* 5.
        - Physic, as occasion serves, conference, not to be idle or alone. Good counsel, good company, all comforts and contents, &c.

The Preface.

THERE will not be wanting, I presume, one or other that will m
mend some part of this treatise of love-melancholy, and object (w
mus in his preface to Sir Thomas More suspects of his) "that it
for a divine, too comical a subject to speak of love symptoms, too
and fit alone for a wanton poet, a feeling young love-sick gallan
nate courtier, or some such idle person." And 'tis true they say
naughtiness of men it is so come to pass, as [b]Caussinus observ
auribus vox amoris suspecta sit, et invisa, the very name of love
chaster ears; and therefore some again, out of an affected gravity,
all for the name's sake before they read a word; dissembling v
[c]Petronius, and seem to be angry that their ears are violated with s
speeches, that so they may be admired for grave philosophers an
riage. They cannot abide to hear talk of love toys, or amorous
vultu, gestu, oculis in their outward actions averse, and yet in t
tions they are all out as bad, if not worse than others.

> "[d] Erubuit, posuitque meum Lucretia librum,
> Sed coram Bruto, Brute recede, legit."

But let these cavillers and counterfeit Catos know, that as the
answered the queen in that Italian [e]Guazzo, an old, a grave disc
fittest to discourse of love matters, because he hath likely more
observed more, hath a more staid judgment, can better disce
discuss, advise, give better cautions, and more solid precepts, better
auditors in such a subject, and by reason of his riper years soo
Besides, *nihil in hâc amoris voce subtimendum,* there is nothing
excepted at; love is a species of melancholy, and a necessary part
treatise, which I may not omit; *operi suscepto inserviendum fuit:*
Mysillius pleadeth for himself in his translation of Lucian's dial
so do I; I must and will perform my task. And that short excuse o

lotinus, Maximus Tyrius, Alcinous, Avicenna, Leon Hebreus in three large alogues, Xenophon, *sympos.* Theophrastus, if we may believe Athenæus, *lib.* 3. *cap.* 9. Picus Mirandula, Marius Æquicola, both in Italian, Kornmannus, *linea Amoris, lib.* 3. Petrus Godefridus hath handled in three books, P. ædus, and which almost every physician, as Arnoldus, Villanovanus, Valleola, *Observat. med. lib.* 2. *observ.* 7. Ælian Montaltus and Laurentius in their eatises of melancholy, Jason Pratensis, *de morb. cap.* Valescus de Taranta, ordonius, Hercules de Saxonia, Savanarola, Langius, &c., have treated of art, and in their works. I excuse myself therefore with Peter Godefridus, alleriola, Ficinus, and in [g]Langius' words: "Cadmus Milesius writ fourteen oks of love, and why should I be ashamed to write an epistle in favour of ung men, of this subject?" A company of stern readers dislike the second the Æneids, and Virgil's gravity, for inserting such amorous passions in an roical subject; but [h]Servius, his commentator, justly vindicates the poet's orth, wisdom, and discretion in doing as he did. Castalio would not have ung men read the [i]Canticles, because to his thinking it was too light and norous a tract, a ballad of ballads, as our old English translation hath it. He ight as well forbid the reading of Genesis, because of the loves of Jacob and achael, the stories of Sichem and Dinah, Judah and Thamar; reject the ook of Numbers, for the fornications of the people of Israel with the Moabites; at of Judges, for Sampson and Dalilah's embracings; that of the Kings, for avid and Bersheba's adulteries, the incest of Ammon and Thamar, Solomon's ncubines, &c., the stories of Esther, Judith, Susanna, and many such. icearchus, and some other, carp at Plato's majesty, that he would vouchsafe indite such love toys: amongst the rest, for that dalliance with Agatho,

> "Suavia dans Agathoni, animam ipse in labra tenebam;
> Ægra etenim properans tanquam abitura fuit."

For my part, saith [k]Maximus Tyrius, a great platonist himself, *me non tanm admiratio habet, sed etiam stupor*, I do not only admire but stand amazed read, that Plato and Socrates both should expel Homer from their city, cause he writ of such light and wanton subjects, *Quod Junonem cum Jove in a concumbentes inducit, ab immortali nube contectos*, Vulcan's net, Mars d Venus' fopperies before all the gods, because Apollo fled when he was secuted by Achilles, the [l]gods were wounded and ran whining away, as rs that roared louder than Stentor, and covered nine acres of ground with fall, Vulcan was a summer's day falling down from heaven, and in Lemnos brake his leg, &c., with such ridiculous passages; when as both Socrates Plato by his testimony writ lighter themselves: *quid enim tam distat* he follows it *quam amans à temperante, formarum admirator à demente*, t can be more absurd than for grave philosophers to treat of such fooleries, dmire Autiloquus, Alcibiades, for their beauties as they did, to run after, aze, to dote on fair Phædrus, delicate Agatho, young Lysis, fine Chares, *hæccine Philosophum decent?* Doth this become grave philosophers? s peradventure Callias, Thrasimachus, Polus, Aristophanes, or some of his rsaries and emulators might object; but neither they nor [m]Anytus and itus his bitter enemies, that condemned him for teaching Critias to tyran-, his impiety for swearing by dogs and plain trees, for his juggling sophistry, never so much as upbraided him with impure love, writing or speaking of t subject; and therefore without question, as he concludes, both Socrates Plato in this are justly to be excused. But suppose they had been a little

. epist. l. 1. ep. 14. Cadmus Milesius, teste Suida, de hoc Erotico Amore 14 libros scripsit, nec me in gratiam adolescentum hanc scribere epistolam. [h] Comment. in 2. Æneid. [i] Meros meram impudicitiam sonare videtur nisi, &c. [k] Ser. 8. [l] Quod risum et eorum amores moret. [m] Quum multa ei objecissent quod Critiam tyrannidem docuisset, quod Platonem juraret acem sophistam, &c. accusationem amoris nullam fecerunt. Ideoque honestus amor, &c.

overseen, should divine Plato be defamed? no, rather as he said drunkenness, if Cato were drunk, it should be no vice at all to be dru reprove Plato then, but without cause (as [n] Ficinus pleads) "for honest and good, and they are worthy to be loved that speak well "Being to speak of this admirable affection of love" (saith [o] Valleriol lies open a vast and philosophical field to my discourse, by which ma become mad, let me leave my more serious meditations, wander in t losophical fields, and look into those pleasant groves of the Muses, wl unspeakable variety of flowers, we may make garlands to ourselv adorn us only, but with their pleasant smell and juice to nourish our fill our minds desirous of knowledge," &c. After a harsh and unple course of melancholy, which hath hitherto molested your patience and author, give him leave with [p] Godefridus the lawyer, and Laurentius to recreate himself in this kind after his laborious studies, "since grave divines and worthy men have without offence to manners, to h selves and others, voluntarily written of it." Heliodorus, a bishop, love story of Theagines and Chariclea, and when some Catos of his ti hended him for it, chose rather, saith [q] Nicephorus, to leave his bisho his book. Æneas Sylvius, an ancient divine, and past forty years o [r] he confesseth himself, after Pope Pius Secundus), indited that wanto of Euryalus and Lucretia. And how many superintendents of learni I reckon up that have written of light fantastical subjects? Beroald mus, Alpheratius, twenty-four times printed in Spanish, &c. Give then to refresh my muse a little, and my weary readers, to expatiat delightsome field, *hoc deliciarum campo*, as Fonseca terms it, to surly discourse with a more pleasing aspersion of love matters: *vitam convenit*, as the poet invites us, *curas nugis*, &c., 'tis good to swe life with some pleasing toys to relish it, and as Pliny tells us, *mag studiosorum amœnitates quærimus*, most of our students love such [t] subjects. Though Macrobius teach us otherwise, "[u] that those banished all such light tracts from their studies to nurse's cradles, only the ear;" yet out of Apuleius I will oppose as honourable patron Plato, [x] Xenophon, Adrian, &c. that as highly approve of these treatis the other side methinks they are not to be disliked, they are not so will not peremptorily say as one did, [y] *tam suavia dicam facinora, ut si qui talibus non delectetur*, I will tell you such pretty stories, that foul b that is not pleased with them; *Neque dicam ea quæ vobis usui sit au voluptati meminisse*, with that confidence as Beroaldus doth his enarr Propertius. I will not expect or hope for that approbation which Lips to his Epictetus; *pluris facio quum relego; semper ut novum, et quum repetendum*, the more I read, the more shall I covet to read. I will you with my pamphlets, or beg attention, but if you like them Pliny holds it expedient, and most fit, *severitatem jucunditate etiam condire*, to season our works with some pleasant discourse; Synesius it, *licet in ludicris ludere*, the [z] poet admires it, *Omne tulit punctum qu*

[n] Carpunt alii Platonicam majestatem quod amori nimium indulserit, Dicearchus et alii: Omnis amor honestus et bonus, et amore digni qui bene dicunt de Amore. [o] Med. d cap. 7. de admirando amoris affectu dicturus, ingens patet campus et philosophicus, quo sæp ducuntur ad insaniam, libeat modo vagari, &c. quæ non ornent modo, sed fragrantia et jucunda plenius alant, &c. [p] Lib. 1. præfat. de amoribus agens relaxandi animi causa hæc studiis fatigati; quando et Theologi se his juvari et juvare illæsis moribus volunt. cap. 34. [r] Præfat. quid quadragenario convenit cum amore? Ego vero agnosco senectutem mihi non convenire, qui jam meridiem prætergressus in vesperam feror. Æneas Sylvius, severiora studia iis amœnitatibus lector condire possit. Accius. [t] Discum quem philosophi malunt. [u] In Som. Scip. è sacrario suo tum ad cunas nutricum sapientiæ eliminarunt, delitias profitentes. [x] Babylonius et Ephesius, qui de Amore scripserunt, atque amore Cyrenes, et Adonidis. Suidas. [y] Pet. Aretine, dial. Ital. [z] Hor. "He has accomplished who has joined the useful to the agreeable."

dulci; and there be those, without question, that are more willing to read toys, than [a]I am to write: "Let me not live," saith Aretine's Antonia, had not rather hear thy discourse, [b]than see a play!" No doubt but be more of her mind, ever have been, ever will be, as [c]Hierome bears vitness. A far greater part had rather read Apuleius than Plato: Tully elf confesseth he could not understand Plato's Timæus, and therefore l less for it; but every schoolboy hath that famous testament of Grunnius cotta Porcellus at his fingers' ends. The comical poet,

> ——"Id sibi negotii credidit solum dari,
> Populo ut placerent, quas fecisset fabulas,"[d]

this his only care and sole study to please the people, tickle the ear, and light; but mine earnest intent is as much to profit as to please; *non tam pulo placerem, quam ut populum juvarem,* and these my writings, I hope, take like gilded pills, which are so composed as well to tempt the appe- and deceive the palate, as to help and medicinally work upon the whole ; my lines shall not only recreate, but rectify the mind. I think I have enough; if not, let him that is otherwise minded, remember that of udarensis, "he was in his life a philosopher (as Ausonius apologizeth for , in his epigrams a lover, in his precepts most severe; in his epistle to llia, a wanton." Annianus, Sulpicius, Evemus, Menander, and many old besides, did *in scriptis prurire,* write Fescennines, Attellanes, and lasci- songs; *lætam materiam;* yet they had *in moribus censuram, et severi-*, they were chaste, severe, and upright livers.

> "Castum esse decet pium poetam
> Ipsum, versiculos nihil necesse est,
> Qui tum denique habent salem et leporem."[e]

of Catullus' opinion, and make the same apology in mine own behalf; *etiam quod scribo, pendet plerumque ex aliorum sententia et auctoritate; pse forsan insanio, sed insanientes sequor. Atqui detur hoc insanire me; l insanivimus omnes, et tute ipse opinor insanis aliquando, et is, et ille, et scilicet.*[f] *Homo sum, humani à me nihil alienum puto:*[g] And which he th for himself, accused of the like fault, I as justly plead, [h]*lasciva est nobis na, vita proba est.* Howsoever my lines err, my life is honest, [i]*vita verecunda musa jocosa mihi.* But I presume I need no such apologies, I need not, ocrates in Plato, cover his face when he spake of love, or blush and hide eyes, as Pallas did in her hood, when she was consulted by Jupiter about cury's marriage, *quod super nuptiis virgo consulitur,* it is no such lascivious, ene or wanton discourse; I have not offended your chaster ears with any- g that is here written, as many French and Italian authors in their modern uage of late have done, nay some of our Latin pontifical writers, Zanches, rius, Abulensis, Burchardus, &c., whom [k]Rivet accuseth to be more lasci- s than Virgil in Priapeiis, Petronius in Catalectis, Aristophanes in Lycis- e, Martialis, or any other pagan profane writer, *qui tam atrocitèr* ([l]one s) *hoc genere peccârunt ut multa ingeniosissimè scripta obscœnitatum gratiâ e mentes abhorreant.* 'Tis not scurrile this, but chaste, honest, most part us, and even of religion itself. "[m]Incensed (as he said) with the love of ng love, we have sought it, and found it." More yet, I have augmented

gendi cupidiores, quam ego scribendi, saith Lucian. b Plus capio voluptatis inde, quam spectandis atro ludis. c Procœmio in Isaiam. Multo major pars Milesias fabulas revolventium quam Platonis d "This he took to be his only business, that the plays which he wrote should please the people." ita philosophus, in Epigram. amator, in Epistolis petulans, in præceptis severus. e "The poet lf should be chaste and pious, but his verses need not imitate him in these respects; they may therefore n wit and humour." f "This that I write depends sometimes upon the opinion and authority of : nor perhaps am I frantic, I only follow madmen: But thus far I may be deranged: we have all been some one time, and yourself, I think, art sometimes insane, and this man, and that man, and I also." m mortal, and think no humane action unsuited to me." h Mart. i Ovid. k Isago. ad sac. scrip. l. l Barthius, notis in Cœlestinam, Indum Hisp. m Ficinus, Comment. c. 17. Amore incensi endi amoris, amorem quæsivimus et invenimus.

and added something to this light treatise (if light) which was not in the former editions, I am not ashamed to confess it, with a good [n]author, *quod extendi et locupletari hoc subjectum plerique postulabant, et eorum importunitate victus, animum utcunque renitentem eò adegi, ut jam sexta vice calamum in manum sumerem, scriptionique longè et à studiis et professione meâ alienæ me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easque veluti ludo cuidam ac recreationi destinans;*

"[o] Cogor——retrorsum
Vela dare, atque iterare cursus
Olim relictos"——

etsi non ignorarem novos fortasse detractores novis hisce interpolationibus meis minimè defuturos.[p]

And thus much have I thought good to say by way of preface, lest any man (which [q] Godefridus feared in his book) should blame in me lightness, wantonness, rashness, in speaking of love's causes, enticements, symptoms, remedies, lawful and unlawful loves, and lust itself, [r]I speak it only to tax and deter others from it, not to teach, but to show the vanities and fopperies of this heroical or herculean love, [s]and to apply remedies unto it. I will treat of this with like liberty as of the rest.

"[t] Sed dicam vobis, vos porro dicite multis
Millibus, et facite hæc charta loquatur anus."

Condemn me not, good reader, then, or censure me hardly, if some part of this treatise to thy thinking as yet be too light; but consider better of it; *Omnia munda mundis,* [u]a naked man to a modest woman is no otherwise than a picture, as Augusta Livia truly said, and [x]*mala mens, malus animus,* 'tis as 'tis taken. If in thy censure it be too light, I advise thee as Lipsius did his reader for some places of Plautus, *istos quasi Sirenum scopulos prætervehare,* if they like thee not, let them pass; or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of Martial, and with Hierom Wolfius to apply it to my present purpose, *sunt mala, sunt quædam mediocria, sunt bona plura;* some is good, some bad, some is indifferent. I say further with him yet, I have inserted ([y]*levicula quædam et ridicula ascribere non sum gravatus, circumforanea quædam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comical, *litans gratiis,* &c. which I would request every man to interpret to the best, and as Julius Cæsar Scaliger besought Cardan (*si quid urbaniusculè lusum à nobis, per deos immortales te oro, Hieronyme Cardane, ne me malè capias*). I beseech thee, good reader, not to mistake me, or misconstrue what is here written; *Per Musas et Charites, et omnia Poëtarum numina, benigne lector, oro te ne me malè capias.* 'Tis a comical subject; in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgment, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and wish me good success. *Extremum hunc, Arethusa, mihi concede laborem.**

I am resolved howsoever, *velis, nolis, audacter stadium intrare,* in the Olympics, with those Æliensian wrestlers in Philostratus, boldly to show myself in

[n] Author Cœlestinæ, Barth. interprete. "That, overcome by the solicitations of friends, who requested me to enlarge and improve my volumes, I have devoted my otherwise reluctant mind to the labour; and now for the sixth time have I taken up my pen, and applied myself to literature very foreign indeed to my studies and professional occupations, stealing a few hours from serious pursuits, and devoting them, as it were, to recreation." [o] Hor. lib. 1. Ode 34. "I am compelled to reverse my sails, and retrace my former course." [p] "Although I was by no means ignorant that new calumniators would not be wanting to censure my new introduction." [q] Hæc prædixi ne quis temere nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, arteriis, &c. [r] Taxando et ab his deterrendo humanam lasciviam et insaniam, sed et remedia docendo: igitur candidus lector nobis succenseat, &c. Commonitio erit juvenibus hæc, hisce ut abstineant magis omissa lascivia quæ homines reddit insanos, virtutis incumbant studiis, (Æneas Sylv.) et curam amoris nescit, hinc poterit scire. [s] Martianus Capella, lib. 1. de nupt. philol. virginali suffusa rubore oculos obnubens, &c. [t] Catullus. "What I tell you, do you tell to the multitude, and make this treatise like an old woman." [u] Viros nudos castæ feminæ nihil à statuis distare. [x] Hony soit qui mal y pense. [y] Praef Suid. * "O Arethusa, smile on this my last labour."

this common stage, and in this tragi-comedy of love, to act several parts, some satirically, some comically, some in a mixed tone, as the subject I have in hand gives occasion, and present scene shall require, or offer itself.

SUBSECT. II.—*Love's Beginning, Object, Definition, Division.*

"LOVE'S limits are ample and great, and a spacious walk it hath, beset with thorns," and for that cause, which [z]Scaliger reprehends in Cardan, "not lightly to be passed over." Lest I incur the same censure, I will examine all the kinds of love, his nature, beginning, difference, objects, how it is honest or dishonest, a virtue or vice, a natural passion, or a disease, his power and effects, how far it extends: of which, although something has been said in the first partition, in those sections of perturbations ("[a]for love and hatred are the first and most common passions, from which all the rest arise, and are attendant," as Picolomineus holds, or as Nich. Caussinus, the *primum mobile* of all other affections, which carry them all about them), I will now more copiously dilate, through all his parts and several branches, that so it may better appear what love is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excess, causeth melancholy.

Love universally taken is defined to be a desire, as a word of more ample signification: and though Leon Hebreus, the most copious writer of this subject, in his third dialogue make no difference, yet in his first he distinguisheth them again, and defines love by desire. "[b]Love is a voluntary affection, and desire to enjoy that which is good. [c]Desire wisheth, love enjoys; the end of the one is the beginning of the other; that which we love is present; that which we desire is absent." "[d]It is worth the labour," saith Plotinus, "to consider well of love, whether it be a god or a devil, or passion of the mind, or partly god, partly devil, partly passion." He concludes love to participate of all three, to arise from desire of that which is beautiful and fair, and defines it to be "an action of the mind desiring that which is good." [e]Plato calls it the great devil, for its vehemency, and sovereignty over all other passions, and defines it an appetite, "[f]by which we desire some good to be present." Ficinus in his comment adds the word fair to this definition. Love is a desire of enjoying that which is good and fair. Austin dilates this common definition, and will have love to be a delectation of the heart, "[g]for something which we seek to win, or joy to have, coveting by desire, resting in joy." [h]Scaliger, *Exerc.* 301. taxeth these former definitions, and will not have love to be defined by desire or appetite; "for when we enjoy the things we desire, there remains no more appetite:" as he defines it, "Love is an affection by which we are either united to the thing we love, or perpetuate our union;" which agrees in part with Leon Hebreus.

Now this love varies as its object varies, which is always good, amiable, fair, gracious, and pleasant. "[i]All things desire that which is good," as we ar taught in the Ethics, or at least that which to them seems to be good; *quid enim vis mali* (as Austin well infers) *dic mihi? puto nihil in omnibus actionibus;* thou wilt wish no harm, I suppose, no ill in all thine actions, thoughts or desires, *nihil mali vis;* [k]thou wilt not have bad corn, bad soil, a naughty tree.

[z] Exerc. 301. Campus amoris maximus et spinis obsitus, nec levissimo pede transvolandus. [a] Grad. 1. cap. 29. Ex Platone. primæ et communissimæ perturbationes ex quibus ceteræ oriuntur et earum sunt pedissequæ. [b] Amor est voluntarius affectus et desiderium re bona fruendi. [c] Desiderium optantis, amor eorum quibus fruimur; amoris principium, desiderii finis, amatum adest. [d] Principio l. de amore. [e] Operæ pretium est de amore considerare, utrum Deus, an Dæmon, an passio quædam animæ, an partim Deus, partim Dæmon, passio partim, &c. Amor est actus animi bonum desiderans. [f] Magnus Dæmon convivio. [g] Omnia pulchrique fruendi desiderium. [g] Godefridus, l. 1. cap. 2. Amor est delectatio cordis, alicujus ad id, propter aliquod desiderium in appetendo, et gaudium pertruendo per desiderium currens, requiescens per gaudium. [h] Non est amor desiderium aut appetitus ut ab omnibus hactenus traditum; nam cum fruimur amata re, non manet appetitus; est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus. [i] Omnia appetunt bonum. [k] Terram non vis malam, malam segetem, sed bonam arborem, equum bonum, &c.

but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes beauty; from beauty, grace, and comeliness, which result as so many rays from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. "[l] No man loves (saith Aristotle 9. *mor.* cap. 5.) but he that was first delighted with comeliness and beauty." As this fair object varies, so doth our love; for as Proclus holds, *Omne pulchrum amabile*, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend and still esteem of it. "[m] Amiableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy." And it seems to us especially fair and good; for good, fair, and unity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendour and shining causeth admiration; and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, "[n] Beauty is a lively, shining or glittering brightness, resulting from effused good, by ideas, seeds, reasons, shadows, stirring up our minds, that by this good they may be united and made one." Others will have beauty to be the perfection of the whole composition, "[o] caused out of the congruous symmetry, measure, order and manner of parts, and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious." For grace and beauty are so wonderfully annexed, "[p] so sweetly and gently wind our souls, and strongly allure, that they confound our judgment and cannot be distinguished. Beauty and grace are like those beams and shinings that come from the glorious and divine sun," which are diverse, as they proceed from the diverse objects, to please and affect our several senses. "[q] As the species of beauty, are taken at our eyes, ears, or conceived in our inner soul," as Plato disputes at large in his *Dialogue de pulchro, Phædro, Hyppias*, and after many sophistical errors confuted, concludes that beauty is a grace in all things delighting the eyes, ears, and soul itself; so that, as Valesius infers hence, whatsoever pleaseth our ears, eyes, and soul, must needs be beautiful, fair, and delightsome to us. "[r] And nothing can more please our ears than music, or pacify our minds." Fair houses, pictures, orchards, gardens, fields a fair hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eyes and ears, we call beautiful and fair; "[s] Pleasure belongeth to the rest of the senses, but grace and beauty to these two alone." As the objects vary and are diverse, so they diversely affect our eyes, ears, and soul itself. What gives occasion to some to make so many several kinds of love as there are objects. One beauty ariseth from God, of which and divine love S. Dionysius with many fathers and Neoterics, have written just volumes, *De amore Dei*, they term it, many parænetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from virtue, *fortitudo martyrum*, Austin calls it, *quam videmus oculis animi*, which we see with the eyes of our mind; which beauty, as Tully saith, if we could discern with corporeal eyes, *admirabiles sui amores excitaret*, would cause admirable affections, and ravish our souls. This other beauty which ariseth from the extreme parts, and graces which proceed from gestures, speeches, motions, and proportions of creatures, men and women (especially from women

[l] Nemo amore capitur nisi qui fuerit ante forma specieque delectatus. [m] Amabile objectum scopus, cujus adeptio est finis, cujus gratia amamus. Animus enim aspirat ut eo fruatur, et id habet et præcipue videtur et placet. Picolominens, grad. 7. cap. 2. et grad. 8. cap. 3. [n] vitalis fulgor ex ipso bono manans, per ideas, semina, rationes, umbras effusus, animos excitans in unum rediguntur. [o] Pulchritudo est perfectio compositi ex congruente ordine, numero partium consurgens, et venustas inde prodiens gratia dicitur et res omnes pulchræ gratiosæ. [p] pulchritudo ita suaviter animos demulcent, ita vehementer alliciunt, et admirabiliter commoveant unum confundant et distingui non possunt, et sunt tanquam radii et splendores divini sole in vario modo fulgentes. [q] Species pulchritudinis hauriuntur oculis, auribus, aut concipiuntur animo. [r] Nihil hinc magis animos conciliat quàm musica, pulchræ picturæ, ædes, &c. [s] In reliqui voluptas, in his pulchritudo et gratia. [t] Lib. 4. de divinis. Convivio Platonis.

ich made those old poets put the three graces still in Venus' company, as tending on her, and holding up her train) are infinite almost, and vary their mes with their objects, as love of money, covetousness, love of beauty, lust, moderate desire of any pleasure, concupiscence, friendship, love, good-will, &c. d is either virtue or vice, honest, dishonest, in excess, defect, as shall be owed in his place. Heroical love, religious love, &c. which may be reduced a twofold division, according to the principal parts which are affected, the ain and liver. *Amor et amicitia*, which Scaliger, *Exercitat.* 301, Valesius d Melancthon warrant out of Plato φιλεῖν and ἐρᾶν from that speech of usanias belike, that makes two Veneres and two loves. "[u] One Venus is cient without a mother, and descended from heaven, whom we call celestial; e younger, begotten of Jupiter and Dione, whom commonly we call Venus." cinus, in his comment upon this place, *cap.* 8, following Plato, calls these o loves, two devils, or good and bad angels according to us, which are still vering about our souls. "[y] The one rears to heaven, the other depresseth to hell; the one good, which stirs us up to the contemplation of that divine auty for whose sake we perform justice and all godly offices, study philo-phy, &c.; the other base, and though bad yet to be respected; for indeed th are good in their own natures: procreation of children is as necessary as at finding out of truth, but therefore called bad, because it is abused, and thdraws our soul from the speculation of that other to viler objects," so far cinus. S. Austin, *lib.* 15. *de civ. Dei et sup.* Psal. lxiv., hath delivered as ich in effect. "[z] Every creature is good, and may be loved well or ill:" d "[a] Two cities make two loves, Jerusalem and Babylon, the love of God e one, the love of the world the other; of these two cities we all are citizens, by examination of ourselves, we may soon find, and of which." The one re is the root of all mischief, the other of all good. So, in his 15. *cap. lib. amor. Ecclesiæ*, he will have those four cardinal virtues to be nought else but e rightly composed; in his 15. book *de civ. Dei, cap.* 22. he calls virtue the ler of love, whom Thomas following 1. *part.* 2. *quæst.* 55. *art.* 1. and *quæst.* 3. *quæst.* 62. *art.* 2. confirms as much, and amplifies in many words. ncian, to the same purpose, hath a division of his own, "One love was in the sea, which is as various and raging in young men's breasts as the itself, and causeth burning lust: the other is that golden chain which let down from heaven, and with a divine fury ravisheth our souls, made e image of God, and stirs us up to comprehend the innate and incor-ble beauty to which we were once created." Beroaldus hath expressed is in an epigram of his:—

ta divini memorant si vera Platonis, geminæ Veneres, et geminatus amor. Venus est nullo generata parente, asto sanctos nectit amore viros. d Venus est totum vulgata per orbem, vûm mentes alligat, atque hominum; seductrix, petulans," &c.	"If divine Plato's tenets they be true, Two Veneres, two loves there be; The one from heaven, unbegotten still, Which knits our souls in unite. The other famous over all the world, Binding the hearts of gods and men; Dishonest, wanton, and seducing she, Rules whom she will, both where and when."

twofold division of love, Origen likewise follows, in his Comment on icles, one from God, the other from the devil, as he holds (understand-the worse sense), which many others repeat and imitate. Both which ll subdivisions) in excess or defect, as they are abused, or degenerate, ancholy in a particular kind, as shall be shown in his place. Austin,

res duo amores; quarum una antiquior et sine matre, cœlo nata, quam cœlestem Venerem altera vero junior à Jove et Dione prognata, quam vulgarem Venerem vocamus. [y] Alter ad alter deprimit ad inferna; alter excitat hominem ad divinam pulchritudinem lustrandam, losophiæ studia et justitiæ, &c. [z] Omnis creatura cum bona sit, et bene amari potest et uas civitates duo faciunt amores; Jerusalem facit amor Dei, Babylonem amor sæculi; unus-amet interroget, et inveniet unde sit civis. [b] Alter mari orius, ferox, varius, fluctuans, um, mare referens, &c. alter aurea catena, cœlo demissa, bonam furorem mentibus nostris, &c.

in another Tract, makes a threefold division of this love, which w
well or ill: "[c] God, our neighbour, and the world: God above us, c
bour next us, the world beneath us. In the course of our desires,
three things, the world one, our neighbour two. Our desire to Go
from God, with God, or to God, and ordinarily so runs. From Go
receives from him, whence, and for which it should love him: with (
it contradicts his will in nothing: to God, when it seeks to him, and
in him. Our love to our neighbour may proceed from him, and run
not to him: from him, as when we rejoice of his good safety, and w
with him, when we desire to have him a fellow and companion of ou
in the way of the Lord: not in him, because there is no aid, hope, or c
in man. From the world our love comes, when we begin to admire th
in his works, and glorify God in his creatures: with the world it sl
if, according to the mutability of all temporalities, it should be d
adversity, or over elevated in prosperity: to the world, if it would s
in its vain delights and studies." Many such partitions of love I cou
and subdivisions, but lest (which Scaliger objects to Cardan, *Exerc*
"[d] I confound filthy burning lust with pure and divine love," I will f
accurate division of Leon Hebreus, dial. 2. betwixt Sophia and Phi
he speaks of natural, sensible, and rational love, and handleth ea
Natural love or hatred, is that sympathy or antipathy which is to b
animate and inanimate creatures, in the four elements, metals, ston
tendunt deorsum, as a stone to his centre, fire upward, and rivers to
The sun, moon, and stars go still round, [e]*Amantes naturæ debita ex*
love of perfection. This love is manifest, I say, in inanimate creatur
comes a loadstone to draw iron to it? jet chaff? the ground to covet
but for love? No creature, S. Hierom concludes, is to be found, q
aliquid amat, no stock, no stone, that hath not some feeling of lo
more eminent in plants, herbs, and is especially observed in vegeta
between the vine and elm a great sympathy, between the vine and the
between the vine and the olive, [f]*Virgo fugit Bromium*, between the
bays a great antipathy, the vine loves not the bay, "[g] nor his sm
will kill him, if he grow near him;" the bur and the lentil cannot
one another, the olive [h] and the myrtle embrace each other, in ro
branches if they grow near. Read more of this in Picolomineus,
cap. 1. Crescentius, *lib.* 5. *de agric.*, Baptista Porta *de mag. lib.* 1.
plant. odio et element. sym., Fracastorius *de sym. et antip.* of the love and
of planets, consult with every astrologer. Leon Hebreus gives many
reasons, and moraliseth them withal.

Sensible love is that of brute beasts, of which the same Leon Hebreus,
assigns these causes. First, for the pleasure they take in the act of ge
male and female love one another. Secondly, for the preservation
species, and desire of young brood. Thirdly, for the mutual agree
being of the same kind: *Sus sui, canis cani, bos bovi, et asinus as*
cherrimus videtur, as Epicharmus held, and according to that adage of
nianus, *Adsidet usque graculus apud graculum*, they much delight
another's company, [i]*Formicæ grata est formica, cicada cicadæ*, and
feather will gather together. Fourthly, for custom, use, and familiarity
a dog be trained up with a lion and a bear, contrary to their nature, th

[c] Tria sunt, quæ amari à nobis benè vel malè possunt; Deus, proximus, mundus; Deus supra nos proximus; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c.
dam vesanos et fœdos amores beatis, sceleratum cum puro, divino, et vero, &c.
ex Augustini forsan lib. 11. de Civit. Dei. Amore inconcussus stat mundus, &c.
Vitis laurum non amat, nec ejus odorem; si prope crescat, enecat. Lappus lenti adversatur.
olei et myrti ramorum et radicum se complectentium. Mizaldus, secret. cent. 1. 47.
eidyll. 9.

love each other. Hawks, dogs, horses, love their masters and keepers: many stories I could relate in this kind, but see Gillius *de hist. anim. lib.* 3. *cap* 14, those two Epistles of Lipsius, of dogs and horses, Agellius, &c. Fifthly for bringing up, as if a bitch bring up a kid, a hen ducklings, a hedge-sparrow a cuckoo, &c.

The third kind is *Amor cognitionis*, as Leon calls it, rational love, *Intellectivus amor*, and is proper to men, on which I must insist. This appears in God, angels, men. God is love itself, the fountain of love, the disciple of love, as Plato styles him; the servant of peace, the God of love and peace; have peace with all men and God is with you.

——"[k] Quisquis veneratur Olympum,
Ipse sibi mundum subjicit atque Deum."

"[l] By this love (saith Gerson) we purchase heaven, and buy the kingdom of God." This [m]love is either in the Trinity itself (for the Holy Ghost is the love of the Father and the Son, &c., John iii. 35, and v. 20, and xiv. 31), or towards us His creatures, as in making the world. *Amor mundum fecit*, love built cities, *mundi anima*, invented arts, sciences, and all [n]good things, incites us to virtue and humanity, combines and quickens; keeps peace on earth, quietness by sea, mirth in the winds and elements, expels all fear, anger, and rusticity; *Circulus a bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumental cause, as our poets in their symbols, impresses, [o]emblems of rings, squares, &c. shadow unto us,

"Si rerum quæris fuerit quis finis et ortus, Desine; nam causa est unica solus amor."	"If first and last of any thing you wit, Cease; love's the sole and only cause of it."

Love, saith [p] Leo, made the world, and afterwards in redeeming of it, "God loved the world, that he gave his only begotten son for it," John iii. 16. Behold what love the Father hath showed on us, that we should be called the sons of God," 1 John iii. 1. Or by His sweet providence, in protecting of it; either all in general, or His saints elect and church in particular, whom He keeps as the apple of His eye, whom he loves freely, as Hosea xiv. 5. speaks, and dearly respects, [q] *Charior est ipsis homo quam sibi.* Not that we are fair, for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodness, out of His Divine Nature. And this is that Homer's golden chain, which reacheth down from heaven to earth, by which every creature is annexed, and depends on his Creator. He made all, with [r] Moses, "and it was good;" He loves it as good.

The love of angels and living souls is mutual amongst themselves, towards militant in the church, and all such as love God; as the sunbeams irradiate earth from those celestial thrones, they by their well wishes reflect on us, *salute hominum promovendâ alacres, et constantes administri*, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, [t] *Casti genii.*

"Ubi regnat charitas, suave desiderium,
Lætitiaque et amor Deo conjunctus."[s]

This proper to mortal men is the third member of this subdivision, and the subject of my following discourse.

[k] Jan. [l] Charitas munifica, qua mercamur de Deo regnum Dei. [m] Polanus, partit. Zanchius de Deo, c. 3. copiose de hoc amore Dei agit. [n] Nich. Bellus, discurs. 28. de amatoribus, virtutem conservat pacem in terra, tranquillitatem in aëre, ventis lætitiam, &c. [o] Camerarius, Emb. 2. [p] Dial. 3. [q] Juven. [r] Gen. 1. [s] Caussinus. [t] Theodoret ò Plotino. "Where charity prevails, sweet desire, joy, and love towards God are also present."

MEMB. II.

SUBSECT. I.—*Love of Men, which varies as his Objects, Profitab Honest.*

VALESIUS, *lib.* 3. *contr.* 13. defines this love which is in men, affection of both powers, appetite, and reason." The rational re brain, the other in the liver (as before hath been said out of Plato a the heart is diversely affected of both, and carried a thousand ways The sensitive faculty most part overrules reason, the soul is ca winked, and the understanding captive like a beast. "[x] The heart inclined, sometimes they are merry, sometimes sad, and from love and fear, jealousy, fury, desperation." Now this love of men is varies as the object varies, by which they are enticed, as virt eloquence, profit, wealth, money, fame, honour, or comeliness of Leon Hebreus, in his first dialogue, reduceth them all to these *jucundum, honestum*, profitable, pleasant, honest (out of Aristotle *moral.*); of which he discourseth at large, and whatsoever is beauti is referred to them, or any way to be desired. "[y] To profitable i health, wealth, honour, &c., which is rather ambition, desire, co than love:" friends, children, love of women, [z] all delightful an objects, are referred to the second. The love of honest things virtue and wisdom, and is preferred before that which is profitable and intellectual about that which is honest. [a] St. Austin calls "profitable, pleasant, carnal; honest, spiritual. [b] Of and from all three, resul friendship, and true love, which respects God and our neighbour." of these I will briefly dilate, and show in what sort they cause mela

Amongst all these fair enticing objects, which procure love, and bew soul of man, there is none so moving, so forcible as profit; and th carrieth with it a show of commodity. Health indeed is a precious recover and preserve which we will undergo any misery, drink bitter freely give our goods: restore a man to his health, his purse lies open bountiful he is, thankful and beholding to thee; but give him wea honour, give him gold, or what shall be for his advantage and preferm thou shalt command his affections, oblige him eternally to thee; hear life, and all is at thy service, thou art his dear and loving friend, g gracious lord and master, his Mecænas; he is thy slave, thy vass devote, affectioned, and bound in all duty: tell him good tidings in th there spoke an angel, a blessed hour that brings in gain, he is thy c and thou his creator, he hugs and admires thee; he is thine for ever loadstone so attractive as that of profit, none so fair an object as this [c] nothing wins a man sooner than a good turn, bounty and liberal mand body and soul:

"Munera (crede mihi) placant hominesque deosque; Placatur donis Jupiter ipse datis."	"Good turns doth pacify both God and And Jupiter himself is won by them."

Gold of all other is a most delicious object; a sweet light, a goodly it hath: *gratiùs aurum quàm solem intuemur*, saith Austin, and we ha see it than the sun. Sweet and pleasant in getting, in keeping; it ea our labours, intolerable pains we take for it, base employments, endu flouts and taunts, long journeys, heavy burdens, all are made light and

[a] Affectus nunc appetitivæ potentiæ, nunc rationalis, alter cerebro reddet, alter hepate, [x] Cor varie inclinatur, nunc gaudens, nunc mœrens; statim ex amore nascitur Zelotypia, desperatio. [y] Ad utile sanitas refertur; utilium est ambitio, cupido, desiderium, potus quem avaritia. [z] Picolom. grad. 7. cap. 1. [a] Lib. de amicit. utile mundanum, carnale jucundum, honestum. [b] Ex singulis tribus fit charitas et amicitia, quæ respicit deum et proximum. tores præcipuè amamus. Vives 3. de anima.

ope of gain; *At mihi plaudo ipse domi, simul ac nummos contemplor in* The sight of gold refresheth our spirits, and ravisheth our hearts, as Babylonian garment and [d] golden wedge did Achan in the camp, the very and hearing sets on fire his soul with desire of it. It will make a man the antipodes, or tarry at home and turn parasite, lie, flatter, prostitute f, swear and bear false witness; he will venture his body, kill a king, r his father, and damn his soul to come at it. *Formosior auri massa,* well observed, the mass of gold is fairer than all your Grecian pictures, pelles, Phidias, or any doting painter could ever make: we are enamour-h it,

> "[f] Prima ferè vota, et cunctis notissima templis,
> Divitiæ ut crescant."——

r labours, studies, endeavours, vows, prayers and wishes, are to get, how pass it.

> "[g] Hæc est illa cui famulatur maximus orbis,
> Diva potens rerum, domitrixque pecunia fati."

is the great goddess we adore and worship; this is the sole object of our " If we have it, as we think, we are made for ever, thrice happy, s, lords, &c. If we lose it, we are dull, heavy, dejected, discontent, ble, desperate, and mad. Our estate and *benè esse* ebbs and flows with mmodity; and as we are endowed or enriched, so are we beloved and ed: it lasts no longer than our wealth; when that is gone, and the removed, farewell friendship: as long as bounty, good cheer, and rewards be hoped, friends enough; they were tied to thee by the teeth, and follow thee as crows do a carcass: but when thy goods are gone and the lamp of their love is out, and thou shalt be contemned, scorned, injured. [h] Lucian's Timon, when he lived in prosperity, was the sole cle of Greece, only admired; who but Timon? Every body loved, red, applauded him, each man offered him his service, and sought to be him; but when his gold was spent, his fair possessions gone, farewell : none so ugly, none so deformed, so odious an object as Timon, no man culous on a sudden, they gave him a penny to buy a rope, no man would him.

the general humour of the world, commodity steers our affections hout, we love those that are fortunate and rich, that thrive, or by whom y receive mutual kindness, hope for like courtesies, get any good, gain, fit; hate those, and abhor on the other side, which are poor and mise-or by whom we may sustain loss or inconvenience. And even those that now familiar and dear unto us, our loving and long friends, neighbours, en, allies, with whom we have conversed, and lived as so many Geryons ne years past, striving still to give one another all good content and ainment, with mutual invitations, feastings, disports, offices, for whom uld ride, run, spend ourselves, and of whom we have so freely and honour-oken, to whom we have given all those turgent titles, and magnificent ums, most excellent and most noble, worthy, wise, grave, learned, t, &c., and magnified beyond measure: if any controversy arise between ne trespass, injury, abuse, some part of our goods be detained, a piece of ome to be litigious, if they cross us in our suit, or touch the string of our odity, we detest and depress them upon a sudden: neither affinity, con-nity, or old acquaintance can contain us, but [i] *rupto jecore exierit Capri-* A golden apple sets altogether by the ears, as if a marrowbone or honey-were flung amongst bears: father and son, brother and sister, kinsmen odds: and look what malice, deadly hatred can invent, that shall be

7. [e] Petronius Arbiter. [f] Juvenalis. [g] Joh. Secund. lib. sylvarum. [h] Lucianus. [i] Pers.

done, *Terribile, dirum, pestilens, atrox, ferum,* mutual injurie revenge, and how to hurt them, him and his, are all our studies. sures be interrupt, we can tolerate it: our bodies hurt, we can put reconciled: but touch our commodities, we are most impatient: f foul, the graces are turned to harpies, friendly salutations to bitt tions, mutual feastings to plotting villanies, minings and countermi words to satires and invectives, we revile *è contra*, nought but his in are in our eyes, he is a base knave, a devil, a monster, a caterpill a hogrubber, &c. *Desinit in piscem mulier formosa supernè;* [k] altered on a sudden, love is turned to hate, mirth to melancholy: are we most part bent, our affections fixed upon this object of com upon money, the desire of which in excess is covetousness: ambi niseth over our souls, as [l]I have shown, and in defect crucifies as a man by negligence, ill husbandry, improvidence, prodigality, consume his goods and fortunes, beggary follows, and melancholy, an abject, [m]odious and "worse than an infidel, in not provid family."

Subsect. II.—*Pleasant Objects of Love.*

Pleasant objects are infinite, whether they be such as have life, out life; inanimate are countries, provinces, towers, towns, cities, [n]*Pulcherrimam insulam videmus, etiam cum non videmus,* we island by description, when we see it not. The [o]sun never saw a Thessala Tempe, orchards, gardens, pleasant walks, groves, fountain heaven itself is said to be [p]fair or foul: fair buildings, fair picture ficial, elaborate and curious works, clothes, give an admirable l admire, and gaze upon them, *ut pueri Junonis avem,* as children do cock: a fair dog, a fair horse and hawk, &c. [q r]*Thessalus amat eq linum, buculum Ægyptius, Lacedæmonius Catulum,* &c., such thing are most gracious in our sight, acceptable unto us, and whatsoever cause this passion, if it be superfluous or immoderately loved, as G observes. These things in themselves are pleasing and good, sing ments, necessary, comely, and fit to be had; but when we fix an im eye, and dote on them over much, this pleasure may turn to pain, bri sorrow, and discontent unto us, work our final overthrow, and cause m in the end. Many are carried away with those bewitching sports of hawking, hunting, and such vain pleasures, as [s]I have said: some wi derate desire of fame, to be crowned in the Olympics, knighted in t &c., and by these means ruinate themselves. The lascivious dotes o mistress, the glutton on his dishes, which are infinitely varied to p palate, the epicure on his several pleasures, the superstitious on his fats himself with future joys, as Turks feed themselves with an i persuasion of a sensual paradise: so several pleasant objects diver diverse men. But the fairest objects and enticings proceed from m selves, which most frequently captivate, allure, and make them dote measure upon one another, and that for many respects: first, as some by that secret force of stars, (*quod me tibi temperat astrum!*) They gularly dote on such a man, hate such again, and can give no re [t]*Non amo te Sabidi, &c.* Alexander admired Ephestion, Adrian A Nero Sporus, &c. The physicians refer this to their temperament, a to trine and sextile aspects, or opposite of their several ascendants,

k "The bust of a beautiful woman with the tail of a fish." l Part. 1. sec. 2. m 1 Tim. i. 8. n Lips. epist. Camdeno. o Leland of St. Edmondsbury. p Cælum s visum fœdum. Polid. lib. 1. de Anglia. q Credo equidem vivos ducent e marmore vult Tyrius, ser. 9. r Part 1. sec. 2. memb. 3. s Mart.

r genitures, love and hatred of planets ; [u]Cicogna, to concord and discord pirits ; but most to outward graces. A merry companion is welcome and ptable to all men, and therefore saith [x]Gomesius, princes and great men rtain jesters and players commonly in their courts. But [y]*Pares cum bus facillime congregantur*, 'tis that [z]similitude of manners which ties most in an inseparable link, as if they be addicted to the same studies or dis-s, they delight in one another's companies, " birds of a feather will gather ther :" if they be of divers inclinations, or opposite in manners, they can om agree. Secondly, [a]affability, custom, and familiarity, may convert ire many times, though they be different in manners, as if they be country-, fellow-students, colleagues, or have been fellow-soldiers, [b]brethren in tion ([c]*acerba calamitatum societas, diversi etiam ingenii homines conjungit*), ity, or some such accidental occasion, though they cannot agree amongst nselves, they will stick together like burrs, and hold against a third ; so some discontinuance, or death, enmity ceaseth ; or in a foreign place;

" Pascitur in vivis livor, post fata quiescit :
Et cecidere odia, et tristes mors obruit iras."

hird cause of love and hate, may be mutual offices, *acceptum beneficium*, mend him, use him kindly, take his part in a quarrel, relieve him in his ry, thou winnest him for ever ; do the opposite, and be sure of a perpetual ny. Praise and dispraise of each other, do as much, though unknown, as oppius by Scaliger and Casaubonus : *mulus mulum scabit ;* who but Sca- with him ? what encomiums, epithets, eulogiums ? *Antistes sapientiæ, tuus dictator, literarum ornamentum, Europæ miraculum*, noble Scaliger,[f] *dibilis ingenii præstantia, &c., diis potius quam hominibus per omnia com-ndus, scripta ejus aurea ancylia de cœlo delapsa poplitibus veneramur*, [g]&c., but when they began to vary, none so absurd as Scaliger, so vile base, as his books *de Burdonum familiâ*, and other satirical invectives witness. *Ovid. in Ibin*, Archilocus himself was not so bitter. Another t tie or cause of love, is consanguinity : parents are dear to their children, lren to their parents, brothers and sisters, cousins of all sorts, as a hen chickens, all of a knot : every crow thinks her own bird fairest. Many orable examples are in this kind, and 'tis *portenti simile*, if they do not : "[h]a er cannot forget her child :" Solomon so found out the true owner : love of its may not be concealed, 'tis natural, descends, and they that are inhuman is kind, are unworthy of that air they breathe, and of the four elements ; nany unnatural examples we have in this rank, of hard-hearted parents, edient children, of [i]disagreeing brothers, nothing so common. The love nsmen is grown cold, "[k]many kinsmen (as the saying is) few friends ;" ne estate be good, and thou able, *par pari referre*, to requite their kind- there will be mutual correspondence, otherwise thou art a burden, most s to them above all others. The last object that ties man and man, is liness of person, and beauty alone, as men love women with a wanton eye : ἡ κατ' ἐξοχὴν is termed heroical, or love-melancholy. Other loves (saith omineus) are so called with some contraction, as the love of wine, gold, ut this of women is predominant in a higher strain, whose part affected liver, and this love deserves a longer explication, and shall be dilated in the next section.

mir. mag. lib. 12. cap. 3. [x] De sale geniali, l. 3. c. 15. [y] Theod. Prodromus, amor. lib. 3. tudo morum parit amicitiam. [a] Vives, 3. de anima. [b] Qui simul fecere naufragium, aut una re vincula vel consilii conjurationisve societate junguntur, invicem amant : Brutum et Cassium invicem a Cæsarianus dominatus conciliavit. Æmilius Lepidus et Julius Flaccus, quum essent inimicissimi s renunciati simultates illico deposuere. Scultet. cap. 4. de causa amor. [c] Papinius. [d] Isocrates ico præcipit ut quum alicujus amicitiam vellet, filium laudet, quod laus initium amoris sit, vituperatio atum. [e] Suspect. lect. lib. 1. cap. 2. [f] "The priest of wisdom, perpetual dictator, ornament raiure, wonder of Europe." [g] "O incredible excellence of genius, &c., more comparable to gods' nan's in every respect we venerate your writings on bended knees, as we do the shield that fell from a." [h] Isa. xlix. [i] Rara est concordia fratrum. [k] Grad. l. cap. 22.

in them, no truth, but mere hypocrisy, subtility, knavery, and the
friends they are, as he that Cælius Secundus met by the highw
hard it is in this temporising age to distinguish such companio
them out. Such gnathos as these for the most part belong to gr
by this glozing flattery, affability, and such like philters, so dive
into their favours, that they are taken for men of excellent wo
learning, demi-gods, and so screw themselves into dignities, hon
but these men cause harsh confusion often, and as many times s
boam's counsellors in a commonwealth overthrew themselves
Tandlerus and some authors make a doubt, whether love and h
compelled by philters or characters; Cardan and Marbodius, by p
and amulets; astrologers by election of times, &c. as [m] I shall el
cuss. The true object of this honest love is virtue, wisdom, h
worth, *Interna forma*, and this love cannot deceive or be compel
amabilis esto, love itself is the most potent philtrum, virtue and w
gratum faciens, the sole and only grace, not counterfeit but c
simple, naked, "[o] descending from heaven," as our apostle hath i
habit from God, which hath given several gifts, as wit, learning,
which they shall be amiable and gracious, Eph. iv. 11. as to Saul
a goodly presence, 1 Sam. ix. 1. Joseph found favour in Pha
Gen. xxxix, for [p] his person; and Daniel with the princes of t
Dan. xix. 19. Christ was gracious with God and men, Luke ii. 5
still some peculiar grace, as of good discourse, eloquence, wit, hon
is the *primum mobile*, first mover, and a most forcible loadstone
favours and good wills of men's eyes, ears, and affections unto th
"Jesus spake, they were all astonished at his answers (Luke i
wondered at his gracious words which proceeded from his mouth."
steals away the hearts of men, and as another Orpheus, *quo vult, w*
pulls them to him by speech alone: a sweet voice causeth admirati
that can utter himself in good words, in our ordinary phrase, is call
man, a divine spirit. For which cause belike, our old poets, *Se*
lusque poetarum, made Mercury the gentleman-usher to the Gra
of eloquence, and those charities to be Jupiter's and Eurymone'
descended from above. Though they be otherwise deformed, crook
behold, those good parts of the mind denominate them fair. Plato

Gesner, &c. withered old men, *Sileni Alcibiades*, very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so fair as Alcibiades, so lovely *quo ad superficiem*, to the eye, as [r] Boethius observes, but he had *Corpus turpissimum interne*, a most deformed soul; honesty, virtue, fair conditions, are great enticers to such as are well given, and much avail to get the favour and good-will of men. Abdolominus in Curtius, a poor man (but which mine author notes "[s] the cause of his poverty was his honesty"), for his modesty and continency from a private person (for they found him digging in his garden) was saluted king, and preferred before all the magnificoes of his time, *injecta ei vestis purpurâ auroque distincta*, "a purple embroidered garment was put upon him, [t] and they bade him wash himself, and, as he was worthy, take upon him the style and spirit of a king," continue his continency and the rest of his good parts. Titus Pomponius Atticus, that noble citizen of Rome, was so fair conditioned, of so sweet a carriage, that he was generally beloved of all good men, of Cæsar, Pompey, Antony, Tully, of divers sects, &c. *multas hæreditates* ([u] Cornelius Nepos writes) *solâ bonitate consequutus. Operæ pretium audire*, &c. It is worthy of your attention, Livy cries, "[x] you that scorn all but riches, and give no esteem to virtue, except they be wealthy withal, Q. Cincinnatus had but four acres, and by the consent of the senate was chosen dictator of Rome. Of such account were Cato, Fabricius, Aristides, Antonius, Probus, for their eminent worth: so Cæsar, Trajan, Alexander, admired for valour, [y] Hæphestion loved Alexander, but Parmenio the king: *Titus deliciæ humani generis*, and which Aurelius Victor hath of Vespatian, the darling of his time, as [z] Edgar Etheling was in England, for his [a] excellent virtues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith Lipsius of his friend, living and dead they are all one. "[b] I have ever loved as thou knowest (so Tully wrote to Dolabella) Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe it [c] there is nothing so amiable and fair as virtue." "I[d] do mightily love Calvisinus, (so Pliny writes to Sossius,) a most industrious, eloquent, upright man, which is all in all with me:" the affection name from his good parts. And as St. Austin comments on the 84th Psalm, "there is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their virtues." The [f] stoics are of opinion that a wise man is only fair; and Cato in Tully 3 *de Finibus* contends the same, that the lineaments of the mind are far fairer than those of the body, incomparably beyond them: wisdom and valour according to [g] Xenophon, especially deserves the name of beauty, and denominate one fair, *et incomparabiliter pulchrior est* (as Austin holds) *veritas Christianorum quam Helena Græcorum.* "Wine is strong, the king is strong, women are strong, but truth overcometh all things," Esd. i. 3, 11, 12. "Blessed is the man that findeth wisdom, and getteth understanding; for the merchandise thereof is better than silver, and the gain thereof better than gold; it is more precious than pearls, and all the things

de consol. [s] Causa et paupertatis, philosophia, sicut plerisque probitas fuit. [t] Ablue corpus et regis animum, et in eam fortunam, qua dignus es continentiam istam profer. [u] Vita ejus. [x] Qui divitiis humana spernunt, nec virtuti locum putant nisi opes affluant. Q. Cincinnatus consensu patrum dictatorem Romanum electus. [y] Curtius. [z] Edgar Etheling, England's darling. [a] Morum suavitas, comitas, prompta officia mortalium animos demerentur. [b] Epist. lib. 8. Semper amavi ut tu scis, virtutum propter ejus summum ingenium, suavissimos mores, singularem probitatem et constantiam; est, mihi crede, virtute formosius, nihil amabilius. [c] Ardentes amores excitaret, si simulacrum ejus oculos penetraret. Plato Phædone. [d] Epist. lib. 4. Validissimè diligo virum rectum, disertum, quod maxime potentissimum est. [e] Est quædam pulchritudo justitiæ quam videmus oculis cordis, amamus, et ardescimus, ut in martyribus, quum eorum membra bestiæ lacerarent, etsi alias deformes, &c. [f] Lipsius Manuduc. ad Phys. Stoic. lib. 3. diff. 17. solus sapiens pulcher. [g] Fortitudo et prudentia pulchritudinis nomen præcipue merentur.

thou canst desire are not to be compared to her," Prov. ii. 13, 14, true, just, upright, and good man, I say it again, is only fair: [h] it of Magdalene Queen of France, and wife to Lewis XI., a Scottish birth, that walking forth in an evening with her ladies, she spied one of the king's chaplains, a silly, old, [i] hard-favoured man fast bower, and kissed him sweetly; when the young ladies laughed at she replied, that it was not his person that she did embrace and but, with a platonic love, the divine beauty of [k] his soul. Thus virtue hath been adored, admired, a singular lustre hath proceede and the more virtuous he is, the more gracious, the more admired, so much followed upon earth as Christ himself; and as the Psal xlv. 2, "He was fairer than the sons of men." Chrysostom, *Hom* Bernard, *Ser.* 1, *de omnibus sanctis;* Austin Cassiodore, *Hier. in* 9 pret it of the [l] beauty of his person; there was a divine majesty in h shined like lightning and drew all men to it: but Basil, *Cyril. lib.* 6. *Esay.* Theodoret, Arnobius, &c. of the beauty of his divinity, jus eloquence, &c. Thomas in Psal. xliv. of both; and so doth Baradius Morales, *lib. de pulchritud. Jesu et Mariæ,* adding as much of Jose Virgin Mary,——*hæc alios formâ præcesserit omnes,* [m] according to diction of Sibylla Cumea. Be they present or absent, near us, or af beauty shines, and will attract men many miles to come and visit and Pythagoras left their country, to see those wise Egyptian priest lonius travelled into Æthiopia, Persia, to consult with the Magi, Bra gymnosophists. The Queen of Sheba came to visit Solomon; and saith [n] Hierom, "went out of Spain and remote places a thousand behold that eloquent Livy": [o] *Multi Romam non ut urbem pulcherri urbis et orbis dominum Octavianum, sed ut hunc unum inviserent aud à Gadibus profecti sunt.* No beauty leaves such an impression, strikes [q] or links the souls of men closer than virtue.

> "[q] Non per deos aut pictor posset,
> Aut statuarius ullus fingere
> Talem pulchritudinem qualem virtus habet;"

"no painter, no graver, no carver can express virtue's lustre, or those ad rays that come from it, those enchanting rays that enamour posteri everlasting rays that continue to the world's end." Many, saith Pha that loved and admired Alcibiades in his youth, knew not, cared Alcibiades a man, *nunc intuentes quærebant Alcibiadem;* but the b Socrates is still the same; [r] virtue's lustre never fades, is ever fresh an *semper viva* to all succeeding ages, and a most attractive loadstone, and combine such as are present. For that reason belike, Homer fi three Graces to be linked and tied hand in hand, because the hearts are so firmly united with such graces. "[s] O sweet bands (Seneca ex which so happily combine, that those which are bound by them h binders, desiring withal much more harder to be bound," and as a Geryons to be united into one. For the nature of true friendship is to c to be like affected of one mind,

> "[t] Velle et nolle ambobus idem, satiataque toto
> Mens ævo"———

as the poet saith, still to continue one and the same. And where th takes place there is peace and quietness, a true correspondence,

[h] Franc. Belforist. in hist. an. 1430. Erat autem fœde deformis, et ea forma, qua cibus p possent, quam invitari ad osculum puellæ. [k] Deformis iste etsi videatur senex, divinum [illegible] [l] Fulgebat vultu suo: fulgor et divina majestas homines ad se trahentes. [m] "She exceeded [illegible] beauty." [n] Præfat. bib. vulgar. [o] Pars inscrip. Tit. Livii statuæ Patavii. [p] A true [illegible] [q] Stobæus è Græco. [r] Solinus, pulchri nulla est facies. [s] O dulcissimi laqueî, qui tam [illegible] ciunt, ut etiam à vinctis diligantur, qui à gratiis vincti sunt, cupiunt arctius deligari et in [illegible] [t] Statius.

pason of vows and wishes, the same opinions, as between [u]David an, Damon and Pythias, Pylades and Orestes, [x]Nysus and heseus and Pirithous, [y]they will live and die together, and pro- another with good turns. [z]*Nam vinci in amore turpissimum* only living, but when their friends are dead, with tombs and Nenias, epitaphs, elegies, inscriptions, pyramids, obelisks, statues, ires, histories, poems, annals, feasts, anniversaries, many ages after cholars did) they will *parentare* still, omit no good office that the preservation of their names, honours, and eternal memory. *ibus, illum cerâ, illum ære*, &c. "He did express his friends in ax, in brass, in ivory, marble, gold, and silver (as Pliny reports of Rome), and in a great auditory not long since recited a just volume In another place, [b]speaking of an epigram which Martial had praise of him, "[c]He gave me as much as he might, and would ore if he could: though what can a man give more than honour, ernity? But that which he wrote peradventure, will not con- wrote it to continue." 'Tis all the recompense a poor scholar can l-deserving patron, Mecænas, friend, to mention him in his works, book to his name, to write his life, &c., as all our poets, orators, hers have ever done, and the greatest revenge such men take of aries, to persecute them with satires, invectives, &c., * and 'tis both t moment, as [d]Plato gives us to understand. Paulus Jovius, in ook of the life and deeds of Pope Leo Decimus, his noble patron, these words, "[e]Because I cannot honour him as other rich men e endeavour, affection, and piety, I have undertaken to write his ay fortunes will not give me leave to make a more sumptuous I will perform those rites to his sacred ashes, which a small, perhaps, wit can afford." But I rove. Where this true love is wanting, no firm peace, friendship from teeth outward, counterfeit, or for pects, so long dissembled, till they have satisfied their own ends, every small occasion, breaks out into enmity, open war, defiance, gs, whispering, calumnies, contentions, and all manner of bitter discontents. And those men which have no other object of their reatness, wealth, authority, &c., are rather feared than beloved; *uemquam, nec amantur ab ullo:* and howsoever borne with for a r their tyranny and oppression, griping, covetousness, currish lly, intemperance, imprudence, and such like vices, they are ious, abhorred of all, both God and men.

> "Non uxor salvum te vult, non filius, omnes
> Vicini oderunt,"———

hildren, friends, neighbours, all the world forsakes them, would of them," and are compelled many times to lay violent hands on God's judgments overtake them: instead of graces, come furies. r [f]Abigail, a woman of singular wisdom, was acceptable to David, churlish and evil-conditioned; and therefore [g]Mordecai was en Haman was executed, Haman the favourite, "that had his he other princes, to whom all the king's servants that stood in the

im as he loved his own soul," 1 Sam. xv. 1. "Beyond the love of women." [x] Virg. 9 exanimem esse conjecit amicum confessus. [y] Amicus animæ dimidium, Austin. Quod de Virgilio Horatius: Et serves animæ dimidium meæ. [z] Plinius. [a] Illum , illum ebore, marmore affingit, et nuper ingenti adhibito auditorio ingentem de vita avit. epist. lib. 4. epist. 68. [b] Lib. iv. ep. 61. Prisco suo. [c] Dedit mihi quantum potuit rus amplius si potuisset. Tametsi quid homini dari potest majus quam gloria, laus, et æter- runt fortasse quæ scripsit. Ille tamen scripsit tanquam essent futura. * For, genus [d] Lib. 12. de Legibus. Magnam enim vim habent, &c. [e] Pari tamen studio et endæ vitæ ejus munus suscepi, et postquam sumptuosa condere pro fortuna non licuit, te liberalis ingenii monumento justa sanctissimo cineri solventur. [f] 1 Sam. xxv. 3.

ing ages, and be odious to the world's end.

MEMB. III.

Charity composed of all three Kinds, Pleasant, Profitable, I

BESIDES this love that comes from profit, pleasant, honest (for o asks another in equity), that which proceeds from the law of na discipline and philosophy, there is yet another love compounded of a which is charity, and includes piety, dilection, benevolence, frie all those virtuous habits; for love is the circle equant of all oth of which Aristotle dilates at large in his Ethics, and is comman which no man can well perform, but he that is a Christian, and nerate man; this is, "[i] To love God above all, and our neighbour as this love is *lychnus accendens et accensus*, a communicating light, nate itself as well as others. All other objects are fair, and very confess; kindred, alliance, friendship, the love that we owe to nature, wealth, pleasure, honour, and such moral respects, &c., o [k] copious Aristotle in his morals; a man is beloved of a man, in man; but all these are far more eminent and great, when they from a sanctified spirit, that hath a true touch of religion, and a God. Nature binds all creatures to love their young ones; a he her brood will run upon a lion, a hind will fight with a bull, a sow a silly sheep with a fox. So the same nature urgeth a man to love his *me pater omnes oderint, ni te magis quam oculos amem meos!*) and thi be dissolved, as Tully holds, "[m] without detestable offence:" but God's commandment, which enjoins a filial love, and an obedience "[n] The love of brethren is great, and like an arch of stones, whe displaced, all comes down," no love so forcible and strong, honest, bination of which, nature, fortune, virtue, happily concur; yet thi short of it. [o] *Dulce et decorum pro patriâ mori*, [p] it cannot be exp a deal of charity that one name of country contains. *Amor lau pro stipendio est;* the Decii did *se devovere*, Horatii, Curii, Scævo Codrus, sacrifice themselves for their country's peace and good.

"[q] Una dies Fabios ad bellum miserat omnes, | " One day the Fabii stoutly we

rest. This love makes so many writers take such pains, so many historiographers, physicians, &c., or at least, as they pretend, for common safety, and their country's benefit. [s] *Sanctum nomen amicitiæ, sociorum communio sacra;* friendship is a holy name, and a sacred communion of friends. "[t] As the sun is in the firmament, so is friendship in the world," a most divine and heavenly band. As nuptial love makes, this perfects mankind, and is to be preferred (if you will stand to the judgment of [u] Cornelius Nepos) before affinity or consanguinity; *plus in amicitiâ valet similitudo morum quam affinitas, &c.* the cords of love bind faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content out of the world; 'tis the greatest tie, the surest indenture, strongest band, and, as our modern Maro decides it, is much to be preferred before the rest.

"[x] Hard is the doubt, and difficult to deem,
When all three kinds of love together meet;
And do dispart the heart with power extreme,
Whether shall weigh the balance down; to wit,
The dear affection unto kindred sweet,
Or raging fire of love to women kind,
Or zeal of friends, combin'd by virtues meet;
But of them all the band of virtuous mind,
Methinks the gentle heart should most assured bind.

"For natural affection soon doth cease,
And quenched is with Cupid's greater flame;
But faithful friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternal fame.
For as the soul doth rule the earthly mass,
And all the service of the body frame,
So love of soul doth love of body pass, [brass."
No less than perfect gold surmounts the meanest

[y] A faithful friend is better than [z] gold, a medicine of misery, [a] an only possession; yet this love of friends, nuptial, heroical, profitable, pleasant, honest, all three loves put together, are little worth, if they proceed not from a true Christian illuminated soul, if it be not done *in ordine ad Deum*, for God's sake. "Though I had the gift of prophecy, spake with tongues of men and angels, though I feed the poor with all my goods, give my body to be burned, and have not this love, it profiteth me nothing," 1 Cor. xiii. 1, 3. 'tis *splendidum peccatum*, without charity. This is an all-apprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true philosopher's stone, *Non potest enim*, as [b] Austin infers, *veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, He is no true friend that loves not God's truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glues them together in perpetual amity and firm league; and can no more abide bitterness, hate, malice, than fair and foul weather, light and darkness, sterility and plenty may be together; as the sun in the firmament (I say), so is love in the world; and for this cause, 'tis love without an addition, love, love of God, and love of men. "[c] The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased." By this happy union of love, "[d] all well governed families and cities are combined, the heavens annexed, and divine souls complicated, the world itself composed, and all that is in it conjoined in God, and reduced to one. [e] This love causeth true and absolute virtues, the life, spirit, and root of every virtuous action, it finisheth prosperity, easeth adversity, corrects all natural incumbrances, inconveniences, sustained by faith and hope, which with this our love make an indissoluble twist, a Gordian knot, an equilateral triangle, and yet the greatest of them is love," 1 Cor. xiii. 13, "[f] which inflames our souls with a divine heat, and being so inflamed, purged, and so purgeth, elevates to God, makes an atonement, and reconciles us unto him." [g] That other love infects the soul of man, this cleanseth; that depresses, this rears; that causeth cares and troubles, this quietness of mind; this

[s] Tully. [t] Lucianus Toxari. Amicitia ut sol in mundo, &c. [u] Vit. Pompon. Attici. [x] Spenser, Faërie Queene, lib. 5. cant. 9 staff. 1, 2. [y] Syracides. [z] Plutarch, preciosum numisma. [a] Xenophon, verus amicus præstantissima possessio. [b] Epist. 52. [c] Greg. Per amorem Dei, proximi gignitur; et per hunc amorem proximi, Dei nutritur. [d] Piccolomineus, grad. 7. cap. 27. hoc felici amoris nodo ligantur familiæ, civitates, &c. [e] Veras absolutas hæc parit virtutes, radix omnium virtutum, mens et spiritus. [f] Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum, Deum placat, hominem Deo conciliat. Bernard. [g] Ille inficit, hic perficit, ille deprimit, hic elevat; hic tranquillitatem, ille curas parit: hic vitam rectè informat, ille deformat, &c.

informs, that deforms our life; that leads to repentance, this to heaven." For if once we be truly linked and touched with this charity, we shall love God above all, our neighbour as ourself, as we are enjoined, Mark xii. 31. Matt. xix. 19. perform those duties and exercises, even all the operations of a good Christian.

"This love suffereth long, it is bountiful, envieth not, boasteth not itself, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoiceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things," 1 Cor. xiii. 4, 5, 6, 7; "it covereth all trespasses," Prov. x. 12; "a multitude of sins," 1 Pet. iv. 8, as our Saviour told the woman in the Gospel, that washed his feet, "many sins were forgiven her, for she loved much," Luke vii. 47; "it will defend the fatherless and the widow," Isa. i. 17; "will seek no revenge, or be mindful of wrong," Levit. xix. 18; "will bring home his brother's ox if he go astray, as it is commanded," Deut. xxii. 1; "will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy," Matt. v; "bear his brother's burthen," Gal. vi. 7. He that so loves will be hospitable, and distribute to the necessities of the saints; he will, if it be possible, have peace with all men, "feed his enemy if he be hungry, if he be athirst give him drink;" he will perform those seven works of mercy, "he will make himself equal to them of the lower sort, rejoice with them that rejoice, weep with them that weep," Rom. xii; he will speak truth to his neighbour, be courteous and tender-hearted, "forgiving others for Christ's sake, as God forgave him," Eph. iv. 32; "he will be like minded," Phil. ii. 2. "of one judgment; be humble, meek, long-suffering," Colos. iii. "Forbear, forget and forgive," xii. 13. 23. and what he doth shall be heartily done to God and not to men. "Be pitiful and courteous," 1 Pet. iii. "Seek peace and follow it." He will love his brother, not in word and tongue, but in deed and truth, John iii. 18. "and he that loves God, Christ will love him that is begotten of him," John v. 1, &c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we could perform this which we are enjoined, forget and forgive, and compose ourselves to those Christian laws of love.

> "[i] O felix hominum genus,
> Si vestros animos amor
> Quo cœlum regitur regat!"

"Angelical souls, how blessed, how happy should we be, so loving, how angelic, we triumph over the devil, and have another heaven upon earth!"

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, [k]want of this charity. We do *invicem angere*, contemn, consult, vex, torture, molest, and hold one another's noses to the grindstone hard, provoke, rail, scoff, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are), to satisfy our lust or private spleen, for [l]toys, trifles, and impertinent occasions, spend ourselves, goods, friends, fortunes, to be revenged on our adversary, to ruin him and his. 'Tis all our study, practice, and business how to plot mischief, and countermine, defend and offend, ward ourselves, injure others, hurt all, as we were born to do mischief, and that with such eagerness and bitterness, with such rancour, malice, rage, and fury, we prosecute our intended design, that neither affinity or consanguinity, love or fear of God or men can [illegible] us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as Sarpedon did to Glaucus in Homer, acknowledging his error, yield himself with tears in his eyes, begging pardon, we will not relent, forgive, or forget, till we have confounded him and his.

[i] Boethius, lib. 2. met. 8. [k] Deliquium patitur charitas, odium ejus loco succedit. Bad. in Epist. on. [l] Nodum in scirpo quærentes.

his, "made dice of his bones," as they say, see him rot in prison, banish his friends, followers, *et omne invisum genus*, rooted him out and all his posterity. Monsters of men as we are, dogs, wolves, [m] tigers, fiends, incarnate devils, we do not only contend, oppress, and tyrannise ourselves, but as so many firebrands, we set on, and animate others: our whole life is a perpetual combat, a conflict, a set battle, a snarling fit. *Eris dea* is settled in our tents, [n] *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a sea-fight, we turn our broadsides, or two millstones with continual attrition, we fire ourselves, or break another's backs and both are ruined and consumed in the end. Miserable wretches, to fat and enrich ourselves, we care not how we get it, *Quocunque modo rem;* how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widows, common societies, to satisfy our own private lust. Though we have myriads, abundance of wealth and treasure (pitiless, merciless, remorseless, and uncharitable in the highest degree), and our poor brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the fox told the ape, his tail should sweep the ground still, than cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, than he should have part of it; [o] rather take from him that little which he hath, than relieve him.

Like the dog in the manger, we neither use it ourselves, let others make use of or enjoy it; part with nothing while we live: for want of disposing our household, and setting things in order, set all the world together by the ears after our death. Poor Lazarus lies howling at his gates for a few crumbs, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging bareheaded by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c., uncle, cousin, brother, father,

> ——— "Per ego has lachrymas, dextramque tuam te,
> Si quidquam de te merui, fuit aut tibi quidquam
> Dulce meum, misere mei."

"Show some pity for Christ's sake, pity a sick man, an old man," &c., he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead poretyship, or shipwreck, fires, common calamities, show thy wants and imperfections,

> "Et si per sanctum juratus dicat Osyrim,
> Credite, non ludo, crudeles tollite claudum."

"Swear, protest, take God and all his angels to witness, *quære peregrinum*, you art a counterfeit crank, a cheater, he is not touched with it, *pauper ubi-jacet*, ride on, he takes no notice of it." Put up a supplication to him in the name of a thousand orphans, a hospital, a spittel, a prison, as he goes by, they cry out to him for aid, ride on, *surdo narras*, he cares not, let them eat dogs, devour themselves with vermin, rot in their own dung, he cares not. Show him a decayed haven, a bridge, a school, a fortification, &c., or some public work, ride on; good your worship, your honour, for God's sake, your country's sake, ride on. But show him a roll wherein his name shall be registered in golden letters, and commended to all posterity, his arms set up, with devices to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists do, with satisfactory and meritorious works, or persuade him by this means he shall save his soul out of hell, and get it from purgatory (if he be of any religion), then in all likelihood he will

[m] Hæreanæque admōrunt ubera tigres. [n] Heraclitus. [o] Si in gehennam abit, pauperem qui [illegible] quid de eo fiet qui pauperem denudat? Austin.

listen and stay; or that he have no children, no near kinsman, heir, he ca for, at least, or cannot well tell otherwise how or where to bestow his poss sions (for carry them with him he cannot), it may be then he will build so school or hospital in his life, or be induced to give liberally to pious uses a his death. For I dare boldly say, vain-glory, that opinion of merit, and t enforced necessity, when they know not otherwise how to leave, or what be to do with them, is the main cause of most of our good works. I will not u this to derogate from any man's charitable devotion, or bounty in this kind censure any good work; no doubt there be many sanctified, heroical worthy-minded men, that in true zeal, and for virtue's sake (divine spirits), t out of commiseration and pity extend their liberality, and as much as in th lies do good to all men, clothe the naked, feed the hungry, comfort the and needy, relieve all, forget and forgive injuries, as true charity requires; most part there is *simulatum quid*, a deal of hypocrisy in this kind, m default and defect. [p]Cosmo de Medici, that rich citizen of Florence, inge ously confessed to a near friend of his, that would know of him why he b so many public and magnificent palaces, and bestowed so liberally on schol not that he loved learning more than others, "but to [q]eternise his own na to be immortal by the benefit of scholars; for when his friends were de walls decayed, and all inscriptions gone, books would remain to the wor end." The lanthorn in [r]Athens was built by Zenocles, the theatre by Peric the famous port Pyræum by Musicles, Pallas Palladium by Phidias, the Pa theon by Callicratidas; but these brave monuments are decayed all, and ru long since, their builders' names alone flourish by meditation of writers. As as [s]he said of that Marian oak, now cut down and dead, *nullius Agri manu culta stirps tam diuturna quam quæ poetæ versu seminari potest*, plant can grow so long as that which is *ingenio sata*, set and manured by the ever-living wits. [t]Allon Backuth, that weeping oak, under which Deb Rebecca's nurse, died, and was buried, may not survive the memory of everlasting monuments. Vain glory and emulation (as to most men) wa cause efficient, and to be a trumpeter of his own fame, Cosmo's sole intent do good, that all the world might take notice of it. Such for the most is the charity of our times, such our benefactors, Mecænates and pa Show me amongst so many myriads, a truly devout, a right, honest, meek, humble, a patient, innocuous, innocent, a merciful, a loving, a ble man! [u]*Probus quis nobiscum vivit?* Show me a Caleb or a Josh *mihi Musa virum*——show a virtuous woman, a constant wife, a good bour, a trusty servant, an obedient child, a true friend, &c. Crows in are not so scant. He that shall examine this [x]iron age wherein we live, love is cold, *et jam terras Astrea reliquit*, justice fled with her assistants expelled,

——"[y]Justitiæ soror,
Incorrupta fides, nudaque veritas,"——

all goodness gone, where vice abounds, the devil is loose, and see vilify and insult over his brother, as if he were an innocent, or a press, tyrannise, prey upon, torture him, vex, gall, torment and starve him, where is charity? He that shall see men [z]swear and lie and bear false witness, to advantage themselves, prejudice others goods, lives, fortunes, credit, all, to be revenged on their enemies unspeakable in their lusts, unnatural in malice, such bloody de

[p]Jovius, vita ejus. [q]Immortalitatem beneficio literarum, immortali gloriosa quadam cupivit. Quod cives quibus benefecisset perituri, mœnia ruitura, etsi regio sumptu [illegible] [r]Plutarch, Pericle. [s]Tullius, lib. 1. de legibus. [t]Gen. xxxv. 8. [u]Hor. [illegible] sumus "The sister of justice, honour inviolate, and naked truth." [x]Tull. [illegible] 's causa mea? ego vero cupide et libenter mentiar tuâ causa; et si quando me vis perjurare, compendii facias, paratum fore scito.

Italian blaspheming, Spanish renouncing, &c., may well ask where is charity? He that shall observe so many lawsuits, such endless contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himself, his own ends, the devil for all: so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envy, so many brawls, quarrels, monomachies, &c., may well require what is become of charity? when we see and read of such cruel wars, tumults, uproars, bloody battles, so many [a] men slain, so many cities ruinated, &c. (for what else is the subject of all our stories almost, but bills, bows, and guns!) so many murders and massacres, &c., where is charity? Or see men wholly devote to God, churchmen, professed divines, holy men, "[b] to make the trumpet of the gospel the trumpet of war," a company of hell-born Jesuits, and fiery-spirited friars, *facem præferre* to all seditions: as so many firebrands set all the world by the ears (I say nothing of their contentions and railing books, whole ages spent in writing one against another, and that with such virulency and bitterness, *Bionæis sermonibus et sale nigro*), and by their bloody inquisitions, that in thirty years, Bale saith, consumed 39 princes, 148 earls, 235 barons, 14,755 commons; worse than those ten persecutions, may justly doubt where is charity? *Obsecro vos quales hi demum Christiani!* Are these Christians? I beseech you tell me: he that shall observe and see these things, may say to them as Cato to Cæsar, *credo quæ de inferis dicuntur falsa existimas*, "sure I think thou art of opinion there is neither heaven nor hell." Let them pretend religion, zeal, make what shows they will, give alms, peace-makers, frequent sermons, if we may guess at the tree by the fruit they are no better than hypocrites, epicures, atheists, with the "[c] fool in their hearts they say there is no God." 'Tis no marvel then if being so uncharitable, hard-hearted as we are, we have so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion, often complaints, so common grievances, general mischiefs, *si tantæ in terris tragœdiæ, quibus labefactatur et miserè laceratur humanum genus*, so many pestilences, wars, uproars, losses, deluges, fires, inundations, God's vengeance and all the plagues of Egypt, come upon us, since we are so currish one towards another, so respectless of God, and our neighbours, and by our crying sins pull these miseries upon our own heads. Nay more, 'tis justly to be feared, which [d] Josephus once said of his countrymen Jews, "if the Romans had not come when they did to sack their city, surely it had been swallowed up with some earthquake, deluge, or fired from heaven as Sodom and Gomorrah: their desperate malice, wickedness and wevishness was such." 'Tis to be suspected, if we continue these wretched ways, we may look for the like heavy visitations to come upon us. If we had any sense or feeling of these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties; our whole carriage would not be so averse from God. If a man would but consider, when he is in the midst and full career of such prodigious and uncharitable actions, how displeasing they are in God's sight, how noxious to himself, as Solomon told Joab, 1 Kings, ii. "The Lord shall bring this blood upon their heads." Prov. i. 27, "sudden desolation and destruction shall come like a whirlwind upon them: affliction, anguish, the reward of his hand shall be given him," Isa. iii. 11, &c., "they shall fall into the pit they have digged for others," and when they are scraping, tyrannising, getting, wallowing in their wealth,

[a] Gallienus in Treb. Pollio lacera, occide, mea mente irascere. Rabie jecur incendente feruntur præcipites. Idem of Aurelian. Tantum fudit sanguinis quantum quis vini potavit. [b] Evangelii tubam belli tubam sit; in pulpitis pacem, in colloquiis bellum suadent. [c] Psal. xiii. 1. [d] De bello Judaico, lib. 6, Puto si Romani contra nos venire tardassent, aut hiatu terræ devorandam fuisse civitatem, aut diluvio mersam, aut fulmina ac Sodoma cum incendio passuram, ob desperatum populi, &c.

examinanda sunt: Sapiamus! "Why do we contend and v
behold death is over our heads, and we must shortly give a
our uncharitable words and actions: think upon it: and be v

SECT. II. MEMB. I.

SUBSECT. I.—*Heroical love causeth Melancholy. His Pedi*
Extent.

IN the preceding section mention was made, amongst other
of this comeliness and beauty which proceeds from women, th
ical, or love-melancholy, is more eminent above the rest, and
love. The part affected in men is the liver, and therefore
because commonly gallants. Noblemen, and the most gene
possessed with it. His power and extent is very large, [h] and
division of love φιλεῖν and ἐρᾶν [1] those two veneries which
other make mention of, it is most eminent, and κατ' ἐξοχὴν ca
have said, or love itself. Which although it be denominated
most evident in them, yet it extends and shows itself in vege
creatures, those incorporeal substances (as shall be specified),
dominion of sovereignty over them. His pedigree is very
from the beginning of the world, as [k] Phædrus contends, and
such antiquity, that no poet could ever find it out. Hesiod m
Chaos to be Love's parents, before the gods were born: *Ante*
mum generavit amorem. Some think it is the self-same
fetched from heaven. Plutarch *amator. libello*, will have Lo
of Iris and Favonius; but Socrates in that pleasant dialogue
came to his turn to speak of love (of which subject Agatho
magniloquus Agatho, that chaunter Agatho, had newly give
poetical strain, telleth this tale: when Venus was born, all
invited to a banquet, and amongst the rest, [n] Porus the god
wealth; Penia or Poverty came a begging to the door; Por
with nectar (for there was no wine in those days) walking in J

arms and four feet, but for their pride, because they compared themselves with the gods, were parted into halves, and now peradventure by love they hope to be united again and made one. Otherwise thus, [q] Vulcan met two lovers, and bid them ask what they would and they should have it; but they made answer, *O Vulcane faber Deorum, &c.* "O Vulcan the gods' great smith, we beseech thee to work us anew in thy furnace, and of two make us one; which he presently did, and ever since true lovers are either all one, or else desire to be united." Many such tales you shall find in Leon Hebræus, *dial.* 3. and their moral to them. The reason why Love was still painted young (as Phornutus [r] and others will), "[s] is because young men are most apt to love; soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to show his power, none can escape: is blind, because he sees not where he strikes, whom he hits," &c. His power and sovereignty is expressed by the poets, in that he is held to be a god, and a great commanding god, above Jupiter himself; Magnus Dæmon, as Plato calls him, the strongest and merriest of all the gods according to Alcinous and [u] Athenæus. *Amor virorum rex, amor rex et deûm*, as Euripides, the god of gods and governor of men; for we must all do homage to him, keep a holiday for his deity, adore in his temples, worship his image (*numen enim hoc non est nudum nomen*), and sacrifice to his altar, that conquers all, and rules all:

> "[x] Mallem cum leone, cervo et apro Æolico,
> Cum Anteo et Stymphalicis avibus luctari
> Quam cum amore"——

"I had rather contend with bulls, lions, bears, and giants, than with Love;" is so powerful, enforceth [y] all to pay tribute to him, domineers over all, and make mad and sober whom he list; insomuch that Cæcilius in Tully's Tusculans, holds him to be no better than a fool or an idiot, that doth not acknowledge Love to be a great god.

> "[z] Cui in manu sit quem esse dementem velit,
> Quem sapere, quem in morbum injici," &c.

He can make sick, and cure whom he list. Homer and Stesichorus were made blind, if you will believe [a] Leon Hebræus, for speaking against his head; and though Aristophanes degrade him, and say that he was [b] scornfully rejected from the council of the gods, had his wings clipped besides, that might come no more amongst them, and to his farther disgrace banished even for ever, and confined to dwell on earth, yet he is of that [c] power, majesty, omnipotency, and dominion, that no creature can withstand him.

> "[d] Imperat Cupido etiam diis pro arbitrio,
> Et ipsum arcere ne armipotens potest Jupiter."

He is more than quarter-master with the gods.

> ——"Tenet
> Thetide æquor, umbras Æaco, cœlum Jove:" [e]

He hath not so much possession as dominion. Jupiter himself was turned to a satyr, shepherd, a bull, a swan, a golden shower, and what not, for that as [f] Lucian's Juno right well objected to him, *ludus amoris tu es*, thou art Cupid's whirligig: how did he insult over all the other gods, Mars, Vulcan, Pan, Mercury, Bacchus, and the rest? [g] Lucian brings in Jupiter complaining of Cupid that he could not be quiet for him; and the moon

a. de anima; oramus te ut tuis artibus et caminis nos refingas, et ex duobus unum facias; quod et inde amatores unum sunt et unum esse petunt. [r] See more in Natalis Comes Imag. Deorum. de Imaginibus. Lilius Giraldus Syntag. de diis. Phornutus, &c. [s] Juvenis pingitur quod eumque juvenes capiuntur; sic et mollis, formosus, nudus, quod simplex et apertus hic affectus; oblectamentum præ se ferat, cum pharetra, &c. [t] A petty Pope claves habet superorum et as Orpheus, &c. [u] Lib. 13. cap. 5. Dyphnoso. [x] Regnat et in superos jus habet ille deos. Plautus. [z] Selden pro. leg. 3. cap. de dis Syris. [a] Dial. 3. [b] A concilio Deorum rejectus em ejus ignominiam, &c. [c] Fulmine concitatior. [d] Sophocles. [e] "He divides the empire ith Thetis,—of the Shades, with Æacus,—of the Heaven, with Jove." [f] Tom. 4. [g] Dial. om. 2.

e Nova repert. Tit. 1. *de novo orbe,* Mizaldus Arcanorum, *lib.* 2. Sand's ges, *lib.* 2. *fol.* 103. *&c.*

such fury be in vegetals, what shall we think of sensible creatures, how more violent and apparent shall it be in them!

ne adeò genus in terris hominumque ferarum, t genus æquoreum, pecudes, pictæque volucres furias ignemque ruunt; amor omnibus idem."	"All kind of creatures in the earth, And fishes of the sea, And painted birds do rage alike; This love bears equal sway."

"[r] Hic deus et terras et maria alta domat."

non experience and our sense will inform us how violently brute beasts rried away with this passion, horses above the rest—*furor est insignis um.* "[s] Cupid in Lucian bids Venus his mother be of good cheer, was now familiar with lions, and oftentimes did get on their backs, hold by the mane, and ride them about like horses, and they would fawn upon ith their tails." Bulls, bears, and boars are so furious in this kind they ne another: but especially cocks, [t] lions, and harts, which are so fierce ou may hear them fight half a mile off, saith [u] Turbervile, and many kill each other, or compel them to abandon the rut, that they may remain rs in their places; "and when one hath driven his co-rival away, he n his nose up into the air, and looks aloft, as though he gave thanks to e," which affords him such great delight. How birds are affected in this appears out of Aristotle, he will have them to sing *ob futuram venerem,* r or in hope of their venery which is to come.

"[x] Æeriæ primum volucres te Diva, tuumque
Significant initum, perculsæ corda tua vi."

es pine away for love and wax lean," if [y] Gomesius's authority may be and are rampant too, some of them: Peter Gellius, *lib.* 10. *de hist.* l. tells wonders of a triton in Epirus: there was a well not far from the where the country wenches fetched water, they, [z] tritons, *stupri causa* set upon them and carry them to the sea, and there drown them, if ould not yield; so love tyranniseth in dumb creatures. Yet this is l for one beast to dote upon another of the same kind; but what strange that, when a beast shall dote upon a man? Saxo Grammaticus, *lib.* 10. *ist.* hath a story of a bear that loved a woman, kept her in his den a me and begot a son of her, out of whose loins proceeded many northern this is the original belike of that common tale of Valentine and Orson: Pliny, Peter Gellius, are full of such relations. A peacock in Lucadia maid, and when she died, the peacock pined. "[a] A dolphin loved a led Hernias, and when he died the fish came on land, and so perished." ke adds Gellius, *lib.* 10. *cap.* 22. out of Appion, *Ægypt. lib.* 15. a at Puteoli loved a child, would come often to him, let him get on his nd carry him about, "[b] and when by sickness the child was taken he dolphin died."—"[c] Every book is full (saith Busbequius, the r's orator with the grand signior, not long since, *ep.* 3. *legat. Turc.*) ld such instances, to believe which I was always afraid lest I should ght to give credit to fables, until I saw a lynx which I had from Assyria, ed towards one of my men, that it cannot be denied but that he was in h him. When my man was present, the beast would use many notable ents and pleasant motions, and when he was going, hold him back, and

. Georg. [r] Propertius. [s] Dial. deorum. Confide, mater, leonibus ipsis familiaris jam factus conscendi eorum terga et apprehendi jubas; equorum more insidens eos agito, et illi mihi caudis r. [t] Leones præ amore furunt. Plin. l. 8. c. 16. Arist. l. 6. hist. animal. [u] Cap. 17. of unting. [x] Lucretius. [y] De sale lib 1. c. 21. Pisces ob amorem marcescunt, pallescunt, uriendæ aquæ causa venientes ex insidiis a Tritone comprehensæ, &c. [a] Plin. l. 10. c. 5. ta tempestate perisset Hernias in siccо piscis expiravit. [b] Postquam puer morbo abiit, et perlit. [c] Plenl sunt libri quibus feræ in homines inflammatæ fuerunt, in quibus ego quidere sum sustinui, veritus ne fabulosa crederem: donec vidi lyncem quem habui ab Assyria, et unum de meis hominibus, &c.

that are written of incubus and succubus, of nymphs, lasciv
and those heathen gods which were devils, those lascivious T
the Platonists tell so many fables; or those familiar meetin
company of witches and devils, there is some probability fo
Biarmannus, Wierus, *lib.* 1. *cap.* 19. *et* 24. and some othe
that the devil hath any carnal copulation with women, that
pleasure in such facts, they be mere fantasies, all such r
succubi, lies and tales; but Austin. *lib.* 15. *de civit. Dei*, dot
Erastus, *de Lamiis*, Jacobus Sprenger and his colleague
cap. 16. *lib.* 4. *de oper. Dei.* Dandinus, *in Arist. de Ani*
com. 30. Bodin, *lib.* 2. *cap.* 7. and Paracelsus, a great cham
amongst the rest, which give sundry peculiar instances, by
proofs, and confessions evince it. Hector Boethius, in hi
hath three or four such examples, which Cardan confirms
cap. 43. of such as have had familiar company many yea
that in the habit of men and women. Philostratus in his f
Apollonii, hath a memorable instance in this kind, which I
one Menippus Lycius, a young man twenty-five years of age, t
Cenchreas and Corinth, met such a phantasm in the habi
woman, which taking him by the hand carried him home t
suburbs of Corinth, and told him she was a Phœnician b
would tarry with her, "she would hear her sing and pla
wine as never any drank, and no man should molest him; bu
lovely would live and die with him that was fair and lovel
young man, a philosopher, otherwise staid and discreet, ab
passions, though not this of love, tarried with her awhile to
and at last married her, to whose wedding amongst other
lonius, who, by some probable conjectures, found her out
lamia, and that all her furniture was like Tantalus's gold de
no substance, but mere illusions. When she saw herself
and desired Apollonius to be silent, but he would not be mo
she, plate, house, and all that was in it, vanished in an
thousands took notice of this fact, for it was done in the
Sabine in his Comment on the tenth of Ovid's Metamorph

would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: "[i] he vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing; she vanished thereupon, and was never after seen. [k] This I have heard," saith Sabine, "from persons of good credit, which told me that the Duke of Bavaria did tell it for a certainty to the Duke of Saxony." One more I will relate out of Florilegus, *ad annum* 1058, an honest historian of our nation, because he telleth it so confidently, as a thing in those days talked of all over Europe: a young gentleman of Rome, the same day that he was married, after dinner with the bride and his friends went a walking into the fields, and towards evening to the tennis-court, to recreate himself; whilst he played, he put his ring upon the finger of *Venus statua*, which was thereby made in brass; after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but Venus had bowed her finger in, and he could not get it off. Whereupon loth to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night, when he should come to perform those nuptial rites, Venus steps between him and his wife (unseen or felt of her), and told her that she was his wife, that he had betrothed himself unto her by that ring, which he put upon her finger: she troubled him for some following nights. He not knowing how to help himself, made his moan to one Palumbus, a learned magician in those days, who gave him a letter, and bid him at such a time of the night, in such a cross-way, at the town's end, where old Saturn would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to Saturn himself; the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called Venus to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I find in several [l] authors to confirm this which I have said; as that more notable amongst the rest, of Philinium and Machates in [m] Phlegon's Tract, *de rebus mirabilibus*, and though many be against it, yet I, for my part, will subscribe to Lactantius, *lib.* 14. *c.* 15. "[n] God sent angels to the tuition of men; but whilst they lived amongst us, that mischievous all-commander of the earth, and hot in lust, enticed them by little and little to this vice, and defiled them with the company of women: and Anaxagoras, *de resurrect.* [o] Many of those spiritual bodies, overcome by the love of maids, and lust, failed, of whom those were born we call giants." Justin Martyr, Clemens Alexandrinus, Sulpitius Severus, Sebastianus, &c., to this sense make a twofold fall of angels, one from the beginning of the world, another a little before the deluge, as Moses teacheth us, openly professing that these genii can beget, and have carnal copulation with women. At Japan in the East Indies, at this present (if we may believe the relation of [q] travellers), there is an idol called Teuchedy, to whom of the fairest virgins in the country is monthly brought, and left in a private room, in the fotoqui, or church, where she sits alone to be deflowered. Certain times [r] the Teuchedy (which is thought to be the devil) appears to her, knoweth her carnally. Every month a fair virgin is taken in; but what becomes of the old, no man can tell. In that goodly temple of Jupiter Belus in

curans domesticam, ut ante, peperit aliquot liberos, semper tamen tristis et pallida. [k] Hæc a multis fide dignis qui asseverabant ducem Bavariæ eadem retulisse Duci Saxoniæ pro veris. [l] Damarati et Aristonis in Herodoto lib. 6. Erato. [m] Interpret. Mersio. [n] Deus Angelos intelam cultumque generis humani; sed illos cum hominibus commorantes, dominator ille terræ [illegible]tus paulatim ad vitia pellexit, et mulierum congressibus inquinavit. [o] Quidam ex illo capti sunt [illegible]rginum, et libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt. [p] Pererius in [illegible] 8. c. 6. ver. 1. Zanc. &c. [q] Purchas Hack posth. par. 1. lib. 4. cap. 1. S. 7. [r] In Clio.

satyrs, and genii, as in this of ours, as appears by the daily n
judicial sentences upon record." Read more of this question in
Numæ, Austin. *de civ. Dei, lib.* 15. Wierus, *lib.* 3. *de præstig. D*
Cambrensis, *itinerar. Camb. lib.* 1. Malleas, *malefic. quæst.* 5. *pa*
Reussus, *lib.* 5. *cap.* 6. *fol.* 54. Godelman, *lib.* 2. *cap.* 4. Era
de sacra philo. cap. 40. John Nider, *Fornicar. lib.* 5. *cap.* 9. S
lib. 3. *cap.* 3. Delrio, Lipsius Bodine, *dæmonol. lib.* 2. *cap.* 7. Pe
lib. 8. *in* 6. *cap. ver.* 2. King James, &c.

SUBSECT. II.—*How Love tyranniseth over men. Love, or Heroic*
his definition, part affected.

YOU have heard how this tyrant Love rageth with brute bea
now let us consider what passions it causeth amongst men.

[x] *Improbe amor, quid non mortalia pectora cogis?* How it tic
of mortal men, *Horresco referens,*——I am almost afraid to r
[y] and ashamed, it hath wrought such stupendous and prodigious ef
offences. Love indeed (I may not deny) first united provinces, b
by a perpetual generation makes and preserves mankind, p
church; but if it rage it is no more love, but burning lust, a d
madness, hell. [z] *Est orcus ille, vis est immedicabilis, est rabies i*
virtuous habit this, but a vehement perturbation of the mind,
nature, wit, and art, as Alexis in [a] Athenæus sets it out, *virilitèr*
erbiter timidum, furore præceps, labore infractum, mel felleum, b
sio, &c. It subverts kingdoms, overthrows cities, towns, f
corrupts, and makes a massacre of men; thunder and lightni
plagues, have not done that mischief to mankind, as this burn
brutish passion. Let Sodom and Gomorrah, Troy (which Dares
Dictys Cretensis will make good), and I know not how many citi
—— *et fuit ante Helenam*, &c., all succeeding ages will subscri
Naples in Italy, Fredegunde and Brunhalt in France, all histo
these basilisks. Besides those daily monomachies, murders, eff
rapes, riot, and immoderate expense, to satisfy their lusts, b
loss, torture, punishment, disgrace, loathsome diseases that
thence, worse than calentures and pestilent fevers, those oft
arthritis, palsies, cramps, *sciatica*, convulsions, aches, combusti

ill surely come upon them, rewards, exhortations, *è contra;* yet either out their own weakness, a depraved nature, or love's tyranny, which so furiously geth, they suffer themselves to be led like an ox to the slaughter: (*Facilis scensus Averni*) they go down headlong to their own perdition, they will mmit folly with beasts, men "leaving the natural use of women," as [b] Paul ith, "burned in lust one towards another, and man with man wrought thiness."

Semiramis *equo*, Pasiphaë *tauro*, Aristo Ephesius *asinæ se commiscuit*, Fulus *equæ, alii canibus, capris*, &c., *unde monstra nascuntur aliquandò, Cenuri, Sylvani, et ad terrorem hominum prodigiosa spectra: Nec cum brutis, l ipsis hominibus rem habent, quod peccatum* Sodomiæ *vulgò dicitur; et freens olim vitium apud* Orientales *illos fuit*, Græcos *nimirum*, Italos, Afros, sianos: [c] Hercules Hylam *habuit*, Polycletum, Dionem, Perithoonta, Abdem et Phryga; *alii et* Euristium *ab* Hercule *amatum tradunt.* Socrates *pulchrom Adolescentum causâ frequens Gymnasium adibat, flagitiosoque spectaculo scebat oculos, quod et* Philebus et Phædon *Rivales*, Charmides *et* [d] *reliqui* Planis *Dialogi, satis superque testatum faciunt: quod verò* Alcibiades *de eodem* crate *loquatur, lubens conticesco, sed et abhorreo; tantum incitamentum præ libidini. At hunc perstrinxit* Theodoretus *lib. de curat. græc. affect. cap. imo. Quin et ipse* Plato *suum demiratur* Agathonem, Xenophon Cliniam, rgilius Alexin, Anacreon Bathyllum: *Quod autem de* Nerone, Claudio, *cæterumque portentosâ libidine memoriæ proditum, mallem à* Petronio, Suetonio, *terisque petatis, quandò omnem fidem excedat, quàm à me expectetis; sed era querimur.* [e] *Apud* Asianos, Turcas, Italos, *nunquam frequentius hoc àm hodierno die vitium;* Diana *Romanorum Sodomia; officinæ horum alibi apud* Turcas,——"*qui saxis semina mandant*"——*arenas arantes; et quentes querelæ, etiam inter ipsos conjuges hâc de re*, quæ virorum concubin illicitum calceo in oppositam partem verso magistratui indicant; *nullum ad Italos familiare magis peccatum, qui et post* [f] Lucianum *et* [g] Tatium, *scripoluminibus defendunt.* Johannes de la Casa, Beventius *Episcopus, divinum es vocat, suave scelus, adeoque jactat se non aliâ usum Venere. Nihil usitatius ad monachos, Cardinales, sacrificulos, etiam* [h] *furor hic ad mortem, ad niam.* [i] Angelus Politianus, *ob pueri amorem, violentas sibi manus injecit. orrendum sane dictu, quantum apud nos patrum memoriâ, scelus detestanhoc sævierit! Quum enim* Anno 1538. prudentissimus Rex Henricus avus cucullatorum cœnobia, et sacrificorum collegia, votariorum, per venedes legum Doctores Thomam Leum, Richardum Laytonum visitari fecerat, tanto numero reperti sunt apud eos scortatores, cinædi, ganeones, pædies, puerarii, pederastæ, Sodomitæ ([k] *Balei verbis utor*), Ganimedes, &c. ut noquoque eorum novam credideris Gomorrham. *Sed vide si lubet eorundem logum apud eundem* Baleum; Puellæ (inquit) in lectis dormire non pote- ob fratres necromanticos. *Hæc si apud votarios, monachos, sanctos scilicet nciones, quid in foro, quid in aulâ factum suspiceris? quid apud nobiles, inter fornices, quam non fæditatem, quam non spurcitiem? Sileo interim es illas, et ne nominandas quidem monachorum* [l] *mastuprationes, masturba-* [m] Rodericus a Castro *vocat, tum et eos qui se invicem ad Venerem exciam flagris cædunt, Spintrias, Succubas, Ambubeias, et lasciviente lumbo ides illas mulierculas, quæ se invicem fricant, et præter Eunuchos etiam enerem explendam, artificiosa illa veretra habent. Immo quod magis*

1. 27. [c] Lilius Giraldus, vita ejus. [d] Pueros amare solis Philosophis relinquendum vult dial. Amorum. [e] Busbequius. [f] Achilles Tatius, lib. 2. [g] Lucianus Charidemo. [h] Non entula demens Mart. [i] Jovius Musc. [k] Præfat. lectori lib. de vitis pontif. [l] Mercude Priapismo. Coelius 1. 11. antiq. lect. cap. 14. Galenus 6. de locis aff. [m] De morb. mulier. . 15.

recepit, Lamprid. *vita ejus.* [q]Hostius *quidam specula feci*
ut quum virum ipse pateretur, aversus omnes admissarii mot
ret, ac deinde falsâ magnitudine ipsius membri tanquam ve
virum et fœminam passus, quod dictu fœdum et abominan
planè sit, quod apud [r]Plutarchum Gryllus Ulyssi *objecit.* A
apud nos neque mas marem, neque fœmina fœminam am
apud vos memorabiles et præclari viri fecerunt: ut viles m
cules imberbem sectans socium, amicos deseruit, &c. Vest
suos naturæ fines coerceri non possunt, quin instar fluvii ex
fœditatem, tumultum, confusionemque naturæ gignant in r
capras, porcos, equos inierunt viri et fœminæ, insano bestia
runt, unde Minotauri, Centauri, Sylvani, Sphinges, &c.
doceam, aut ea foras efferam quæ non omnes scire convenit
solummodo, quod causa non absimili [s]Rodericus, *scripta v*
ingentis et depravatis mentibus fœdissimi sceleris notitiam, &
tiùs hisce sordibus inquinare.

I come at last to that heroical love which is proper to me
frequent cause of melancholy, and deserves much rather to
lust, than by such an honourable title. There is an hone
which is natural, *laqueus occultus captivans corda hominu*
non possint separari, "a secret snare to captivate the h
[t]Christopher Fonseca proves, a strong allurement, of a most
adamantine property, and powerful virtue, and no man li
[u]*Et qui vim non sensit amoris, aut lapis est, aut bellua.* H
a block, a very stone, *aut* [x]*Numen, aut Nebuchadnezzar,* h
his head, a *pepon* for his heart, that hath not felt the powe
creature to be found, one in an age, *Qui nunquam visæ flagra*
for *semel insanivimus omnes,* dote we either young or old
none are excepted but Minerva and the Muses: so Cupid in
to his mother Venus, that amongst all the rest his arrow
them. But this nuptial love is a common passion, an hone
in the way of marriage; *ut materia appetit formam, sic mul*
know marriage is honourable, a blessed calling, appointed
Paradise; it breeds true peace, tranquillity, content, and ha

generi humano immortalitatem parat, when they live without g, lovingly as they should do.

t amplius ipia tenet copula, nec ullis erimonis citius solvit amor die."	"Thrice happy they, and more than that, Whom bond of love so firmly ties, That without brawls till death them part, 'Tis undissolved and never dies.

l with his Paulina, Abraham and Sarah, Orpheus and Eurydice, ıs, Artemisia and Mausolus, Rubenius Celer, that would needs n on his tomb, he had led his life with Eunea, his dear wife, rs eight months, and never fell out. There is no pleasure in parable to it, 'tis *summum mortalitatis bonum*——[g]*hominum tas, Alma Venus——latet enim in muliere aliquid majus potenaliis humanis voluptatibus*, as [f]one holds, there's something in d all human delight; a magnetic virtue, a charming quality, an erful motive. The husband rules her as head, but she again heart, he is her servant, she his only joy and content; no happio it, no love so great as this of man and wife, no such comfort r, a sweet wife: [h]*Omnis amor magnus, sed aperto in conjuge* they love at last as fresh as they did at first, [i]*Charaque charo ugi*, as Homer brings Paris kissing Helen, after they had been ars, protesting withal that he loved her as dear as he did the he was betrothed. And in their old age, when they make ıother, saying, as he did to his wife in the poet,

uod viximus, et moriamur, ıen sumpsimus in thalamo: lies ut commutemur in ævo, juvenis, tuque puella mihi."	"Dear wife, let's live in love and die together, As hitherto we have in all good will: Let no day change or alter our affections, But let's be young to one another still."

onjugal love be, still the same, and as they are one flesh, so of one mind, as in an aristocratical government, one consent, *coalescere in unum*, have one heart in two bodies, will and nill good wife, according to Plutarch, should be as a looking-glass r husband's face and passion: if he be pleasant, she should be augh, she should smile: if he look sad, she should participate nd bear a part with him, and so they should continue in mutual ds another.

e tuo deducet nulla senectus, nus, sive ego Nestor ero."	"No age shall part my love from thee, sweet wife, Though I live Nestor or Tithonus' life."

to him, as the [n]Bride saluted the Bridegroom of old in Rome, *go semper Caia*, be thou still Caius, I'll be Caia.

state this indeed, when the fountain is blessed (saith Solomon, and he rejoiceth with the wife of his youth, and she is to him ind and pleasant roe, and he delights in her continually." But s is immoderate, inordinate, and not to be comprehended in any vill not contain itself within the union of marriage, or apply to t is a wandering, extravagant, a domineering, a boundless, an destructive passion: sometimes this burning lust rageth after then it is properly called jealousy; sometimes before, and then ɔical melancholy; it extends sometimes to co-rivals, &c., begets murders: *Marcus Antonius compressit Faustinam sororem, iam novercam, Nero matrem, Caligula sorores, Cyneras Myr-*ɔc. But it is confined within no terms of blood, years, sex, or ıe. Some furiously rage before they come to discretion or age.

retius. f Fonseca. g Hor. h Propert. i Simonides, græc. "She grows ars together." k Ausonius. l Geryon amicitiæ symbolum. m Propert. l. 2. m hist.

Afer saith, that in Africa a man shall scarce find a maid
age, they are so forward, and many amongst us after they
do not live without husbands, but linger. What pranks in t
ages have played is not to be recorded. *Si mihi sint centum*
centum, no tongue can sufficiently declare, every story
women's insatiable lust, Nero's, Heliogabali, Bonosi, &c.
num, sed Quintius Amphelinam depereunt, &c. They neig
wives (as Jeremia *cap.* v. 8. complaineth) like fed horses,
bulls, *raptores virginum et viduarum*, as many of our great
wisdom was extinguished in this fire of lust, Samson's s
piety in Lot's daughters quite forgot, gravity of priest
reverend old age in the Elders that would violate Susa
Absalom to his step-mother, brotherly love in Ammon
Human, divine laws, precepts, exhortations, fear of God
means, fame, fortune, shame, disgrace, honour cannot o
withstand the fury of it, *omnia vincit amor*, &c. No co
forcibly draw, or hold so fast, as love can do with a tw
scorching beams under the equinoctial, or extremity of col
arctic, where the very seas are frozen, cold or torrid zo
expel this heat, fury, and rage of mortal men.

> "[u] Quo fugis ah demens, nulla est fuga, tu licet usque
> Ad Tanaim fugias, usque sequetur amor."

Of women's unnatural, [x]insatiable lust, what country, wh
complain? Mother and daughter sometimes dote on the
and son, master and servant, on one woman.

> ——"Sed amor, sed ineffrenata libido,
> Quid castum in terris intentatumque reliquit?"

What breach of vows and oaths, fury, dotage, madness, n
Yet this is more tolerable in youth, and such as are still i
but for an old fool to dote, to see an old lecher, what mor
be more absurd? And yet what so common? Who so fu
ætate si occeperint, multo insaniunt acrius. Some dote th
they did in their youth. How many decrepit, hoary, harsh
bellied, crooked, toothless, bald, blear-eyed, impotent, rot

his feet, a perpetual rheum in his head, "a continuate cough," [a] his sight fails him, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemly? Worse it is in women than in men, when she is *ætate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widow, a mother so long since ([b] in Pliny's opinion), she doth very unseemly seek to marry, yet whilst she is so [c] old a crone, a beldam, she can neither see, nor hear, go nor stand, a mere [d] carcase, a witch, and scarce feel; she catterwauls, and must have a stallion, a champion, she must and will marry again, and betroth herself to some young man, [e] that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the sun. [f] It rageth with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flower of their years, nobly descended, high fed, such as live idly, and at ease; and for that cause (which our divines call burning lust) this [g] *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our physicians heroical love, and a more honourable title put upon it, *Amor nobilis*, as [h] Savanarola styles it, because noble men and women make a common practice of it, and are so ordinarily affected with it. Avicenna, *lib.* 3. *Fen.* 1. *tract.* 4. *cap.* 33. calleth this passion *Ilishi*, and defines it "[i] to be a disease or melancholy vexation, or anguish of mind, in which a man continually meditates of the beauty, gesture, manners of his mistress, and troubles himself about it: desiring," (as Savanarola adds) with all intentions and eagerness of mind, "to compass or enjoy her, [k] as commonly hunters trouble themselves about their sports, the covetous about their gold and goods, so is he tormented still about his mistress." Arnoldus Villanovanus, in his book of heroical love, defines it, "[l] a continual cogitation of that which he desires, with a confidence or hope of compassing it;" which definition his commentator cavils at. For continual cogitation is not the *genus* of a symptom of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and desire, without hope of attaining. Carolus à Lorme, in his Questions makes a doubt, *An amor sit morbus*, whether this heroical love be a disease: Julius Pollux *Onomast. lib.* 6. *cap.* 44, determines it. They that are in love are likewise sick; *lascivus, salax, lasciviens, et qui in venerem furit, verè est ægrotus.* Arnoldus will have it improperly so called, and a malady rather of the body than mind. Tully, in his *Tusculans*, defines it a furious disease of the mind; [illegible], madness itself. Ficinus, his Commentator, *cap.* 12. a species of madness, "for many have run mad for women," Esdr. iv. 26. But [n] Rhasis "a melancholy passion;" and most physicians make it a species or kind of melancholy (as will appear by the symptoms), and treat of it apart; whom I mean to imitate, and to discuss it in all his kinds, to examine his several causes, to [illegible] his symptoms, indications, prognostics, effect, that so it may be with [illegible] facility cured.

[illegible] part affected in the meantime, as [o] Arnoldus supposeth, "is the former

[illegible] caligant, aures graviter audiunt, capilli fluunt, cutis arescit, flatus olet, tussis, &c. Cyprian. [b] Lib. [illegible] Ruffinus. [c] Hiatque turpis inter aridas nates podex. [d] Cadaverosa adeo ut ab inferis reversa [illegible], vult adhuc catullire. [e] Nam et matrimoniis est despectum senium. Æneas Silvius. [f] Quid [illegible] orbe communius? quæ civitas, quod oppidum, quæ familia vacat amatorum exemplis? Æneas [illegible] trigesimum annum natus nullum amoris causa peregit insigne facinus? ego de me facio conjec[illegible] amor in mille pericula misit. [g] Forestus, Plato. [h] Pract. major. Tract. 6. cap. 1. [illegible] de ægrit. cap. quod his multum contingat. [i] Hæc ægritudo est solicitudo melancholica in qua [illegible] sibi continuam cogitationem super pulchritudine ipsius quam amat, gestuum, morum. [illegible] accidens quo quis rem habere nimia aviditate concupiscit, ut ludos venatores, aurum et opes [illegible] [l] Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe apprehensum delec[illegible] [m] Morbus corporis potius quam animi. [n] Amor est passio melancholica. [o] Ob calefac[illegible] spirituum pars anterior capitis laborat ob consumptionem humiditatis.

nisi extruso semine gestiens voluptas non cessat, nec assua
addit Gnastivinius, *Comment.* 4. *Sect. prob.* 27. *Arist.*
passion of the brain, as all other melancholy, by reason of
and so doth Jason Pratensis, *c.* 19. *de morb. cerebri* (wl
this erotical love), place and reckon it amongst the af
[u] Melancthon *de animâ* confutes those that make the live
Guianerius, *Tract.* 15. *cap.* 13. *et* 17. though many put al
heart, refers it to the brain. Ficinus, *cap.* 7. *in Convi*
have the blood to be the part affected." Jo. Frietagiu
supposeth all four affected, heart, liver, brain, blood; but
upon the brain, [x] 'tis *imaginatio læsa;* and both imagin
misaffected; because of his corrupt judgment, and continu
which he desires, he may truly be said to be melancholy.
his disease inveterate, as I have determined in the prece
imagination and reason are misaffected, first one then t

MEMB. II.

SUBSECT. I.—*Causes of Heroical Love, Temperature, Place, Climate, &c.*

OF all causes the remotest are stars. [y] Ficinus, *cap.* 1
prone to this burning lust, that have Venus in Leo in t
the Moon and Venus be mutually aspected, or such as be
[z] Plutarch interprets astrologically that tale of Mars an
genitures ♂ and ♀ are in conjunction," they are commo
women, queans; "as the good wife of Bath confessed in

I followed aye mine inclination,
By virtue of my constellation.

But of all those astrological aphorisms which I have ever
is most memorable, for which howsoever he is bitterly c
Marcennus, a malapert friar, and some others (which [b]
yet methinks it is free, downright, plain and ingenuous.
ture, or example, he hath these words of himself. ♂
tatibus assiduam mihi Venereorum cogitationem præstat
quiescam. Et paulo post. *Cogitatio Venereorum me tora*

implere non licuit, aut fecisse potentem puduit, cogitatione assiduâ mentitus voluptatem. Et alibi, *ob ☾ et ♀ dominium et radiorum mixtionem, pro-um fuit ingenium, sed lascivum, egoque turpi libidini deditus et obscœnus.* r Cardan of himself, *quod de se fatetur ideo* [d] *ut utilitatem adferat studiosis sce disciplinæ,* and for this he is traduced by Marcennus, when as in effect ith no more than what Gregory Nazianzen of old, to Chilo his scholar, *bant se mihi visendæ mulieres, quarum præcellenti elegantiâ et decore spec-i tentabatur meæ integritas pudicitiæ. Et quidem flagitium vitavi fornica-s, at munditiæ virginalis florem arcanâ cordis cogitatione fœdavi. Sed aa* Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo ulino, et in Saturni finibus aut oppositione, &c. Ptolomeus in quadripart. de his et specialia habet aphorismata, longo proculdubio usu confirmata, experientiâ multâ perfecta, inquit commentator ejus Cardanus. Tho. panella, *Astrologiæ lib.* 4. *cap.* 8. *articulis* 4 and 5. insaniam amatoriam nstrantia, multa præ cæteris accumulat aphorismata, quæ qui volet, consu-Chiromantici ex cingulo Veneris plerumque conjecturam faciunt, et monte eris, de quorum decretis, Taisnerum, Johan. de Indagine, Goclenium, cete-ie si lubet, inspicias. Physicians divine wholly from the temperature complexion; phlegmatic persons are seldom taken, according to Ficinus *ment. cap.* 9; naturally melancholy less than they, but once taken they ıever freed; though many are of opinion flatuous or hypochondriacal ncholy are most subject of all others to this infirmity. Valescus assigns strong imagination for a cause, Bodine abundance of wind, Gordonius ed, and spirits, or atomi in the seed, which cause their violent and furious ons. Sanguine thence are soon caught, young folks most apt to love, by their good wills, saith [e] Lucian, "would have a bout with every one see:" the colt's evil is common to all complexions. Theomestus a young usty gallant acknowledgeth (in the said author) all this to be verified m, "I am so amorously given [f] you may sooner number the sea-sands, now falling from the skies, than my several loves. Cupid had shot all rrows at me, I am deluded with various desires, one love succeeds an- and that so soon, that before one is ended I begin with a second; she s last is still fairest, and she that is present pleaseth me most: as an s head my loves increase, no Iolaus can help me. Mine eyes are so a refuge and sanctuary of love, that they draw all beauties to them, and ver satisfied. I am in a doubt what fury of Venus this should be: w have I offended her so to vex me, what Hippolitus am I! What is my genius? or is it a natural imperfection, an hereditary passion?" r in [g] Anacreon confesseth that he had twenty sweethearts in Athens fifteen at Corinth, as many at Thebes, at Lesbos, and at Rhodes, many in Ionia, thrice in Caria, twenty thousand in all: or in a φύλλα πάντα, &c.

Folia arborum omnium si
Nôsti referre cuncta,
ut computare arenas
n æquore universas.
plum meorum amorum
e fecero logistam?"

"Canst count the leaves in May,
Or sands i' th' ocean sea?
Then count my loves I pray."

s are like a balance, apt to propend each way, and to be weighed every wench's looks, his heart a weathercock, his affection tinder, tself, which every fair object, sweet smile, or mistress's favour sets ianerius, *tract.* 15. *cap.* 14. refers all this [h] to "the hot tempera- testicles," Ferandus a Frenchman in his *Erotique Mel.* (which

l. Edit. [e] Dial. amorum. [f] Citiùs maris fluctus et nives cœlo delabentes numerâris os; alii amores aliis succedunt, ac priusquam desinant priores, incipiunt sequentes. Adeo ıus inhabitat Asylus omnem formam ad se rapiens, ut nullâ satietate expleatur. Quamam &c. [g] Num. xxxii. [h] Qui calidum testiculorum crasin habent, &c.

they concur. In our Misnia, saith Galen, near to Pergamus,
find an adulterer, but many at Rome, by reason of the del
It was that plenty of all things, which made [l]Corinth so inf
the opportunity of the place to entertain those foreign cc
strangers came in, at each gate, from all quarters. In tl
Venus a thousand whores did prostitute themselves, as Stra
Lais and the rest of better note: all nations resorted thithe
Venus. Your hot and southern countries are prone to lust, a
tinent than those that live in the north, as Bodine discourset
hist. cap. 5. Molles Asiatici, so are Turks, Greeks, Spania
all that latitude; and in those tracts, such as are more fruit
delicious, as Valence in Spain, Capua in Italy, *domicilium*
it, and (which Hannibal's soldiers can witness) Canopus i
Phœacia, Baiæ, [m]Cyprus, Lampsacus. In [n]Naples the fru
pleasant air enervate their bodies, and alter constitutions
Florus calls it, *Certamen Bacchi et Veneris*, but [o]Foliot adm
and Spain they have their stews in every great city, as i
Florence, wherein, some say, dwell ninety thousand inhabit
thousand are courtezans; and yet for all this, every gentle
a peculiar mistress; fornications, adulteries, are nowhere so
jam tota lupanar; how should a man live honest amongst so m
now if vigour of youth, greatness, liberty I mean, and that
which grandees take unto themselves in this kind shall meet,
it needs open to all manner of vice, with what fury will i
Maximus Tyrius the Platonist observes, *libido consequuta q*
riam improbam, et præruptam licentiam, et effrenatam au
will not lust effect in such persons? For commonly princ
make no scruple at all of such matters, but with that whore
quid libet licet, they think they may do what they list, profe
rather brag with Proculus (that writ to a friend of his in Ro
exploits he had done in that kind) than any way be abashed
Sanders relates of Henry VIII. (I know not how truly) C
pulchriores quas non concupierit, et paucissimas concupier
rit, "He saw very few maids that he did not desire, and desire

men and women; Solomon of old had a thousand concubines; Ahasuerus his eunuchs and keepers; Nero his Tigellinus, panders, and bawds; the Turks, [s]Muscovites, Mogors, Xeriffs of Barbary, and Persian Sophies, are no whit inferior to them in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith Jovius) *pro imperatore; et quas ille linquit, nobiles habent;* they press and muster up wenches as we do soldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high-fed, and idle withal, it is almost impossible that they should live honest, not rage, and precipitate themselves into these inconveniences of burning lust.

"[t] Otium et reges prius et beatas
Perdidit urbes."

Idleness overthrows all, *Vacuo pectore regnat amor,* love tyranniseth in an idle person. *Amore abundas Antipho.* If thou hast nothing to do, "[u] *Invidiâ vel amore miser torquebere*——Thou shalt be haled in pieces with envy, lust, some passion or other. *Homines nihil agendo malè agere discunt;* 'tis Aristotle's simile, "[x] as match or touchwood takes fire, so doth an idle person love." *Quæritur Ægistus quare sit factus adulter,* &c., why was Ægistus a whoremaster? You need not ask a reason of it. Ismenedora stole Baccho, a woman forced a man, as [y]Aurora did Cephalus: no marvel, said [z]Plutarch, *Luxurians opibus more hominum mulier agit:* she was rich, fortunate and jolly, and doth but as men do in that case, as Jupiter did by Europa, Neptune by Amymone. The poets therefore did well to feign all shepherds lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love, as [a]Theophrastus defines it, is *otiosi animi affectus,* an affection of an idle mind, or as [b]Seneca describes it, *Juventâ gignitur, luxu nutritur, feriis alitur, otioque inter læta fortunæ bonæ;* youth begets it, riot maintains it, idleness nourisheth it, &c. which makes [c]Gordonius the physician *cap.* 20. *part.* 2. call this disease the proper passion of nobility. Now if a weak judgment and a strong apprehension do concur, how, saith Hercules de Saxoniâ, shall they resist? Savanarola appropriates it almost to "[d] monks, friars, and religious persons, because they live solitary, fare daintily, and do nothing:" and well he may, for how should they otherwise choose?

Diet alone is able to cause it: a rare thing to see a young man or a woman that lives idly, and fares well, of what condition soever, not to be in love. Alcibiades was still dallying with wanton young women, immoderate in his expenses, effeminate in his apparel, ever in love, but why? he was overcorrupte in his diet, too frequent and excessive in banquets, *Ubicunque securitas, ibi libido dominatur;* lust and security domineer together, as St. Hierome [illegible]eth. All which the wife of Bath in Chaucer freely justifies,

For all to sicker, as cold engendreth hail,
A liquorish tongue must have a liquorish tail.

Specially if they shall further it by choice diet, as many times those Sybarites [illegible] Phæaces do, feed liberally, and by their good will eat nothing else but [illegible]ious meats. [f] *Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, et largo pipere aspersas, carduos hortulanos, lactucas, erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, [illegible]os, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos*

[s] Muscov. [t] Catullus ad Lesbiam. [u] Hor. [x] Polit. 8. num. 28. ut naptha ad ignem, sic amor [illegible] qui torpescunt ocio. [y] Pausanias Attic. lib. 1. Cephalus egregiæ formæ juvenis ab aurora raptus [illegible] amore capta esset. [z] In amatorio. [a] E Stobæo ser. 62. [b] Amor otiosæ cura est sollici- [illegible] [c] Principes plerumque ob licentiam et adfluentiam divitiarum istam passionem solent incurrere. [illegible] appetit qui otiosam vitam agit, et communiter incurrit hæc passio solitarios delitiose viventes, [illegible]tes, religiosos, &c. [e] Plutarch. vit. ejus. [f] Vina parant animos veneri. [g] Sed nihil erucæ [illegible] bulbique salaces; Improba nec prosit jam saturela tibi. Ovid.

Ætna, non Vesuvius tantis ardoribus æstuant ac juveniles m
addit [m] Hieronymus: *unde ob optimum vinum* Lamsacus *ol*
venerandi Bacchi *socia, apud* [n] Orpheum Venus *audit.* *I*
plex, et per se sumptum præstare possit, nam——[o] quo n
plenum? *quam non insaniam, quem non furorem à co*
[p] Gomesius *salem enumerat inter ea quæ intempestivam li*
solent, et salaciores fieri fæminas ob esum salis contendit: V
ab Oceano ortam.

"[q] Unde tot in Veneta scortorum millia cursant?
In promptu causa est, est Venus orta mari."

Et hinc fœta mater Salacea Oceani conjux, *verbumque fo*
effluxit. Mala Bacchica tantum olim in amoribus prævalu
illis statuæ Bacchi ponerentur. [r] *Cubebis in vino maceratis*
entales *ad Venerem excitandam, et* [s] *Surax radice* Afric
eosdem effectus habet, talisque herbæ meminit mag. nat. *lib*
tista Porta *ex* India *allatæ, cujus mentionem facit et* Theo
nita his similia apud Rhasin, Matthiolum, Mizaldum, *c*
occurrunt, quorum ideò mentionem feci, ne quis imperiti
impingat, sed pro virili tanquam syrtes et cautes consultò

SUBSECT. II.—*Other causes of Love-Melancholy, Sight, Be*
Eyes, other parts, and how it pierceth.

MANY such causes may be reckoned up, but they cannot a
tunity be offered of time, place, and those other beautiful c
enticements, as kissing, conference, discourse, gestures con
lascivious provocations. Kornmannus, in his book *de linea*
degrees of lust, out of [u] Lucian belike, which he handles
Visus, Colloquium, Convictus, Oscula, Tactus.[x] Sight, of a
step of this unruly love, though sometime it be prevented
ing, or rather incensed. For there be those so apt, credu
love, that if they hear of a proper man, or woman, they are
see them, and that merely by relation, as Achilles Tatius
is their intemperance and lust, that they are as much mai
they saw them. Callisthenes a rich young gentleman of

out of fame and common rumour, so much incensed, that he would needs have her to be his wife." And sometimes by reading they are so affected, as he in [a] Lucian confesseth of himself, "I never read that place of Panthea in Xenophon, but I am as much affected as if I were present with her." Such persons commonly [b] feign a kind of beauty to themselves; and so did those three gentlewomen in [c] Balthasar Castilio fall in love with a young man whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace cometh from hearing, [d] as a moral philosopher informeth us, "as well from sight; and the species of love are received into the phantasy by relation alone:" [e] *ut cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum et absentes amamus*, sometimes we love those that are absent, saith Philostratus, and gives instance in his friend Athenorodus, that loved a maid at Corinth whom he never saw; *non oculi sed mens videt*, we see with the eyes of our understanding.

But the most familiar and usual cause of love is that which comes by sight, which conveys those admirable rays of beauty and pleasing graces to the heart. Plotinus derives love from sight, ἔρως *quasi* ὄρασις. [f] *Si nescis, oculi sunt in amore duces*, "the eyes are the harbingers of love," and the first step of love is sight, as [g] Lilius Giraldus proves at large, *hist. deor. syntag.* 13. they as two sluices let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as [h] one saith, "is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eyes to that lovely wound, which pierceth the soul itself." (Ecclus. 18.) Through it love is kindled like a fire. This amazing, confounding, admirable, amiable beauty, "[i] than which in all nature's treasure (saith Isocrates) there is nothing so majestical and sacred, nothing so divine, lovely, precious," 'tis nature's crown, gold and glory; *bonum si non summum, de summis tamen non infrequenter triumphans*, whose power hence may be discerned; we contemn and abhor generally such things as are foul and ugly to behold, account them filthy, but love and covet that which is fair. 'Tis [k] beauty in all things which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That Persian Xerxes when he destroyed all those temples of the gods in Greece, caused that of Diana, *in integrum servari*, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. 'Tis that which painters, artificers, orators, all aim at, as Eriximachus the physician, in Plato contends, "[l] It was beauty first that ministered occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions." Whiteness in the lily, red in the rose, purple in the violet, a lustre in all things without life, the clear light of the moon, the bright beams of the sun, splendour of gold, purple, sparkling diamond, the excellent feature of the horse, the majesty of the lion, the colour of birds, peacocks' tails, the silver scales of fish, we behold with singular delight and admiration. "[m] And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men," doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or aught that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them gods and goddesses

[a] Quoties de Panthea Xenophontis locum perlego, ita animo affectus ac si coram intuerer. [b] Pulchritudinem sibi ipsis confingunt, imagines. [c] De aulico lib. 2. fol. 116. 'tis a pleasant story, and related at by him. [d] Gratia venit ab auditu æque ac visu, et species amoris in phantasiam recipiunt sola lumine. Picolominens grad. 8. c. 38. [e] Lips. cent. 2. epist. 22. Beautie's Encomions. [f] Propert. Amoris primum gradum visus habet, ut aspiciat rem amatam. [h] Achilles Tatius lib. 1. Forma telo acutior ad inferendum vulnus, perque oculos amatorio vulneri aditum patefaciens in animum penetrat. Nec a rerum naturâ nihil forma divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelligitur, &c. [k] Christ. Fonseca. [l] S. L. [m] Bruys prob. 11. de forma è Lucianos.

divine, serene, happy, &c. And of all mortal men they alone ([n]
holds) are free from calumny; *qui divitiis, magistratu et gloriâ flo*
lacessimus, we backbite, wrong, hate renowned, rich, and happy me
at their felicity, they are undeserving we think, fortune is a step-n
a parent to them. "We envy (saith [o] Isocrates,) wise, just,
except with mutual offices and kindnesses, some good turn or other
this love from us; only fair persons we love at first sight, desire th
ance, and adore them as so many gods: we had rather serve the
mand others, and account ourselves the more beholding to them, t
vice they enjoin us: though they be otherwise vicious, dishonest, w
favour them, and are ready to do them any good office for their [p] b
though they have no other good quality beside. *Dic igitur ô fo*
cens (as that eloquent Phavorinus breaks out in [q] Stobeus), *dic A*
viùs nectare loqueris; dic ô Telemache, vehementiùs Ulysse dicis; d
utcunque ebrius, libentius tibi licet ebrio auscultabimus. "Speak
speak Autiloquus, thy words are sweeter than nectar, speak O
thou art more powerful than Ulysses, speak Alcibiades though dr
willingly hear thee as thou art." Faults in such are no faults: i
said Alcibiades had stolen Anytus his gold and silver plate, he wa
prosecuting so foul a fact (though every man else condemned hi
and insolency) that he wished it had been more, and much better (
dearly) for his sweet sake. "No worth is eminent in such lovely
imperfections hid;" *non enim facile de his quos plurimum diligim*
dinem suspicamur, for hearing, sight, touch, &c., our mind and a
are captivated, *omnes sensus formosus delectat.* Many men have be
for their person alone, chosen kings, as amongst the Indians, Pers
opians of old; the properest man of person the country could afford,
their sovereign lord; *Gratior est pulchro veniens è corpore virtus*, [r]
many other nations thought and done, as [s] Curtis observes: *I*
in corporis majestate veneratio est, "for there is a majestical prese
men;" and so far was beauty adored amongst them, that no man w
fit to reign, that was not in all parts complete and supereminent.
of Lacedæmon, had like to have been deposed, because he married a
they would not have their royal issue degenerate. Who would
thought that Adrian the Fourth, an English monk's bastard (as
Massovius writes in his life), *inops à suis relictus, squalidus et mi*
forsaken child, should ever come to be pope of Rome? But wh
Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieque lat
(as he follows it out of [u] Nubrigensis, for he ploughs with his heifer)
wise, learned, eloquent, of a pleasant, a promising countenance, a go
per man; he had, in a word, a winning look of his own," and that
for that he was especially advanced. So "Saul was a goodly p
a fair." Maximinus elected emperor, &c. Branchus the son of Apo
he begot of Jance, Succron's daughter (saith Lactantius), when he k
Admetus' herds in Thessaly, now grown a man, was an earnest suit
mother to know his father; the nymph denied him, because Apollo
jured her to the contrary; yet overcome by his importunity at last she
his father; when he came into Apollo's presence, *malas Dei reverenter*

[n] Lib. de calumnia. Formosi Calumnia vacant; dolemus alios meliore loco positos, fortunam
cam illis, &c. [o] Invidemus sapientibus, justis, nisi beneficiis assiduè amorem extorquent;
amamus et primo velut aspectu benevolentia conjungimur, et eos tanquam Deos colimus, ille
mus quam aliis imperamus, majoremque, &c. [p] Formæ majestatem Barbari verentur, ne
quam quibus eximia forma natura donata est, Herod. lib. 5. Curtius 6. Arist. Polit. [q] Serm.
vit. ejus. Brisonius Strabo. [r] "Virtue appears more gracefully in a lovely personage."
magnorumque operum non alios capaces putant quam quos eximiâ specie natura donavit.
pontificum. Rom. [u] Lib. 2. cap. 6.

ried himself so well, and was so fair a young man, that Apollo was infi- taken with the beauty of his person, he could scarce look off him, and e was worthy of such parents, gave him a crown of gold, the spirit of tion, and in conclusion made him a demi-god. *O vis superba formæ*, a ss beauty is, whom the very gods adore, *nam pulchros dii amant;* she is *is domina*, love's harbinger, love's loadstone, a witch, a charm, &c. y is a dower of itself, a sufficient patrimony, an ample commendation, an te epistle, as [x] Lucian, [y] Apuleius, Tiraquellus, and some others conclude. *io digna forma*, beauty deserves a kingdom, saith Abulensis, *paradox* 2. 10. immortality; and [z] "more have got this honour and eternity for their , than for all other virtues besides:" and such as are fair, "are worthy honoured of God and men." That Idalian Ganymede was therefore l by Jupiter into heaven, Hæphestion dear to Alexander, Antinous to n. Plato calls beauty for that cause a privilege of nature, *Naturæ gau- opus*, nature's master-piece, a dumb comment; Theophrastus, a silent still rhetoric, Carneades, that persuades without a speech, a kingdom with- guard, because beautiful persons command as so many captains; So- a tyranny, "which tyranniseth over tyrants themselves;" which made es belike call proper women queens, *quod facerent homines quæ præci-* because men were so obedient to their commands. They will adore, compliment, and bow to a common wench (if she be fair) as if she were woman, a countess, a queen, or a goddess. Those intemperate young Greece erected at Delphos a golden image with infinite cost, to the memory of Phryne the courtezan, as Ælian relates, for she was a most ul woman, insomuch saith [a] Athenæus, that Apelles and Praxiteles drew s picture from her. Thus young men will adore and honour beauty; ngs themselves I say will do it, and voluntarily submit their sovereignty ovely woman. "Wine is strong, kings are strong, but a woman est," 1 Esd. iv. 10. as Zerobabel proved at large to King Darius, his and noblemen. "Kings sit still and command sea and land, &c., all bute to the king; but women make kings pay tribute, and have domi- er them." When they have got gold and silver, they submit all to a ul woman, give themselves wholly to her, gape and gaze on her, and all sire her more than gold or silver, or any precious thing: they will leave and mother, and venture their lives for her, labour and travel to get, ng all their gains to women, steal, fight, and spoil for their mistress's And no king so strong, but a fair woman is stronger than he is. "All " (as [b] he proceeds) "fear to touch the king; yet I saw him and Apame cubine, the daughter of the famous Bartacus, sitting on the right hand king, and she took the crown off his head, and put it on her own, and him with her left hand; yet the king gaped and gazed on her, and he laughed, he laughed, and when she was angry he flattered to be led to her." So beauty commands even kings themselves; nay whole and kingdoms are captivated together with their kings: [c] *Forma vincit , ferrum pulchritudo captivat; vincentur specie, qui non vincentur* And 'tis a great matter saith [d] Xenophon, "and of which all fair may worthily brag, that a strong man must labour for his living if he e aught, a valiant man must fight and endanger himself for it, a wise eak, show himself, and toil; but a fair and beautiful person doth all

morum c. 2. de magia. Lib 2. connub. cap. 27. Virgo formosa et si oppidò pauper, abundè est [y] Isocrates plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes. om. 4. Chori æmon. Qui pulchri, merito apud Deos et apud homines honore affecti. Muta com- quavis epistolâ ad commendandum efficacior. [a] Lib. 9. Var. hist. tanta formæ elegantia ut ab c. [b] Esdras, iv. 29. [c] Origen hom. 23. in Numb. In ipsos tyrannos tyrannidem exercet, e magnum ob quod gloriari possunt formosi, quod robustos necessarium sit laborare, fortem peri- licere, sapientem, &c.

with ease, he compasseth his desire without any pains-taking:" God and heaven and earth conspire to honour him; every one pities him above oth he be in need, [e]and all the world is willing to do him good. [f]Chariclea into the hand of pirates, but when all the rest were put to the edge o sword, she alone was preserved for her person. [g]When Constantinopl sacked by the Turk, Irene escaped, and was so far from being made a ca that she even captivated the Grand Seignior himself. So did Rosamond i over King Henry the Second.

——"[h] I was so fair an object;
Whom fortune made my king, my love made subject;
He found by proof the privilege of beauty,
That it had power to countermand all duty."

It captivates the very gods themselves, *Morosiora numina*,

——"[i] Deus ipse deorum
Factus ob hanc formam bos, equus, imber, olor."

And those *mali genii* are taken with it, as [k]I have already proved. *F sam Barbari verentur, et ad spectum pulchrum immanis animus mans* (Heliodor. *lib.* 5.) The barbarians stand in awe of a fair woman, and beautiful aspect a fierce spirit is pacified. For when as Troy was taken the wars ended (as Clemens [l]Alexandrinus quotes out of Euripides), Menelaus with rage and fury armed, came with his sword drawn, to have k Helen, with his own hands, as being the sole cause of all those wars and ries: but when he saw her fair face, as one amazed at her divine beauty let his weapon fall, and embraced her besides, he had no power to strik sweet a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sword (as the saying is) is dulled with a beautiful aspect, and severity itself overcome. Hiperides the orator, when Phryne his client was accused at Athe for her lewdness, used no other defence in her cause, but tearing her up garment, disclosed her naked breast to the judges, with which comelines her body and amiable gesture they were so moved and astonished, that did acquit her forthwith, and let her go. O noble piece of justice! minem exclaims: and who is he that would not rather lose his seat and robes, his office, than give sentence against the majesty of beauty? Such gatives have fair persons, and they alone are free from danger. Parthe pæus was so lovely and fair, that when he fought in the Theban wars, face had been by chance bare, no enemy would offer to strike at or hurt such immunities hath beauty. Beasts themselves are moved with it. Sa was a woman of such excellent feature, [m]and a queen, that when she was trodden on by wild horses for a punishment, "the wild beasts stood in ration of her person, (Saxo Grammaticus, *lib.* 8. *Dan. hist.*) and would her." Wherefore did that royal virgin in [n]Apuleius, when she fled fro thieves' den, in a desert, make such an apostrophe to her ass on whi rode; (for what knew she to the contrary, but that he was an ass?) *parentibus et proco formoso reddideris, quas tibi gratias, quos honores quos cibos exhibebo?*[o] She would comb him, dress him, feed him, and him every day herself, and he should work no more, toil no more, but play, &c. And besides she would have a dainty picture drawn, in remembrance, a virgin riding upon an ass's back with this motto, *Asin regia virgo fugiens captivitatem;* why said she all this? why did she such promises to a dumb beast? but that she perceived the poor

[e] Majorem vim habet ad commendandam forma, quam accurate scripta epistola. Arist. lib. 1. [f] Knowles. hist. Turcica. h Daniel in complaint of Rosamond. i Stroma king of the gods on account of this beauty became a bull, a shower, a swan." k Sect. 2. l Stromatum 1. post captam Trojam cum impetu ferretur ad occidendam Helenam, stupe tudinis correptus ut ferrum excideret, &c. [m] Tantæ formæ fuit ut cum vincta equorum calcibus obterenda, ipsis jumentis admirationi fuit; lædere noluerunt. n Lib. 4. you will restore me to my parents, and my beautiful lover, what thanks, what honour shall wender shall I not supply you?"

ıer beauty; for he did often *obliquo collo pedes puellæ decoros basiare,* ; as she rode, *et ad delicatulas voculas tentabat adhinnire,* offer to give ıuch as in him was to her delicate speeches, and besides he had ;, as she conceived of her misery. And why did Theogine's horse ·us [p] curvet, prance, and go so proudly, *exultans alacriter et super-* ıut that such as mine author supposeth, he was in love with his *:isses ipsum equum pulchrum intelligere pulchram domine formam?* ed on [q] Malthius' cheek as he lay asleep; but why? Not to hurt arasite of his, standing by, well perceived, *non ut pungeret, sed ut* , but certainly to kiss him, as ravished with his divine looks. Ina- ıtures, I suppose, have a touch of this. When a drop of [r] Psyche's ɔn Cupid's shoulder, I think sure it was to kiss it. When Venus ; her rose-cheeked Adonis, as an elegant [s] poet of ours sets her out,

> —— "the bushes in the way
> Some catch her neck, some kiss her face,
> Some twine about her legs to make her stay,
> And all did covet her for to embrace."

nore inficitur, as Heliodorus holds, the air itself is in love: for ı played upon her lute,

> "[t] The wanton air in twenty sweet forms danc't
> After her fingers,"——

ascivious winds stayed Daphne when she fled from Apollo;

> —— "[u] nudabant corpora venti,
> Obviaque adversas vibrabant flamina vestes."

tus loved Hyacinthus, and Orithya Ericthon's daughter of Athens; &c., he took her away by force, as she was playing with other Ilissus, and begat Zetes and Galias his two sons of her. That seas are enamoured with this our beauty, is all out as likely as that of winds; for when Leander swam in the Hellespont, Neptune with did beat down the waves, but

> "They still mounted up intending to have kiss'd him,
> And fell in drops like tears because they missed him"

Alpheus was in love with Arethusa, as she tells the tale herself,

> —— "viridesque manu siccata capillos,
> Fluminis Alphei veteres recitavit amores;
> Pars ego Nympharum," [y] &c.——

Thame and Isis meet

> "[z] Oscula mille sonant, connexu brachia pallent,
> Mutuaque explicitis connectunt colla lacertis."

d Pineus, and how many loving rivers can I reckon up, whom ı enthralled! I say nothing all this while of idols themselves that itted idolatry in this kind, of looking-glasses, that have been rapt ·ou will believe [a] poets), when their ladies and mistresses looked on :m.

ıbeo sensum, tua gratia sensum calidi sentio amoris onus. quoties spectantia lumina, flamma inopi saucia membra mihi."	"Though I no sense at all of feeling have, Yet your sweet looks do animate and save; And when your speaking eyes do this way turn, Methinks my wounded members live and burn."

you such another story of a spindle that was fired by a fair lady's ingers, some say, I know not well whether, but fired it was by of a cold bath that suddenly smoked, and was very hot when a came into it, "*Miramur quis sit tantus et unde vapor,*" [c] &c. But

ı. [q] Atheneus, lib. 8. [r] Apulelus Aur. asino. [s] Shakspeare [t] Marlowe. [u] Ov. Met. lib. 5. [y] "And with her hand wiping off the drops from her green an to relate the loves of Alpheus. I was formerly an Achaian nymph," &c. [z] Leland. ınd with thousand kisses, their arms are pallid with the close embrace, and their necks are ɔed by their fond caresses." [a] Angerianus [b] Si longe aspiciens hæc urit lumine ines prope, cur urere lina nequit? Angerianus. [c] "We wonder how great the ınce it comes."

of all the tales in this kind, that is the most memorable of [d] Deat when he should have strucken a sweet young virgin with his dart, love with the object. Many more such could I relate which are to b with a poetical faith. So dumb and dead creatures dote, but men stupified many times at the first sight of beauty, amazed, [e] as that in Aristænetus, that spied a maid bathing herself by the sea-side.

> "[f] Soluta mihi sunt omnia membra——
> A capite ad calcem, sensusque omnis perilit
> De pectore, tam immensus stupor animam invasit mihi."

And as [g] Lucian, in his images, confesses of himself, that he v mistress's presence void of all sense, immovable, as if he had seen a head: which was no such cruel monster (as [h] Cœlius interprets it, 9.), "but the very quintessence of beauty," some fair creature, a doubt the poet understood in the first fiction of it, at which the were amazed. [i] *Miseri quibus intentata nites*, poor wretches are con the very sight of her ravishing looks to run mad, or make away w selves.

> "[k] They wait the sentence of her scornful eyes;
> And whom she favours lives, the other dies."

[l] Heliodorus, *lib.* 1. brings in Thyamis almost besides himself, whe Chariclia first, and not daring to look upon her a second time, "for he it impossible for any man living to see her and contain himself." fame of beauty will fetch them to it many miles off (such an attracti this loadstone hath), and they will seem but short, they will undert toil or trouble, [m] long journeys. Penia or Atalanta shall not over through seas, deserts, mountains, and dangerous places, as they di on Psyche: "many mortal men came far and near to see that glorio of her age," Paris for Helena, Corebus to Troja.

> ——"Illis Trojam qui forte diebus
> Venerat insano Cassandræ insensus amore,"

"who inflamed with a violent passion for Cassandra, happened then Troy." King John of France, once prisoner in England, came to visi friends again, crossing the seas; but the truth is, his coming was to Countess of Salisbury, the nonpareil of those times, and his dear That infernal god Pluto came from hell itself, to steal Proserpine; left all his friends for Polixena's sake, his enemy's daughter; and all th cian gods forsook their heavenly mansions for that fair lady, Philo daughter's sake, the paragon of Greece in those days; *eâ enim venustate eam certatim omnes dii conjugem expeterent:* "for she was of such su beauty, that all the gods contended for her love." [o] *Formosa divis puella:* "the beautiful maid commands the gods." They will not co to see, but as a falcon makes a hungry hawk hover about, follow, giv ance and service, spend goods, lives, and all their fortunes to attain;

> "Were beauty under twenty locks kept fast,
> Yet love breaks through, and picks them all at last."

When fair [p] Hero came abroad, the eyes, hearts, and affections of tators were still attendant on her.

> "[q] Et medios inter vultus supereminet omnes,
> Perque urbem aspiciunt venientem numinis instar."

> "[r] So far above the rest fair Hero
> And stole away the enchanted

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[d] Idem Anger. [e] Obstupuit mirabundus membrorum elegantiam, &c. Ep. 7. [f] "My limbs became relaxed, I was overcome from head to foot, all self-possession fled, so gr burdened my mind." [g] Parum abfuit quo minus saxum ex homine factus sum, ipsis me fecit. [h] Veteres Gorgonis fabulam confinxerunt, eximium formæ decus stupidos Ode 5. [k] Marlos Hero. [l] Aspectum virginis sponte fugit insanus fere, et impo ...em aspicere quis possit, et intra temperantiæ metas se continere. [m] Apolon ...gis itineribus, &c. [n] Nic. Gerbel. l. 5. Achaia. [o] I. Secundus basiorum ... bene morata, per ædem quocunque vagabatur, sequentem mentem habebat, ... [q] Homer. [r] Marlowe.

Peter Aretine's Lucretia came first to Rome, and that the fame of her *ad urbanarum deliciarum sectatores venerat, nemo non ad videndam eam,* e spread abroad, they came in (as they say) thick and threefold to see her, ered about her gates, as they did of old to Lais of Corinth, and Phryne es. [t] *Ad cujus jacuit Græcia tota fores,* "at whose gates lay all Greece." y man sought to get her love, some with gallant and costly apparel, ith an affected pace, some with music, others with rich gifts, pleasant se, multitude of followers; others with letters, vows, and promises, to ıd themselves, and to be gracious in her eyes." Happy was he that e her, thrice happy that enjoyed her company. Charmides [x] in Plato roper young man, in comeliness of person, "and all good qualities, far ng others; whensoever fair Charmides came abroad, they seemed all ı love with him (as Critias describes their carriage), and were troubled ery sight of him; many came near him, many followed him wheresowent," as those [y] *formarum spectatores* did Acontius, if at any time he abroad: the Athenian lasses stared on Alcibiades; Sappho and the ean women on Phaon the fair. Such lovely sights do not only please, but ravish and amaze. Cleonimus, a delicate and tender youth, present st which Androcles his uncle made in Piræo at Athens, when he sacri- Mercury, so stupified the guests, Dineas, Aristippus, Agasthenes, and (as Charidemus in [z] Lucian relates it), that they could not eat their ıey sat all supper time gazing, glancing at him, stealing looks, and g of his beauty. Many will condemn these men that are so enamoured, ; but some again commend them for it; many reject Paris's judgment, Lucian approves of it, admiring Paris for his choice; he would have much himself, and by good desert in his mind; beauty is to be pre- [a] before wealth or wisdom." [b] Athenæus, Deipnosophist, *lib.* 13. olds it not such indignity for the Trojans or Greeks to contend ten spend so much labour, lose so many men's lives for Helen's sake, ir a lady's sake,

> "Ob talem uxorem cui præstantissima forma,
> Nil mortale refert."

woman was worth a kingdom, a hundred thousand other women, a elf. Well might [d] Sterpsichores be blind for carping at so fair a nd a just punishment it was. The same testimony gives Homer of n of Troy, that were spectators of that single combat between Paris aüs at the Seian gate, when Helen stood in presence; they said all, s worthily prolonged and undertaken [e] for her sake. The very elves (as Homer and [f] Isocrates record) fought more for Helen than ainst the giants. When [g] Venus lost her son Cupid she made n by Mercury, that he that could bring tidings of him should have ; a noble reward some say, and much better than so many golden such kisses to many men were more precious than seven cities, rovinces. One such a kiss alone would recover a man if he were *uaviolum Stygia sic te de valle reducet,* &c. Great Alexander ne, a poor man's child, only for her person. [i] 'Twas well done and heroically done; I admire him for it. Orlando was mad for who doth not condole his mishap? Thisbe died for Pyramus,

al. Ital. Latin. donat. [h] Gasp. Barthio Germano. [i] Propertius. [k] Vestium , ambitione incessûs, donis, cantilenis, &c., gratiam adipisci. [x] Præ cæteris et egregia indole mirandus apparebat, cæteri autem capti ejus amore videbantur, &c. [z] Tom. 4. Dial. meretr. respicientes et ad formam ejus obstupescentes. [a] In merito pulchritudo præfertur et opibus. [b] Indignum nihil est Troas fortes et longo perpessos esse labore. [c] Digna quidem facies pro qua vel obiret Achilles, vel robanda fuit. Proper. lib. 2. [d] Cœcus qui Helenæ formam carpserat. [e] Those murmured at Mahomet, when they saw Irene, excused his absence. Knowls. [f] In [g] Apul. milex. lib. 4. [h] Secun. bas. 13. [i] Curtius, l. 1.

Dido for Æneas; who doth not weep, as (before his convers in commiseration of her estate! she died for him; "methi could die for her."

But this is not the matter in hand; what prerogative th what power and sovereignty it is, and how far such perso admire, and dote upon it, are to be justified; no man doubts the question is, how and by what means beauty produceth sight: the eye betrays the soul, and is both active and passiv it wounds and is wounded, is an especial cause and instrum subject and in the object. "[l] As tears, it begins in the eye breast;" it conveys these beauteous rays, as I have said, unt *vidi ut perii.* [m] *Mars videt hanc, visamque cupit.* Sheche daughter of Leah, and defiled her, Gen. xxxiv. 3. Jacob, "for she was beautiful and fair." David spied Bathsheba afa The elders, Susanna, [n] as that Orthomenian Strato saw fa daughter of Theophanes, bathing herself at that Hercyne wel were captivated in an instant. *Viderunt oculi, rapuerunt* Ammon fell sick for Thamar's sake, 2 Sam. xiii. 2. The was such, that she found favour not only in the sight of Ahas those that looked upon her." Gerson, Origen, and some o that Christ himself was the fairest of the sons of men, and him, *speciosus præ filiis hominum,* and they will have it lit very person was such, that he found grace and favour of all upon him. Joseph was so fair, that, as the ordinary g *decurrerent per murum, et ad fenestras,* they ran to the top o the windows to gaze on him, as we do commonly to see som go by: and so Matthew Paris describes Matilda the Empr Cullen. [o] P. Morales the Jesuit saith as much of the Virg no sooner saw Cleopatra, but, saith Appian, *lib.* 1, he was [p] Theseus at the first sight of Helen was so besotted, that h the happiest man in the world if he might enjoy her, an kneeled down, and made his pathetical prayers unto the god chance, espying that curious picture of smiling Venus nak stood a great while gazing, as one amazed; at length, he br passionate speech, "O fortunate god Mars, that wast bou made ridiculous for her sake!" He could not contain hims picture, I know not how oft, and heartily desired to be so was. And what did he that his betters had not done befo

——"[r] atque aliquis de diis non tristibus optet
Sic fieri turpis"——

When Venus came first to heaven, her comeliness was s author saith) "[s] all the gods came flocking about, and s them went to Jupiter, and desired he might have her to b fair [t] Antilochus came in presence, as a candle in the dark all men's eyes (as Xenophon describes the manner of it) "w on him, and moved at the sight, insomuch that they could selves, but in gesture or looks it was discerned and expres senses, hearing touching, may much penetrate and affect, none so forcible as sight. *Forma Briseis mediis in armi* Achilles was moved in the midst of a battle by fair Briseis,

[k] Confessi. [l] Seneca, amor in oculis oritur. [m] Ovid. Fast. [n] Plutarch Jesu et Mariæ. [p] Lucian Charidemon supra omnes mortales felicissimum s mor. Insanum quiddam ac furibundum exclamans. O fortunatissime de ctus fuisti. [r] Ov. Met. 1. 3. [s] Omnes dii complexi sunt, et in ne de Venere. [t] Ut cum lux noctis affulget, omnium oculos incurrit;

vated that great Captain Holofernes: Dalilah, Samson; Rosa-
ry the Second; Roxolana, Solyman the Magnificent, &c.

"[x] Νικᾶ δὲ καὶ σίδηρον
Καὶ πῦρ κάλλη τις οὖσα."

ıan overcomes fire and sword."

heaven so strongly doth allure
ın and all his mind possess,
ellest bait, that doth procure
erst their rigour to suppress,
nds forget their manliness,
Driven with the power of an heart-burning eye,
And lapt in flowers of a golden tress,
That can with melting pleasure mollify
Their harden'd hearts inur'd to cruelty."

ıgenuously confesseth, that he no sooner came in Leucippe's
t that he did *corde tremere, et oculis lascivius intueri;* [a]he was
the first sight, his heart panted, and he could not possibly turn his
r. So doth Calysiris in Heliodorus, *lib.* 2. Isis Priest, a reverend
ıplain, who by chance at Memphis seeing that Thracian Rodophe,
old his eyes off her: "[b]I will not conceal it, she overcame me
sence, and quite assaulted my continency which I had kept unto
ɔ; I resisted a long time my bodily eyes with the eyes of my
ıg; at last I was conquered, and as in a tempest carried head-
nophiles, a philosopher, railed at women downright for many
er, scorned, hated, scoffed at them; coming at last into Daphnis
company (as he condoles his mishap to his friend Demaritis),
before, *Intactus nullis ante cupidinibus*, was far in love, and quite
ɔon a sudden *Victus sum fateor a Daphnide*, &c. I confess I

"[d] Sola hæc inflexit sensus, animumque labentem
Impulit"——

out no longer. Such another mishap, but worse, had Stratocles
a, that blear-eyed old man, *muco plenus* (so Prodromus describes
s a severe woman's-hater all his life, *fœda et contumeliosa semper
ɔrofatus*, a bitter persecutor of the whole sex, *humanas aspides et
llebat*, he forswore them all still, and mocked them wheresoever he
h vile terms, *ut matrem et sorores odisses*, that if thou hadst heard
ouldst have loathed thine own mother and sisters for his word's
his old doting fool was taken at last with that celestial and divine
illa, the daughter of Anticles the gardener, that smirking wench,
ed off his bushy beard, painted his face, [f]curled his hair, wore a
to cover his bald pate, and for her love besides was ready to run
he very day that he married he was so furious, *ut solis occasum
are posset* (a terrible, a monstrous long day), he could not stay till
, *sed omnibus insalutatis in thalamum festinans irrupit*, the meat
his mouth, without any leave taking, he would needs go presently
ıat young man, therefore, if old men be so intemperate, can secure
Who can say I will not be taken with a beautiful object? I can,
n. No, saith [g]Lucian of his mistress, she is so fair, that if thou
her, she will stupify thee, kill thee straight, and, Medusa like,
a stone; thou canst not pull thine eyes from her, but as an
ı iron, she will carry thee bound headlong whither she will herself,
ke a basilisk. It holds both in men and women. Dido was

ex animo mulieres. [x] Nam vincit et vel ignem, ferrumque si qua pulchra est. Anacreon. [y] Serie Queene. [z] Achilles Tatius, lib. 1. [a] Statim ac eam contemplatus sum, occidi; vertere conatus sum, sed illi repugnabant. [b] Pudet dicere, non celabo tamen. Memphin et continentiam expugnavit, quam ad senectutem usque servaram; oculis corporis, &c. ca hæc anxius animi hæreo. Aristænetus, ep. 17. [d] Virg. Æn. 4. "She alone hath ings, and fixed my wavering mind." [e] Amaranto dial. [f] Comasque ad speculum ng. Pollstrato. Si illam saltem intuearis, statuis immobiliorem te faciet; si conspexeris ur facultas oculos ab ea amovendi; abducet te alligatum quocumque voluerit, ut ferrum nt adamantem.

amazed at Æneas' presence; *Obstupuit primo aspectu Sid*
he feelingly verified out of his experience;

"[h] Quam ego postquam vidi, non ita amavi ut sani solent Homines, sed eodem pacto ut insani solent."	"I lov'd her not But as a madma

So Museus of Leander, *nusquam lumen detorquet ab illa*
Palamon,

> *He cast his eye upon Emilia,*
> *And therewith he blent and cried ha, ha,*
> *As though he had been stroke unto the hearts.*

If you desire to know more particularly what this beau
Influere, how it doth fascinate (for, as all hold, love is a fa
brief. "[k] This comeliness or beauty ariseth from the due
whole, or from each several part." For an exact delineatic
you to poets, historiographers, and those amorous writers, t
and Charidemus, Xenophon's description of Panthea, Pet
Heliodorus Chariclia, Tacius Leucippe, Longa Sophista's
Theodorus Prodromus his Rhodanthes, Aristænetus and Ph
Balthasar Castilio, *lib.* 4 *de aulico.* Laurentius, *cap.* 10,
Sylvius his Lucretia, and every poet almost, which have n
scribed a perfect beauty, an absolute feature, and that throu
both in men and women. Each part must concur to the p
as Seneca saith, *Ep.* 33. *lib.* 4. *Non est formosa mulier c*
et brachium, sed illa cujus simul universa facies admiratione
dedit; "She is no fair woman, whose arm, thigh, &c. are c
the face and all the other parts be correspondent." And
gives a lustre to the rest: the face is it that commonly de
foul: *arx formæ facies*, the face is beauty's tower; and
parts be deformed, yet a good face carries it (*facies non*
alone is most part respected, principally valued, *deliciis sui*
able to captivate.

> "[l] Urit te Glyceræ nitor,
> Urit grata protervitas,
> Et vultus nimium lubricus aspici."

"Glycera's too fair a face was it that set him on fire, too
When [m] Chærea saw the singing wench's sweet looks, he
he cried out, *O faciem pulchram, deleo omnes dehinc ex a*
quotidianarum harum formarum! "O fair face, I'll neve
look on any other hereafter but her; I am weary of these ordi
with them." The more he sees her, the worse he is,——
in a burning-glass, the sunbeams are re-collected to a cent
are projected from her eyes. It was Æneas's countenan
Dido, *Os humerosque Deo similis*, he had an angelical face.

"[n] O sacros vultus Baccho vel Apolline dignos, Quos vir, quos tutò fœmina nulla videt!"	——"O sacred look Which never mortal

Although for the greater part this beauty be most emine
many times those other members yield a most pleasing g
sufficient to enamour. A high brow like unto the bright
cherrima plaga, Frons ubi vivit honor, frons ubi ludit amo
like the polished alabaster, a pair of cheeks of vermilion c
lodgeth; [o] *Amor qui mollibus genis puellæ pernoctas:* a c
delubrum, in which *Basia mille patent, basia mille latent*,
as many are concealed;" *gratiarum sedes gratissima;* a sw

[h] Plaut. Merc. [i] In the Knight's Tale. [k] Ex debita totius proportione. Piccolomineus. [l] Hor. Od. 19. lib. 1. [m] Ter. Eunuch. Act. 2.
[o] Sophocles, Antigone.

may gather honey, [p] *Mellilegæ volucres quid adhuc cava thym-*

"Omnes ad dominæ labra venite meæ,
Illa rosas spirat," &c.

ınd neck, that *via lactea*, dimple in the chin, black eye-brows, sweet breath, white and even teeth, which some call the sale-; round pap, gives an excellent grace, [q] *Quale decus tumidis ıre mammis!*" [r] and make a pleasant valley *lacteum sinum* ılky hills, *Sororiantes papillulas, et ad pruritum frigidos ama-ı excitantes. Unde is,* [s] *Forma papillarum quam fuit apta Urebant oculos duræ stantesque mamillæ.* A flaxen hair; even in great account, for which Virgil commends Dido, *Non-flavum Proserpinina crinem, Et crines nodantur in aurum. onaut. lib.* 4. *Jasonis flava coma incendit cor Medeæ*) will have ıair to be the main cause of Medea's dotage on him. Castor e both yellow haired. Paris, Menelaüs, and most amorous e been such in all ages, *molles ac suaves*, as Baptista Porta *lib.* 2. lovely to behold. Homer so commends Helen, makes Achilles both yellow haired: Pulchricoma Venus, and Cupid ow haired, *in aurum coruscante et crispante capillo*, like that Narcissus in Callistratus; for so [u] Psyche spied him asleep, ı, *&c. flavicomæ omnes,*

——"and Hero the fair,
Whom young Apollo courted for her hair."

s Guithera, King Arthur's wife, for a fair flaxen hair: so Paulus ıt Clodeveus, that lovely king of France. [x] Synesius holds e fellow or adulterer is fair haired: and Apuleius adds that oddess of love, cannot delight, "[y] though she come accompa-ıces, and all Cupid's train to attend upon her, girt with her smell of cinnamon and balm, yet if she be bald or badhaired, e her Vulcan." Which belike makes our Venetian ladies at ıterfeit yellow hair so much, great women to calamistrate and *ntes ad gratiam crines, et tot orbibus in captivitatem flexos*, to ds with spangles, pearls, and made-flowers; and all courtiers ing grace in this kind. In a word, "[z] the hairs are Cupid's comers, a brushy wood, in which Cupid builds his nest, and ıdow all loves a thousand several ways sport themselves."
ıand, pretty little mouth, small, fine, long fingers, *Gratiæ quæ* ıat which Apollo did admire in Daphne,——*laudat digitosque* raight and slender body, a small foot, and well-proportioned ellent lustre, [a] *Cui totum incumbit corpus uti fundamento ædes.* l to his friend Amyander in [b] Aristænetus, that the most attrac-mistress, to make him love and like her first, was her pretty soft and white skin, &c. have their peculiar graces, [c] *Nebula ac hujus cutis est, ædipol papillam bellulam.* Though in men not so much respected; a grim Saracen sometimes,——*nudus ıon*, a martial hirsute face pleaseth best; a black man is a woman's eye, and is as acceptable as [d] lame Vulcan was to

19. [q] Lœchæus. [r] Arandus. Vallis amœnissima è duobus montibus composita [s] Fol. 77. Dapsiles hilares amatores, &c. [u] When Cupid slept. Cæsariem auream vidit, molliemque ex ambrosia cervicem inspexit, crines crispos, purpureas genas can-. [x] In laudem calvi; splendida coma quisque adulter est; allicit aurea coma, ret comis nudata, capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum upidinum populo concinnata, baltheo suo cincta, cinnama fragrans, et balsama, si calva n potest Vulcano suo. [y] Arandus. Capilli retia Cupidinis, sylva cædua, in qua ujus umbra amores mille modis se exercent. [z] Theod. Prodromus Amor. lib. 1. am tibiam, bene compactum tenuemque pedem vidi. [a] Plaut. Cas. [d] Claudus

Venus; for he being a sweaty fuliginous blacksmith, was d
her, when fair Apollo, nimble Mercury were rejected, and
sweet-faced gods forsaken. Many women (as Petronius [e]ol
calent (as many men are more moved with kitchen wenches, an
maid, than all these illustrious court and city dames) will soo
slave, a servant, a dirt dauber, a brontes, a cook, a player, if th
legs or arms, *thorsaque brachia*,[f] &c., like that huntsman Me
stratus, though he be all in rags, obscene and dirty, besmeared l
a gipsy, or a chimney-sweeper, than upon a noble gallant, Ni
Alcibiades, or those embroidered courtiers full of silk and g
wife, a citizen of Rome, fell in love with Pylades a player, a
run mad for him, had not Galen himself helped her by chance
empress doted on a fencer.

Not one of a thousand falls in love, but there is some pecul
which pleaseth most, and inflames him above the rest. [h]A co
philosophers on a time fell at variance, which part of a woma
rable and pleased best? some said the forehead, some the
eyes, cheeks, lips, neck, chin, &c., the controversy was refe
Corinth to decide; but she, smiling, said, they were a compa
suppose they had her where they wished, what would they [i]f
this notwithstanding I do easily grant, *neque quis vestrum n*
all parts are attractive, but especially [k] the eyes,[l]

——"videt igne micantes,
Sideribus similes oculos"——

which are love's fowlers; [m]*aucupium amoris*, the shoeing ho
of love (as Arandus will), the guides, touchstone, judges, th
cure mad men, and make sound folks mad, the watchmen of t
do they not?" How vex they not? All this is true, and (w
lib. 13. *dip. cap.* 5. and Tatius hold) they are the chief seats of
Lernutius[n] hath facetely expressed in an elegant ode of his,

"Amorem ocellis flammeolis heræ Vidi insidentem, credite posteri, Fratresque circum ludibundos Cum pharetra volitare et arcu,"	"I saw Love sitting in Sparkling, believe And his attendants pl With bow and arr

Scaliger calls the eyes, "[o]Cupid's arrows; the tongue, the
the paps, the tents:" [p] Balthasar Castilio, the causes, the c
of love,

——"æmula lumina stellis, Lumina quæ possent sollicitare deos."	"Eyes emulating sta Enticing gods at th

Love's orators, Petronius.

"O blandos oculos, et ô facetos, Et quadam propria nota loquaces Illic est Venus, et leves amores, Atque ipsa in medio sedet voluptas."	"O sweet and pretty Where Venus, love,

Love's torches, touch-box, napthe and matches, [q]Tibullu

"Illius ex oculis quum vult exurere divos, Accendit geminas lampades acer amor."	"Tart Love when he Lightens the eye

Leander, at the first sight of Hero's eyes, was incensed,

"Simul in [r]oculorum radiis crescebat fax amorum, Et cor fervebat invecti ignis impetu; Pulchritudo enim celebris immaculatæ fœminæ, Acutior hominibus est veloci sagitta. Oculus verò via est, ab oculi ictibus Vulnus dilabitur, et in præcordia viri manat."	"Love's torches 'gan And set his he For the fair beauty Is sharper than a A deeper wound, w By the eyes, and

[e] Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvere per
traductum, &c. [f] Me pulchra fateor carere forma, verum luculenta——nostr
[g] Galen. [h] Calcagninus Apologis Quæ pars maxime desiderabilis?
[i] Inter fœmineum. [k] Hensius. [l] Sunt enim oculi, præcipuæ pulchritu
hami, duces, judices et indices qui momento insanos sanant, sanos insan
excubitores, quid non agunt? Quid non cogunt? [m] Ocelli carm. 17. c
cap. 11. meminit ob elegantiam. [o] Cynthia prima suis miseram me c
cupidinibus. Propert. l. 1. [p] In catalect. [q] De Sulpicio, lib. 4.
radios in pectus amantis dimanans amatæ rei formam insculpsit, Tatius, l.

dern poet brings in Amnon complaining of Thamar,

et me fascino lle risus et formæ lepos, r, illa gratia, et verus decor, ulantes purpuram, et [z] rosas genæ, e vinctæque aureo nodo comæ." ——	"It was thy beauty, 'twas thy pleasing smile, Thy grace and comeliness did me beguile; Thy rose-like cheeks, and unto purple fair Thy lovely eyes and golden knotted hair."

tratus Lemnius cries out on his mistress's basilisk eyes, *ardentes faces*, wo burning glasses, they had so inflamed his soul, that no water could it. "What a tyranny (saith he), what a penetration of bodies is this! awest with violence, and swallowest me up, as Charybdis doth sailors y rocky eyes: he that falls into this gulf of love, can never get out." s be the corollary then, the strongest beams of beauty are still darted e eyes.

n quis lumina tanta, tanta set luminibus suis tueri, statim trepidansque, palpitansque, desiderii æstuantis aura?" &c	"For who such eyes with his can see, And not forthwith enamour'd be!"

men catch dotterels by putting out a leg or an arm, with those mutual of the eyes they first inveigle one another. [x]*Cynthia prima suis miseie cepit ocellis.* Of all eyes (by the way) black are most amiable, g and fairer, which the poet observes in commending of his mistress. *tandum nigris oculis, nigroque capillo,*" which Hesiod admires in his ia,

us à vertice nigricantibus oculis quiddam spirat ac ab aurea Venere."	"From her black eyes, and from her golden face, As if from Venus came a lovely grace."

iton in his Milæne———*nigra oculos formosa mihi.*. [b]Homer useth thet of ox-eyed, in describing Juno, because a round black eye is the son of beauty, and farthest from black the worse: which [c]Polydore axeth in our nation: *Angli ut plurimum cæsiis oculis*, we have gray eyes most part. Baptista Porta, *Physiognom. lib.* 3. puts gray colour upon they be childish eyes, dull and heavy. Many commend on the other nish ladies, and those [d]Greek dames at this day, for the blackness of s, as Porta doth his Neapolitan young wives. Suetonius describes esar to have been *nigris vegetisque oculis micantibus*, of a black quick eye: and although Averroes in his Colliget will have such persons yet without question they are most amorous.

ast of all, I will show you by what means beauty doth fascinate, besome hold, and work upon the soul of a man by the eye. For I am of the poet's mind, love doth bewitch and strangely change us.

sensus, oculos perstringit, et aufert animi, mira nos fascinat arte. s dæmon subiens præcordia flammam raptam tollit de cardine mentem."	"Love mocks our senses, curbs our liberties, And doth bewitch us with his art and rings, I think some devil gets into our entrails, [hinges.' And kindles coals, and heaves our souls from the

lib. 3. proves at large, [f]that love is witchcraft, "it gets in at our nostrils, engenders the same qualities and affections in us, as were y whence it came." The manner of the fascination, as Ficinus . *in Plat.* declares it, is thus: "Mortal men are then especially hen as by often gazing one on the other, they direct sight to e to eye, and so drink and suck in love between them; for the this disease is the eye. And therefore he that hath a clear eye, otherwise deformed, by often looking upon him, will make one mad, st to him by the eye." Leonard. Varius, *lib.* 1. *cap.* 2. *de fas-*

Amnon. Tragæd. Act. 1. sc. 1. [z] Rosæ formosarum oculis nascuntur, et hilaritas ma. Philostratus delicis. [t] Epist. et in delicis, abi et oppugnationem relinque, quam t; nam ab amore ipsa flamma sentit incendium: quæ corporum penetratio, quæ tyrannis echeus Panthea. [x] Propertius. "The wretched Cynthia first captivates with her Ovid. amorum, lib. 2. eleg. 4. [y] Scut. Hercul. [a] Calcagninus dial. [b] Iliad 1. ands' relation, fol. 67. [c] Mantuan. [f] Amor per oculos, nares, poros influens, nmopere fascinantur quando frequentissimo intuitu aciem dirigentes, &c. Ideo si quis n, &c.

from blear-eyes. "[k]That by sight alone, make others bl
more than manifest, that the vapour of the corrupt bloo
ther with the rays, and so by the contagion the spectators
Other arguments there are of a basilisk, that kills afar c
Ephesian did of whom [l]Philostratus speaks, of so pe
poisoned all he looked steadily on: and that other a
fœminæ, out of Aristotle's problems, *morbosæ* Capivacci
talius the commentator, that contaminate a looking-gl
it. "[n]So the beams that come from the agent's heart, b
spirits about the patients, inwardly wound, and thence t
blood." To this effect she complained in [o]Apuleius, "Th
my grief, thy eyes piercing through mine eyes to mine inne
bowels on fire, and therefore pity me that am now ready t
Ficinus illustrates this with a familiar example of that M
and Theban Lycias, "[p]Lycias he stares on Phædrus'
fastens the balls of his eyes upon Lycias, and with those s
out his spirits. The beams of Phædrus' eyes are easil
beams of Lycias', and spirits are joined to spirits. This v
drus' heart, enters into Lycias' bowels: and that which i
Phædrus' blood is in Lycias' heart, and thence come t
speeches, my sweetheart Phædrus, and mine own self, my
Phædrus again to Lycias, O my light, my joy, my soul,
follows Lycias, because his heart would have his spirits,
Phædrus, because he loves the seat of his spirits; both fol
earnester of the two; the river hath more need of the fou
tain of the river; as iron is drawn to that which is touch
but draws not it again; so Lycias draws Phædrus." B
pass then, that the blind man loves that never saw?
Lives of the Fathers, a story of a child that was brought u
from his infancy, by an old hermit: now come to man
chance two comely women wandering in the woods: he
what creatures they were, he told him fairies; after a whi
hermit demanded of him, which was the pleasantest sigh
his life? He readily replied, the two [q]fairies he spied in

a natural inbred affection, which moves our concupiscence, and

> "Methinks I have a mistress yet to come,
> And still I seek, I love, I know not whom."

of natural and chaste love, but not of this heroical passion, or
rning lust of which we treat; we speak of wandering, wanton,
which, as [r]he saith, "lie still in wait as so many soldiers,
py an innocent spectator fixed on them, shoot him through,
witch him: especially when they shall gaze and gloat, as
one upon another, and with a pleasant eye conflict participate
s." Hence you may perceive how easily and how quickly we
love; since at the twinkling of an eye, Phædrus' spirits may
nfect Lycias' blood. "[s]Neither is it any wonder, if we but
ny other diseases closely, and as suddenly are caught by infec-
, scabs, flux," &c. The spirits taken in, will not let him rest
d them, but egg him on. "[t]*Idque petit corpus mens unde*
and we may manifestly perceive a strange eduction of spirits,
at nose after they be dead, at the presence of the murderer;
this in Lemnius, *lib.* 2. *de occult. nat. mir. cap.* 7. Valleriola
. 7. Valesius *controv.* Ficinus, Cardan, Labavius *de cruentis*

-*Artificial allurements of Love, Causes and Provocations to Lust; Gestures, Clothes, Dower, &c.*

ity is a stronger loadstone of itself, as you have heard, a great
pierceth to the very heart; [u]*forma verecundæ nocuit mihi*
much more when those artificial enticements and provocations
es, jewels, pigments, exornations, shall be annexed unto it;
mstances, opportunity of time and place shall concur, which
ne were all sufficient, each one in particular to produce this
uestion much controverted by some wise men, *forma debeat*
ræ? Whether natural or artificial objects be more powerful?
for my part I am of opinion, that though beauty itself be a
l give an excellent lustre *in sordibus*, in beggary, as a jewel
ill shine and cast his rays, it cannot be suppressed, which
s of Chariclia, though she were in beggar's weeds: yet as it is
of more force, and much to be preferred.

> bi videtur Ægle,
> s Indicoque cornu;
> r est cadente moro,
> placet Lychoris."

> "So toothless Ægle seems a pretty one,
> Set out with new-bought teeth of Indy bone:
> So foul Lychoris blacker than berry
> Herself admires, now finer than cherry."

Burgundian, *cap.* 8. *hist. navigat. in Brazil.* is altogether on
hereas (saith he) at our coming to Brazil, we found both men
d as they were born, without any covering, so much as of their
ld not be persuaded, by our Frenchmen that lived a year with
r, "[y]Many will think that our so long commerce with naked
eds be a great provocation to lust;" but he concludes other-
nakedness did much less entice them to lasciviousness, than
hes. "And I dare boldly affirm (saith he) that those glitter-
terfeit colours, headgears, curled hairs, plaited coats, cloaks,

3. fol. 223. Oculi ut milites in insidiis semper recubant, et subito ad visum sagittas
e mirum si reliquos morbos qui ex contagione nascuntur consideremus, pestem, pru-
Lucretius. "And the body naturally seeks whence it is that the mind is so wounded
ity, that of favour is preferred before that of colours, and decent motion is more than
Essays. [x] Martialis. [y] Multi tacitè opinantur commercium illud adeo frequens
presertim cum fœminis, ad libidinem provocare, at minus multo noxia illorum nuditas
rum cultus. Austin asseverare splendidum illum cultum, facos, &c.

that those fair sparkling eyes, white neck, coral lips,
coloured cheeks, &c., of themselves are potent enticers;
artificial, well-composed look, pleasing gesture, an affect
added, it must needs be far more forcible than it was,
needleworks, variety of colours, purest dyes, jewels, spang
lace, tiffanies, fair and fine linen, embroideries, calamistrat
shall be added, they will make the veriest dowdy otherwi
nature shall be furthered by art. For it is not the eye o
to lust, but an "adulterous eye," as Peter terms it, 2.
rolling, lascivious eye: a wandering eye, which Isaiah ta
himself, and the Virgin Mary, had most beautiful eyes,
any persons, saith [z] Baradius, that ever lived, but withal
that whosoever looked on them was freed from that passi
if we may believe [a] Gerson and [b] Bonaventure: there wa
against it, as the Virgin Mary's face; 'tis not the eye, b
they useth it, that causeth such effects. When Pallas, J
win Paris' favour for the golden apple, as it is elegantl
pleasant interlude of [c] Apuleius, Juno came with maje
Minerva gravity, but Venus *dulce subridens, constitit am*
Gratiæ deam propitiantes, &c. came in smiling with her
exquisite music, as if she had danced, *et nonnunquam sal*
which was the main matter of all, she danced with her
were the brokers and harbingers of her suite. So she n
modern poet,

> "[d] Soon could I make my brow to tyrannise,
> And force the world do homage to mine eye

The eye is a secret orator, the first bawd, *Amoris port*
looks, winking, glances and smiles, as so many dialogue
match many times, and understand one another's meanin
to speak a word. [e] Eurialus and Lucretia were so mut
the eye, and prepared to give each other entertainment,
conference: he asked her good will with his eyes; she
gave consent with a pleasant look. That [f] Thracian Rodol
at this dumb rhetoric, "that if she had but looked upon a
Calsiris) she would have bewitched him, and he could no

proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificial and reciprocal, those counter-smiles are the dumb shows and prognostics of greater matters, which they most part use, to inveigle and deceive; though many fond lovers again are so frequently mistaken, and led into a fool's paradise. For if they see but a fair maid laugh, or show a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour; sure she loves them, she is willing, coming, &c.

"Stultus quando videt quod pulchra puellula ridet, Tum fatuus credit se quòd amare velit;"	"When a fool sees a fair maid for to smile, He thinks she loves him, 'tis but to beguile."

They make an art of it, as the poet telleth us,

"[l] Quis credat? discunt etiam ridere puellæ, Quæritur atque illis hac quoque parte decor."	"Who can believe? to laugh maids make an art, And seek a pleasant grace to that same part."

And 'tis as great an enticement as any of the rest,

——— "[k] subrisit molle puella,
Cor tibi ritè salit."

"She makes thine heart leap with [l]a pleasing gentle smile of hers."

"[m] Dulce ridentem Lalagen amabo,
Dulce loquentem,"

"I love Lalage as much for smiling, as for discoursing," *delectata illa risit* [illegible]*m blandum*, as he said in Petronius of his mistress, being well pleased, she [illegible]ve so sweet a smile. It won Ismenius, as he [n] confesseth, *Ismene subrisit* [illegible]*atorium*, Ismene smiled so lovingly the second time I saw her, that I could [illegible]t choose but admire her: and Galla's sweet smile quite overcame [o] Faustus [illegible]e shepherd, *Me aspiciens motis blandè subrisit ocellis.* All other gestures of [illegible]e body will enforce as much. Daphnis in [q] Lucian was a poor tattered wench [illegible]en I knew her first, said Corbile, *pannosa et lacera*, but now she is a stately [illegible]e indeed, hath her maids to attend her, brave attires, money in her purse, [illegible] and will you know how this came to pass? "by setting out herself after [illegible] best fashion, by her pleasant carriage, affability, sweet smiling upon all,"

Many women dote upon a man for his compliment only, and good be[illegible]iour, they are won in an instant; too credulous to believe that every light [illegible]ton suitor, who sees or makes love to them, is instantly enamoured, he [illegible]inly dotes on, admires them, will surely marry, when as he means nothing 'tis his ordinary carriage in all such companies. So both delude each [illegible]r by such outward shows; and amongst the rest, an upright, a comely [illegible], courtesies, gentle salutations, cringes, a mincing gait, a decent and an [illegible]ed pace, are most powerful enticers, and which the prophet Isaiah, a [illegible]ier himself, and a great observer, objected to the daughters of Zion, iii. "They minced as they went, and made a tinkling with their feet." To [illegible]e truth, what can they not effect by such means?

"Whilst nature decks them in their best attires
Of youth and beauty which the world admires."

"[illegible]——*voce, manu, gressu, pectore, fronte, oculis.*" When art shall be [illegible]ed to beauty, when wiles and guiles shall concur; for to speak as it is, [illegible] a kind of legerdemain; mere juggling, a fascination. When they show [illegible]r hand, fine foot and leg withal, *magnum sui desiderium nobis relinquunt*, [illegible]Balthasar Castilio, *lib.* 1. they set us a longing, "and so when they [illegible]their petticoats and outward garments," as usually they do to show [illegible]e stockings, and those of purest silken dye, gold fringes, laces, em[illegible]ings (it shall go hard but when they go to church, or to any other [illegible] shall be seen), 'tis but a springe to catch woodcocks; and as [s] Chry-

[illegible]te amandi. k Pers. 3. Sat. l Vel centum Charites ridere putaret, Museus of Hero. [illegible]. lib. 1. [n] Eustathius, l. 5. [o] Mantuan. [p] Tom. 4. merit. dial. Exornando seipsum [illegible]lem et hilarem se gerendo erga cunctos, ridendo suave ac blandum quid, &c. [q] Angerianus. [illegible] vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspicatur, dum tem[illegible]m aliquem adierit. [s] Sermone, quod non fœminæ viris cohabitent. Non loquuta es lingua, [illegible] gressu: non loquuta es voce, sed oculis loquuta es clarius quàm voce.

sostom telleth them downright, "though they say nothing with their mouths, they speak in their gait, they speak with their eyes, they speak in the carriage of their bodies." And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!

> "[t] Nam quid lacteolus sinus, et ipsas
> Præ te fers sine linteo papillas?
> Hoc est dicere, posce, posce, trado;
> Hoc est ad Venerem vocare amantes."

There needs no more, as [u] Fredericus Matenesius well observes, but a crier to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a sow-gelder to blow,

> "[x] Look out, look out and see
> What object this may be
> That doth perstringe mine eye;
> A gallant lady goes
> In rich and gaudy clothes,
> But whither away God knows,
> ——look out, &c., *ut quæ sequuntur.*"

or to what end and purpose? But to leave all these fantastical raptures, I'll prosecute my intended theme. Nakedness, as I have said, is an odious thing of itself, *remedium amoris;* yet it may be so used, in part, and at set times, that there can be no such enticement as it is;

> "[y] Nec mihi cincta Diana placet, nec nuda Cythere,
> Illa voluptatis nil habet, hæc nimium."

David so espied Bathsheba, the elders Susanna: [z] Apelles was enamoured with Campaspe, when he was to paint her naked. Tiberius *in Suet. cap.* 42. supped with Sestius Gallus an old lecher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent:* some say as much of Nero, and Pontus Huter of Carolus Pugnax. Amongst the Babylonians it was the custom of some lascivious queans to dance frisking in that fashion, saith Curtius, *lib.* 5. and Sardus *de mor. gent. lib.* 1. writes of others to that effect. The [a] Tuscans at some set banquets had naked women to attend upon them, which Leonicus *de Varia hist. lib.* 3. *cap.* 96. confirms of such other bawdy nations. Nero would have filthy pictures still hanging in his chamber, which is too commonly used in our times, and Heliogabalus, *etiam coram agentes, ut ad venerem incitarent:* So things may be abused. A servant maid in Aristænetus spied her master and mistress through the key-hole [b] merrily disposed; upon the sight she fell in love with her master. [c] Antoninus Caracalla observed his mother-in-law with her breasts amorously laid open, he was so much moved, that he said *Ah si liceret,* O that I might; which she by chance overhearing, replied as impudently, [d] *Quicquid libet licet,* thou mayest do what thou wilt: and upon that temptation he married her: this object was not in cause, not the thing itself, but that unseemly, indecent carriage of it.

When you have all done, *veniunt à veste sagittæ,* the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

> "[e] Which doth even beauty beautify,
> And most bewitch a wretched eye."

a filthy knave, a deformed quean, a crooked carcass, a maukin, a witch, a rotten post, a hedgestake may be so set out and tricked up, that it shall make as fair a show, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium,* one calls it, the first snare of lust;

[t] Jovianus Pontanus Baiar. lib. 1. ad Hermionem. "For why do you exhibit your 'milky way,' your uncovered bosoms? What else is it but to say plainly, Ask me, ask me, I will surrender; and what is that but love's call?" [u] De luxu vestium discurs. 6. Nihil aliud decet nisi ut pudico vos pudendæ, &c. [x] If you can tell how, you may sing this to the tune a sow-gelder blows. [y] Auson. epig. 28. "Neither draped Diana nor naked Venus pleases me. One has too much voluptuousness about her, the other none." [z] Plin. lib. 33. cap. 10. Campaspen nudam picturus Apelles, amore ejus illaqueatus est. [a] In Tyrrhenis convivis nudæ mulieres ministrabant. [b] Amatoria miscentes vidit, et in ipsis complexibus stili, &c. emersit inde cupido in pectus virginis. [c] Epist. 7. lib. 2. [d] Spartian. [e] Sidney's Arcadia.

[f] Bossus, *aucupium animarum, lethalem arundinem*, a fatal reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith [g] Matenesius, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and decorum in this as well as in other things, fit to be used becoming several persons, and befitting their estates; he is only fantastical that is not in fashion, and like an old image in arras hangings, when a manner of attire is generally received; but when they are so new-fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of herbs, fictitious flowers, curious needle-works, quaint devices, sweet smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c.? Why do they crown themselves with gold and silver, use coronets and tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroideries, shadows, rebatoes, versicolour ribands? why do they make such glorious shows, with their scarfs, feathers, fans, masks, furs, laces, tiffanies, ruffs, falls, calls, cuffs, damasks, velvets, tinsels, cloth of gold, silver tissue? with colours of heavens, stars, planets: the strength of metals, stones, odours, flowers, birds, beasts, fishes, and whatsoever Africa, Asia, America, sea, land, art and industry of man can afford? Why do they use and covet such novelty of inventions; such new-fangled tires, and spend such inestimable sums on them? "To what end are those crisped, false hairs, painted faces," as [h] the satirist observes, "such a composed gait, not a step awry?" Why are they like so many Sybarites, or Nero's Poppæ, Ahasuerus' concubines, so costly, so long a dressing, as Cæsar was marshalling his army, or a hawk in pruning? [i] *Dum moliuntur, dum comuntur, annus est:* a [k] gardener takes not so much delight or pains in his garden, a horseman to dress his horse, scour his armour, a mariner about his ship, a merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, straightening with whalebones; why is it, but as a daynet catcheth larks, to make young men stoop unto them? Philocarus, a gallant in Aristænetus, advised his friend Poliænus to take heed of such enticements, "[l] for it was the sweet sound and motion of his mistress's spangles and bracelets, the smell of her ointments, that captivated him first, *Illa fuit mentis prima ruina meæ. Quid sibi vult pixidum turba*, saith [m] Lucian, "to what use are pins, pots, glasses, ointments, irons, combs, bodkins, setting-sticks? why bestow they all their patrimonies and husbands' yearly revenues on such fooleries?" [n] *bina patrimonia singulis auribus;* "why use they dragons, wasps, snakes, for chains, enamelled jewels on their necks, ears?" *dignum potius foret ferro manus istas religari, atque utinam monilia verè dracones essent:* they had more need some of them be tied in bedlam with iron chains, have a whip for a fan, and hair-cloths next to their skins, and instead of wrought smocks, have their cheeks stigmatised with a hot-iron; I say, some of our Jezebels, instead of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far-fetched, and dear bought stuff? "[o] Because forsooth they would be fair and fine, and where nature is defective, supply it by art." [p] *Sanguine quæ vero non rubet, arte rubet*, (Ovid); and

[f] De immod. muliar. cultu. [g] Discurs. 6. de luxu vestium. [h] Petronius, fol. 95. quo spectant flexæ comæ? quo facies medicamine atrita et oculorum mollis petulantia? quo incessus tam compositus, &c. [i] Ter. "They take a year to deck and comb themselves." [k] P. Aretine. Hortulanus non ita exercetur visendis hortis, eques equis, armis, nauta navibus, &c. [l] Epist. 4. Sonus armillarum bene sonantium, odor unguentorum, &c. [m] Tom. 4. dial. Amor. vascula plena multæ infelicitatis omnem maritorum opulentiam in hæc impendunt, dracones, pro monilibus habent, qui utinam vere dracones essent. Lucian. [n] Seneca. [o] Castilio, de aulic. lib. I. Mulieribus omnibus hoc imprimis in votis est, ut formosæ sint, aut si reipsa non sint, videantur tamen esse; et si qua parte natura defuit, artis suppetias adjungunt: unde illæ faciei unctiones, dolor et cruciatus in arctandis corporibus, &c. [p] Ovid. epist. Med. Jasoni.

to that purpose they anoint and paint their faces, to make Helen of Hecuba ——*parvamque exortamque puellam—Europen.** To this intent they crush in their feet and bodies, hurt and crucify themselves, sometimes in lax clothes, a hundred yards I think in a gown, a sleeve, and sometimes again so close, ut *nudos exprimant artus.* [q]Now long tails and trains, and then short, up, down, high, low, thick, thin, &c.; now little or no bands, then as big as cart wheels; now loose bodies, then great fardingales and close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other? *oculorum decipulam,* [r]one therefore calls it, *et indicem libidinis,* the trap of lust, and sure token, as an ivy-bush is to a tavern.

> Quòd pulchros Glycere sumas de pixide vultus,
> Quòd tibi compositæ nec sine lege comæ:
> Quòd niteat digitis adamas, Beryllus in aure,
> Non sum divinus, sed scio quid cupias."

> "O Glycere, in that you paint so much,
> Your hair is so bedeckt in order such,
> With rings on fingers, bracelets in your ear,
> Although no prophet, tell I can, I fear."

To be admired, to be gazed on, to circumvent some novice; as many times they do, that instead of a lady he loves a cap and a feather, instead of a maid that should have *verum colorem, corpus solidum et succi plenum* (as Chaucer describes his mistress in the [s]poet), a painted face, a ruff-band, fair and fine linen, a coronet, a flower ([t]*Naturæque putat quod fuit artificis*), a wrought waistcoat he dotes on, or a pied petticoat, a pure dye instead of a proper woman. For generally, as with rich-furred conies, their cases are far better than their bodies, and like the bark of a cinnamon tree, which is deare rthan the whole bulk, their outward accoutrements are far more precious than their inward endowments. 'Tis too commonly so.

> "[u]Auferimur cultu et gemmis, auroque teguntur
> Omnia; pars minima est ipsa puella sui."

> "With gold and jewels all is covered,
> And with a strange tire we are won,
> (While she's the least part of herself)
> And with such baubles quite undone."

Why do they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candlelight, and come abroad with all the preparation may be, when they have no business, but only to show themselves? *Spectatum veniunt, veniunt spectentur ut ipsæ.*

> "[x]For what is beauty if it be not seen,
> Or what is't to be seen, if not admir'd,
> And though admir'd, unless in love desir'd?"

why do they go with such counterfeit gait, which [y]Philo Judæus reprehends them for, and use (I say it again) such gestures, apish, ridiculous, indecent attires, sybaritical tricks, *fucos genis, purpurissam venis, cerussam fronti, lapis oculis,* &c., use those sweet perfumes, powders, and ointments in public, first to hear sermons so frequent, is it for devotion? or rather, as [z]Basil tells them, to meet their sweethearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious compliments, with such gestures and tires, as if they should go to a dancing-school, a stage-play, or a bawdy-house, fitter than a church.

> "When such a she-priest comes her mass to say,
> Twenty to one they all forget to pray."

"They make those holy temples, consecrated to godly martyrs and religious uses, the shops of impudence, dens of whores and thieves, and little better than brothel houses." When we shall see these things daily done, their husbands bankrupts, if not cornutos, their wives light housewives, daughters dishonest; and hear of such dissolute acts, as daily we do, how should we think otherwise? what is their end, but to deceive and inveigle young men?

* "A distorted dwarf, an Europa." [q]Modo caudatus tunicas, &c. Bossus. [r]Scribanius, pid. Christ. cap. 6. [s]Ter. Eunuc. Act. 2. scen. 3. [t]Stroza fil. [u]Ovid. [x]S. Daniel. [y]Ut victimis. Fracto incessu, obtuitu lascivo, calamistrata, cincinnata, fucata, recens lota, purpurissata, tiosoque amicta palliolo, spirans unguenta, ut juvenum animos circumveniat. [z]Orat. in ebrios. Indenter se masculorum aspectibus exponunt, insolenter comas jactantes, trahunt tunicas pedibus collisis oculoque petulanti, risu effuso, ad tripudium insanientes, omnem adolescentum intemperantiam in se provocantes, idque in templis memoriæ martyrum consecratis; pomœrium civitatis officinam fecerunt lupanaris

tow takes fire, such enticing objects produce their effect, how can it be altered? When Venus stood before Anchises (as [a] Homer feigns in one of his hymns) in her costly robes, he was instantly taken,

"Cùm ante ipsum staret Jovis filia, videns eam Anchises, admirabatur formam, et stupendas vestes; Erat enim induta peplo, igneis radiis splendidiore; Habebat quoque torques fulgidos, flexiles hælices, Tenerum collum ambiebant monilia pulchra, Aurea, variegata."——	"When Venus stood before Anchises first, He was amazed to see her in her tires; For she had on a hood as red as fire, And glittering chains, and ivy-twisted spires, About her tender neck were costly brooches, And necklaces of gold, enamell'd ouches."

So when Medea came in presence of Jason first, attended by her nymphs and ladies, as she is described by [b] Apollonius,

"Cunctas verò ignis instar sequebatur splendor, Tantum ab aureis fimbriis resplendebat jubar, Accenditque in oculis dulce desiderium."	"A lustre followed them like flaming fire, And from their golden borders came such beams, Which in his eyes provok'd a sweet desire."

Such a relation we have in [c] Plutarch, when the queens came and offered themselves to Antony, "[d] with diverse presents, and enticing ornaments, Asiatic allurements with such wonderful joy and festivity, they did so inveigle the Romans, that no man could contain himself, all was turned to delight and pleasure. The women transformed themselves to Bacchus shapes, the men-children to Satyrs and Pans; but Antony himself was quite besotted with Cleopatra's sweet speeches, philters, beauty, pleasing tires: for when she sailed along the river Cydnus, with such incredible pomp in a gilded ship, herself dressed like Venus, her maids like the Graces, her pages like so many Cupids, Anthony was amazed, and rapt beyond himself." Heliodorus, *lib.* 1. brings in Dameneta, stepmother to Cnemon, "whom she [e] saw in his scarfs, rings, robes, and coronet, quite mad for the love of him." It was Judith's pantofles that ravished the eyes of Holofernes. And [f] Cardan is not ashamed to confess, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth [g] Naomi give Ruth counsel how to please Boaz? and [h] Judith, seeking to captivate Holofernes, washed and anointed herself with sweet ointments, dressed her hair, and put on costly attires. The riot in this kind hath been excessive in times past; no man almost came abroad, but curled and anointed,

> "[i] Et matutino sudans Crispinus amomo,
> Quantum vix redolent duo funera,"

"one spent as much as two funerals at once, and with perfumed hairs," [k] *et rosa canos odorati capillos Assyriaque nardo.* What strange things doth [l] Sueton. relate in this matter of Caligula's riot? And Pliny, *lib.* 12. & 13. Read more in Dioscorides, Ulmus, Arnoldus, Randoletius *de fuco et decoratione;* for it is now an art, as it was of old (so [m] Seneca records), *officinæ sunt odores coquentium.* Women are bad and men worse, no difference at all between their and our times; "[n] good manners (as Seneca complains) are extinct with wantonness, in tricking up themselves men go beyond women, they wear harlots' colours, and do not walk, but jet and dance," *hic mulier, hæc vir,* more like players, butterflies, baboons, apes, antics, than men. So ridiculous, moreover, we are in our attires, and for cost so excessive, that as Hierome said of old, *Uno filio villarum insunt pretia, uno lino decies sestertiûm inseritur;* 'tis an ordinary thing to put a thousand oaks and a hundred oxen into a suit of apparel, to wear a whole manor on his back. What with shoe-ties, hangers, points, caps and feathers, scarfs, bands, cuffs, &c., in a short space their whole patrimonies are consumed. Heliogabalus is taxed by Lampridius, and admired in

[a] Hymno Veneri dicato. [b] Argonaut. 1. 4. [c] Vit. Anton. [d] Regia domo ornatuque certantes, sese ac formam suam Antonio offerentes. &c. Cum ornatu et incredibili pompa per Cydnum fluvium navigarent aurata puppi, ipsa ad similitudinem Veneris ornata, puellæ Gratiis similes, pueri Cupidinibus, Antonius ad visum stupefactus. [e] Amictum Chlamyde et coronis quum primum aspexit Cnemonem, ex potestate mentis excidit. [f] Lib. de lib. prop. [g] Ruth. iii. 3. [h] Cap. ix. 5. [i] Juv. Sat. 6. [k] Hor. lib. 2. Od. 11. [l] Cap. 27. [m] Epist. 90. [n] Quicquid est boni moris levitate extinguitur, et politura corporis muliebres mansuetitias antecessimus, colores meretricios viri sumimus, tenero et molli gradu suspendimus gradum, non ambulamus, nat. quæst. lib. 7. cap. 31.

souls;" 'tis [q] Bernard's counsel: "shine in jewels, stink in co
purple robes, and a torn conscience." Let them take heed
phecy, that their slippers and attires be not taken from th
bracelets, ear-rings, veils, wimples, crisping-pins, glasses, fin
lawns, and sweet savours, they become not bald, burned, an
sudden. And let maids beware, as [r] Cyprian adviseth, "t
wander too loosely abroad, they lose not their virginities:" an
temples, seem fair without, but prove rotten carcases within
better were it for them to follow that good counsel of Tertulli
their eyes painted with chastity, the Word of God inserted
Christ's yoke tied to the hair, to subject themselves to their
they would do so, they should be comely enough, clothe them
silk of sanctity, damask of devotion, purple of piety and chastity,
they shall have God himself to be a suitor:" "let whores and q
themselves, [t] let them paint their faces with minion and cerus
fuels of lust, and signs of a corrupt soul: if ye be good, honest,
religious matrons, let sobriety, modesty and chastity be your ho
himself your love and desire." *Mulier rectè olet, ubi nihil olet,*
smells best, when she hath no perfume at all; no crown, c
(Guivarra adds) is such an ornament to a virgin, or virtuous
virgini pudor, as chastity is: more credit in a wise man's eye
they get by their plainness, and seem fairer than they that ar
baubles, as a butcher's meat is with pricks, puffed up, and a
many jays with variety of colours. It is reported of Cornelia,
Roman lady, great Scipio's daughter, Titus Sempronius' wife a
of the Gracchi, that being by chance in company with a compa
gentlewoman (some light housewife belike, that was dressed lik
and, as most of our gentlewomen are, "was [u] more solicitous of her
of her health, that spent her time between a comb and a glass, a
be fair than honest (as Cato said), and have the commonwealth
turvy than her tires marred);" and she did nought but brag of
and jewels, and provoked the Roman matron to show hers: Co
in talk till her children came from school, and these, said she, a
and so deluded and put off a proud, vain, fantastical, housewife.

better were it for our matrons to do as she did, to go civilly and decently, [x] *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est,* to use gold as it is gold, and for that use it serves, and when they need it, than to consume it in riot, beggar their husbands, prostitute themselves, inveigle others, and peradventure damn their own souls? How much more would it be to their honour and credit? Thus doing, as Hierom said of Blesilla, "[y] Furius did not so triumph over the Gauls, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance;" *pulla semper veste,* &c., they should insult and domineer over lust, folly, vain-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurement (in the world's eye at least), which had like to have stolen out of sight, and that is money, *veniunt à dote sagittæ,* money makes the match; [z] Μονὸν ἄργυρον βλέπουσιν: 'tis like sauce to their meat, *cum carne condimentum,* a good dowry with a wife. Many men if they do hear but of a great portion, a rich heir, are more mad than if they had all the beauteous ornaments, and those good parts art and nature can afford, they [a] care not for honesty, bringing up, birth, beauty, person, but for money.

"[b] Canes et equos (ô Cyrne) quærimus
Nobiles, et à bona progenie;
Malam vero uxorem, malique patris filiam
Ducere non curat vir bonus,
Modo ei magnam dotem afferat."

"Our dogs and horses still from the best breed
We carefully seek, and well may they speed:
But for our wives, so they prove wealthy,
Fair or foul, we care not what they be."

If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like pig and pie, and are ready to hang themselves if they may not have her. Nothing so familiar in these days, as for a young man to marry an old wife, as they say, for a piece of gold; *asinum auro onustum;* and though she be an old crone, and have never a tooth in her head, neither good conditions, nor a good face, a natural fool, but only rich, she shall have twenty young gallants to be suitors in an instant. As she said in Suetonius, *non me, sed mea ambiunt,* 'tis not for her sake, but for her lands or money; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away herself upon an old, doting, decrepit dizzard,

"[c] Bis puer effœto quamvis balbutiat ore,
Prima legit raræ tam culta roseta puellæ."

that is rheumatic and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no hair on his head, wit in his brains, nor honesty, if he have land or [d] money, she will have him before all other suitors, [e] *Dummodo sit dives barbarus ille placet.* "If he be rich, he is the man," a fine man, and a proper man, she will go to Jacaktres or Tidore with him; *Galesimus de monte aureo.* Sir Giles Goosecap, Sir Amorous La-Fool, shall have her. And as Philemasium in [f] Aristænetus told Emmusus, *absque argento omnia vana,* hang him that hath no money, "'tis to no purpose to talk of marriage without means," [g] trouble me not with such motions; let others do as they will, "I'll be sure to have one shall maintain me fine and brave." Most are of her mind, [h] *De moribus ultima fiet questio,* for his conditions, she shall inquire after them another time, or when all is done, the match made, and every body gone home. [i] Lucian's Lycia was a proper young maid, and had many fine gentlemen to her suitors; Ethecles, a senator's son, Melissus, a merchant, &c.; but she forsook them all for one Passius, a base, hirsute, bald-

[x] Lucian. [y] Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, quia se vincendo in hac parte. [z] Anacreon. 4. solum intuemur aurum. [a] Asses tecum si vis vivere cum. [b] Theognis. [c] Chaloner. 1. 9. de Repub. Ang. [d] Uxorem ducat Danaen, &c. [e] Ovid. Rem. 14. formam spectant alii per gratias, ego pecuniam, &c. ne mihi negotium facesse. [f] Qui sine argento, frustra utitur argumento. [g] Juvenalis. [i] Tom. 4. merit. dial. multos amatores rejecit, quia pater ejus nuper mortuus, ac dominus ipse factus bonorum omnium.

Vortiger, King of Britain, married Rowena the daughter of
prince, his mortal enemy; but wherefore? she had Ke
Iagello, the great Duke of Lithuania, 1386, was might
Hedenga, insomuch that he turned Christian from a Pagar
himself by the name of Uladislaus, and all his subjects for
was it? she was daughter and heir of Poland, and his desi
kingdoms incorporated into one. Charles the Great was
Irene the Empress, but, saith [m]Zonarus, *ob regnum*, to a
the East to that of the West. Yet what is the event of all
are so made for money, goods, by deceit, or for burning lus
conjunxit, what follows? they are almost mad at first, bu
as chaff and straw soon fired, burn vehemently for a w
moment; so are all such matches made by those alluremer
where there is no respect of honesty, parentage, virtue,
and the like, they are extinguished in an instant, and ins
hate; for joy, repentance and desperation itself. Francis
first book *de re uxoriâ*, *c.* 5, hath a story of one Philip of
love with a common whore, and was now ready to run mad
having no more sons let him enjoy her; "[n]but after a f
man began to loath, could not so much as endure the sight
madness fell into another." Such event commonly have a
he that so marries, or for such respects, let them look fo
than Menelaus had with Helen, Vulcan with Venus, The
Minos with Pasiphäe, and Claudius with Messalina; sha
melancholy, discontent.

SUBSECT. IV.—*Importunity and Opportunity of Time,*
Discourse, Singing, Dancing, Music, Amorous Tales,
miliarity, Tokens, Presents, Bribes, Promises, Protesta

ALL these allurements hitherto are afar off, and at a di
nearer to those other degrees of love, which are conferenc
discourse, singing, dancing, amorous tales, objects, presen
many Syrens steal away the hearts of men and women.

d, and sigh withal; if she accept this in good part, and seem not to be h averse, then call her mistress, take her about the neck and kiss her,"

But this cannot be done except they first get opportunity of living, or ing together, ingress, egress, and regress; letters and commendations do much, outward gestures and actions: but when they come to live one another, in the same street, village, or together in a house, love is led on a sudden. Many a serving-man by reason of this opportunity and ortunity inveigles his master's daughter, many a gallant loves a dowdy, y a gentleman runs upon his wife's maids; many ladies dote upon their as the queen in Ariosto did upon the dwarf, many matches are so made aste, and they are compelled as it were by [p] necessity so to love, which had been free, come in company of others, seen that variety which many es afford, or compared them to a third, would never have looked one upon her. Or had not that opportunity of discourse and familiarity been offered, would have loathed and contemned those whom, for want of better choice other objects, they are fatally driven on, and by reason of their hot blood, life, full diet, &c., are forced to dote upon them that come next. And y times those which at the first sight cannot fancy or affect each other, are harsh and ready to disagree, offended with each other's carriage, like edict and Beatrice in the [q] comedy, and in whom they find many faults, is living together in a house, conference, kissing, colling, and such like ements, begin at last to dote insensibly one upon another.

was the greatest motive that Potiphar's wife had to dote upon Joseph, Clitiphon upon Leucippe his uncle's daughter, because the plague being zance, it was his fortune for a time to sojourn with her, to sit next her at able, as he tells the tale himself in Tatius, *lib.* 2. (which, though it be but on, is grounded upon good observation, and doth well express the passions ers,) he had opportunity to take her by the hand, and after a while to nd handle her paps, &c., [s] which made him almost mad. Ismenius the makes the like confession in Eustathius, *lib.* 1, when he came first to ene's house, and sat at table with Cratistes his friend, Ismene, Sosthene's ter, waiting on them "with her breasts open, arms half bare," *Nuda discincta sinum, spoliata lacertos:* after the Greek fashion in those —[u] *nudos media plus parte lacertos,* as Daphne was when she fled from us (which moved him much), was ever ready to give attendance on him, him drink, her eyes were never off him, *rogabundi oculi,* those speaking ourting eyes, enchanting eyes; but she was still smiling on him, and they were risen, that she had got a little opportunity, "[x] she came ank to him, and withal trod upon his toes, and would come and go, and she could not speak for the company, she would wring his hand," and when she met him: and by this means first she overcame him (*bibens n hauriebam simul*), she would kiss the cup and drink to him, and and drink where he drank on that side of the cup," by which mutual essions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi sorbillare virginem,* I sipped and sipped so long, till at length I was in love upon a sudden. Philocharinus, in [y] Aristænetus, met a fair y chance, a mere stranger to him, he looked back at her, she looked him again, and smiled withal.

"[z] Ille dies lethi primus, primusque malorum
Causa fuit" ——

[p] will eat dirty puddings. [q] Shakspeare. [r] Tatius, lib. 1. [s] In mammarum attractu, inest jucunditas, et attrectatus, &c. [t] Mantuan. [u] Ovid. 1. Met. [x] Manus ad coram astans, fortius intulta, tenuem de pectore spiritum ducens, digitum meum pressit, n pressit; mutuæ compressiones corporum, labiorum commixtiones, pedum connexiones, &c. loco, &c. [y] Epist. 4. Respexi, respexit et illa subridens, &c. [z] Vir Æn. 4. "That was f destruction, and the first beginning of my miseries."

habit: but see the event: he compressed Deidamia, the
and had a fine son, called Pyrrhus, by her. Peter Abel
as he tells the tale himself, being set by Fulbertus her u
his lovely niece, and to that purpose sojourned in his hous
agnam tenellam famelico lupo, I use his own words, he so
plura erant oscula quam sententiæ, and he read more of
lecture; such pretty feats can opportunity plea; *primum*
animis, &c. But when as I say, *nox, vinum, et adolescen*
night, shall concur, *nox amoris et quietis conscia*, 'tis a w
plunged over head and ears in love; for youth is *benigna*
materies, a very combustible matter, naptha itself, the f
most apt to kindle it. If there be seven servants in an
shall have three couple in some good liking at least, and
how should it be otherwise? "Living at [c] Rome, saith
the flower of my fortunes, rich, fair, young, and so well
versation, age, beauty, fortune, made all the world
Night alone, that one occasion, is enough to set all on
cunning in great houses, that they make their best adva
gentlewoman, that is guilty to herself of her imperfecti
tures, will not willingly be seen by day, but as [d] Castilio
Diem ut glis odit, tædarum lucem super omnia mavult, sh
a dormouse, and above all things loves torches and ca
must come abroad in the day, she covets, as [e] in a n
obfuscate and obscure sight. And good reason she hat
mendæ, and many an amorous gull is fetched over by th
lib. 3. *de sale gen. c.* 22. gives instance in a Florentine g
deceived with a wife, she was so radiantly set out with ri
scarfs, laces, gold, spangles, and gaudy devices, that the
to be a goddess (for he never saw her but by torchlight);
solemnities, when as he viewed her the next morning wi
a clear day, she was so deformed, a lean, yellow, shrivell
creature in his eyes, that he could not endure to lo
matches are frequently made in Italy, where they have n
woo but when they go to church, or, as [f] in Turkey, see th

er countries these are ordinary practices at this day; but in our northern s, amongst Germans, Danes, French, and Britons, the continent of Scandia the rest, we assume more liberty in such cases; we allow them, as Bo- us saith, to kiss coming and going, *et modo absit lascivia, in cauponem re*, to talk merrily, sport, play, sing, and dance, so that it be modestly , go to the alehouse and tavern together. And 'tis not amiss, though rysostom, Cyprian, Hierome, and some other of the fathers speak bitterly ust it; but that is the abuse which is commonly seen at some drunken ches, dissolute meetings, or great unruly feasts. "[k] A young, pittivanted, -bearded fellow" saith Hierome, "will come with a company of compliments, hold you up by the arm as you go, and wringing your fingers, will so be ced, or entice: one drinks to you, another embraceth, a third kisseth, and his while the fiddler plays or sings a lascivious song; a fourth singles you to dance, [l]one speaks by beck and signs, and that which he dares not say, ifies by passions; amongst so many and so great provocations of pleasure, conquers the most hard and crabbed minds, and scarce can a man live st amongst feastings, and sports, or at such great meetings." For as he on, "[m] she walks along, and with the ruffling of her clothes, makes men at her, her shoes creak, her paps tied up, her waist pulled in to make her small, she is straight girded, her hairs hang loose about her ears, her r garment sometimes falls, and sometimes tarries to show her naked lders, and as if she would not be seen, she covers that in all haste, which ntarily she showed. "And not at feasts, plays, pageants, and such nblies, [n] but as Chrysostom objects, these tricks are put in practice "at ce time in churches, and at the communion itself." If such dumb shows, , and more obscure significations of love can so move, what shall they do have full liberty to sing, dance, kiss, coll, to use all manner of discourse lalliance! What shall he do that is beleaguered on all sides?

uem tot, tam roseæ petunt puellæ, uem cultæ cupiunt nurus, amorque nnis undique et undecunque et usque, nnis ambit Amor, Venusque Hymenque."	"After whom so many rosy maids inquire, Whom dainty dames and loving wights desire. In every place, still, and at all times sue, Whom gods and gentle goddesses do woo."

shall he contain? The very tone of some of their voices, a pretty pleasing h, an affected tone they use, is able of itself to captivate a young man; when a good wit shall concur, art and eloquence, fascinating speech, ant discourse, sweet gestures, the Syrens themselves cannot so enchant. ovius commends his Italian countrywomen, to have an excellent faculty s kind, above all other nations, and amongst them the Florentine ladies: prefer Roman and Venetian courtesans, they have such pleasing tongues uch [q] elegancy of speech, that they are able to overcome a saint, *Pr multis vox sua lena fuit. Tantâ gratiâ vocis famam conciliabat*, saith nius [r] in his fragment of pure impurities, I mean his *Satyricon, tam dulcis permulcebat aëra, ut putares inter auras cantare Syrenum concordiam;* ng so sweetly that she charmed the air, and thou wouldst have thought adst heard a concert of Syrens. "O good God, when Lais speaks, how it is!" Philocolus exclaims in Aristænetus, to hear a fair young gentle- n play upon the virginals, lute, viol, and sing to it, which as Gellius es, *lib.* 1. *cap.* 11. are *lascivientium deliciæ*, the chief delight of lovers.

cont. concub. [k] Lib. 2. epist. ad filium, et virginem et matrem viduam epist. 10. dabit tibi ulsiam manum, sustentabit lassam, et pressis digitis aut tentabitur aut tentabit, &c. [l] Loquetibus, et quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras mentes libido domat. Difficile inter epulas servatur pudicitia. [m] Clamore vestium ad ocat; capilli faciolis comprimuntur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in nt: palliolum interdum cadit, ut nudet humeros, et quasi videri noluerit, festinans celat, quod erit. [n] Serm. cont. concub. In sancto et reverendo sacramentorum tempore multas illis placeant qui eas vident, præbent. [o] Pont. Baia. l. 1. [p] Descr. Brit. [q] Res or, discunt cantare puellæ profacie, &c. Ovid. 3. de art. amandi. [r] Epist. l. 1. Cum quanta, O dii boni, vocis ejus dulcedo!

must needs be a great enticement. Parthenis was so taken. *avidâ haurit ab aure animam;* O sister Harpedona (she laments) "[t] how sweetly he sings, I'll speak a bold word, he is the prope ever I saw in my life: O how sweetly he sings, I die for his sa would love me again!" If thou didst but hear her sing, s "thou wouldst forget father and mother, forsake all thy frien her." Helena is highly commended by [x] Theocritus the poet voice and music; none could play so well as she, and Daphn Edyllion,

"Quam tibi os dulce est, et vox amabilis, ô Daphni,	"How sweet a face hath Daphne
Jucundius est audire te canentem, quàm mel lingere!"	Honey itself is not so pleasant

A sweet voice and music are powerful enticers. Those S wenches, Aristonica, Onanthe and Agathocleia, *regiis diadematib* insulted over kings themselves, as [y] Plutarch contends. *Cent cinctum caput Argus habebat,* Argus had a hundred eyes, all so c silly pipe, that he lost his head. Clitiphon complains in [z] Tatiu sweet tunes, "he heard her play by chance upon the lute, and song to it in commendations of a rose, out of old Anacreon bel

"Rosa honor decusque florum,	"Rose the fairest of a
Rosa flos odorque divum,	Rose delight of high
Hominum rosa est voluptas,	Rose the joy of mor
Decus illa Gratiarum,	Rose the pleasure of
Florente amoris hora,	Rose the Grace's orn
Rosa suavium Diones," &c.	Rose Dione's sweet

To this effect the lovely virgin with a melodious air upon her gold or lute, I know not well whether, played and sang, and that tr beyond himself, "and that ravished his heart." It was Jason' much as his beauty, or any other of his good parts, which del so much.

——"[a] Delectabatur enim
Animus simul forma dulcibusque verbis."

It was Cleopatra's sweet voice and pleasant speech which invei above the rest of her enticements. *Verba ligant hominem, ut tau funes,* "as bulls' horns are bound with ropes, so are men's hearts words." "Her words burn as fire," Eccles. ix. 10. Roxala Solyman the Magnificent, and Shore's wife by this engine over the Fourth, [b] *Omnibus una omnes surripuit Veneres.* The wi Chaucer confesseth all this out of her experience.

Some folk desire us for riches,
Some for shape, some for fairness,
Some for that she can sing or dance,
Some for gentleness, or for dalliance.

[c] Peter Aretine's Lucretia telleth as much and more of herself feited honesty, as if I had been *virgo virginissima,* more than a v looked like a wife, I was so demure and chaste, I did add such g speeches, signs and motions upon all occasions, that my spectator were stupified, enchanted, fastened all to their places, like so ma stones." Many silly gentlewomen are fetched over in like sort, of gulls and swaggering companions, that frequently belie noble rhyming Coribantiasmi, Thrasonean Rhadomantes or Bombomach nothing in them but a few player's ends and compliments, vain impudent intruders, that can discourse at table of knights and lord

[s] "The sweet sound of his voice reanimates my soul through my covetous ears." lib. 2. epist. 5. Quam suavè canit! verbum audax dixi, omnium quos vidi formosissimus dignetur! [u] Imagines; si cantantem audieris, ita demulcebere, ut parentum et patria [x] Edyll. 18. neque sane ulla sic Cytharam pulsare novit. [y] Amatorio Dialogo. canentem vidimus. [a] Apollonius, Argonaut. 1. 3, "The mind is delighted as much by [b] Catullus. [c] Parnodidascalo dial. Ital. Latin. interp. Jasper. Barthio, Germ. [illegible] plusquam virginis vestalis, intuebar oculis uxoris, addebam gestus, &c.

ian's Leontiscus, of other men's travels, brave adventures, and such com-
trivial news, ride, dance, sing old ballad tunes, and wear their clothes in
on, with a good grace; a fine sweet gentleman, a proper man, who could
ove him! She will have him though all her friends say no, though she
vith him. Some again are incensed by reading amorous toys, Amadis de
Palmerin de Oliva, the Knight of the Sun, &c., or hearing such tales of
rs, descriptions of their persons, lascivious discourses, such as Astyanassa,
a's waiting-woman, by the report of Suidas, writ of old, *de variis concubitûs*
, and after her Philenis and Elephantine; or those light tracts of
tides Milesius (mentioned by Plutarch) and found by the Persians in
us' army amongst the spoils, Aretine's dialogues, with ditties, love-songs,
nust needs set them on fire, with such like pictures, as those of Aretine,
nton objects of what kind soever; "no stronger engine than to hear or
of love toys, fables and discourses ([g]one saith), and many by this means
uite mad." At Abdera in Thrace (Andromeda one of Euripides' trage-
being played) the spectators were so much moved with the object, and
pathetical love speeches of Perseus, amongst the rest, "O Cupid, Prince
ds and men," &c., that every man almost a good while after spake pure
ics, and raved still on Perseus' speech, "O Cupid, Prince of Gods and
" As carmen, boys and apprentices, when a new song is published with
singing that new tune still in the streets, they continually acted that
al part of Perseus, and in every man's mouth was "O Cupid," in every
t, "O Cupid," in every house almost, "O Cupid Prince of Gods and
" pronouncing still like stage-players, "O Cupid;" they were so
ssed all with that rapture, and thought of that pathetical love speech,
could not a long time after forget, or drive it out of their minds, but "O
d, Prince of Gods and men," was ever in their mouths. This belike made
otle, *Polit. lib.* 7. *cap.* 18. forbid young men to see comedies, or to hear
ous tales.

"[h] Hæc igitur juvenes nequam facilesque puellæ
Inspiciant"——

not young folks meddle at all with such matters." And this made the
ans, as [i] Vitruvius relates, put Venus' temple in the suburbs, *extra murum*,
dolescentes venereis insuescant, to avoid all occasions and objects. For
will not such an object do? Ismenius, as he walked in Sosthene's garden,
g now in love, when he saw so many [k] lascivious pictures, Thetis' marriage,
I know not what, was almost beside himself. And to say truth, with a
vious object who is not moved, to see others dally, kiss, dance? And
h more when he shall come to be an actor himself.

kiss and be kissed, which, amongst other lascivious provocations, is as a
en in a song, and a most forcible battery, as infectious, [l] Xenophon thinks,
e poison of a spider; a great allurement, a fire itself, *proœmium aut*
emium, the prologue of burning lust (as Apuleius adds), lust itself,
us quintâ parte sui nectaris imbuit, a strong assault, that conquers cap-
and those all commanding forces ([n] *Domasque Ferro sed domaris osculo*).
line's Lucretia, when she would in kindness overcome a suitor of hers,
ave her desire of him, "took him about the neck, and kissed him again
gain," and to that, which she could not otherwise effect, she made him
edily and willingly condescend. And 'tis a continual assault,——[p] *hoc*

[g] 4. dial. merit. [h] Amatorius sermo vehemens vehementis cupiditatis incitatio est, Tatius, l. 1.
uria et deliciis compositi. [i] Æneas Sylvius. Nulla machina validior quam lectio lasciva historiæ:
am hujusmodi fabulis ad furorem incenduntur. [k] Martial. 1. 4. [l] Lib. 1. c. 7. [k] Eusta-
1. Picturæ parant animum ad Venerem, &c. Horatius ad res venereas intemperantior traditur:
lemio suo sic specula dicitur habuisse disposita, ut quocunque respexisset imaginem coitus referrent.
is vit. ejus. [l] Osculum ut phylangium inficit. [m] Ilior. "Venus hath imbued with the
ance of her nectar." [n] Heinsius. "You may conquer with the sword, but you are conquered by
[o] Applico me illi proximus et spisse deosculata sagum peto. [p] Petronius cataleet.

non deficit incipitque semper, always fresh, and ready to [q]
basium nullo fine terminatur, sed semper recens est, and ha
with it.

——"[r] Tenta modò tangere corpus,
Jam tuo mellifluo membra calore fluent."

Especially when they shall be lasciviously given, as he feeli
præssulùm deosculata Fotis, Catenatis lacertis, [t] *Obtorto valg*

"[u] Valgiis suavis,
Dum semiulco suavio
Meam puellam suavior,
Anima tunc a
Concurrit ad l

The soul and all is moved; [x] *Jam pluribus osculis labra crepita*
quoque mixturam facientes, inter mutuos complexus animas

"[y] Hæsimus calentes
Et transfudimus hinc et hinc labellis
Errantes animas, valete curæ."

"They breathe out their souls and spirits together with th
[z] Balthasar Castilio, "change hearts and spirits, and mingle a
do kisses, and it is rather a connection of the mind than of t
although these kisses be delightsome and pleasant, Ambrosia
olum dulci dulcius Ambrosiâ, such as [b] Ganymede gave Jupi
vius, sweeter than [c] nectar, balsam, honey, [d] *Oscula merum a*
love-dropping kisses; for

"The gilliflower, the rose is not so sweet,
As sugared kisses be when lovers meet:"

Yet they leave an irksome impression, like that of aloes or g

"[e] Ut mi ex Ambrosiâ mutatum jam foret illud
Suaviolum tristi tristius helleboro."
"At first Ambrose itself
At last black hellebore

They are deceitful kisses,

"[f] Quid me mollibus implicas lacertis?
Quid fallacibus osculis inescas?" &c.
"Why dost within thin
And with false kisses

They are destructive, and the more the worse: [g] *Et quæ me*
mille dabat, they are the bane of these miserable lovers. T
kisses, I deny not, *osculum charitatis*, friendly kisses, modest
virgin kisses, officious and ceremonial kisses, &c. *Osculi sen*
amplexus, kissing and embracing are proper gifts of Nature
these are too lascivious kisses, [h] *Implicuitque suos circum mea c*
too continuate and too violent, [i] *Brachia non hederæ, non*
conchæ; they cling like ivy, close as an oyster, bill as dov
kisses, biting of lips, *cum additamento: Tam impresso ore* (s
vix labia detrahant, inter deosculandum mordicantes, tum et os
que et mammas attrectantes, &c. such kisses as she gave to G
oscula dedit non repugnanti puero, cervicem invadens, innume
More than kisses, or too homely kisses: as those that [l] he spak
ab ipsa venere 7 suavia, &c. with such other obscenities that
which are abominable and pernicious. If, as Peter de Ledesmo
every kiss a man gives his wife after marriage, be *mortale pec*
sin, or that of [m] Hierome, *Adulter est quisquis in uxorem*
est amator; or that of Thomas Secund. *quæst.* 154. *artic.*

[q] Catullus ad Lesbiam: da mihi basia mille, deinde centum, &c. [r] Petronius
touch her person, and immediately your members will be filled with a glow of delicious
leius, l. 10. et Catalect. [t] Petronius. [u] Apuleius. [x] Petronius Prosellos ad Ch
[y] Animus conjungitur, et spiritus etiam noster per osculum effluit; alternatim se in an
dentes commiscent; animæ potius quam corporis connectio. [z] Catullus.
[a] Non dat basia, dat Nera nectar, dat rores animæ suaveolentes, dat nardum, thymum
mel, &c. Secundus bas. 4. [d] Eustathius, lib. 4. [e] Catullus. [f] Buchanan
Eleg. 18. [h] Ovid. "She folded her arms around my neck." [i] Cum capita
et cum mammillarum pressiunculis. Lip. od. ant. lec. lib. 3. [k] Tom. 4. dial. m
Miles 6. Et unum blandientis linguæ admulsum longè mellitum: et post lib. 11. A
cæpi suaviari jamque pariter patentis oris inhalitu cinnameo et occursantis lingu
[m] Lib. 1. advers. Jovin. cap. 30.

ale peccatum, or that of Durand. *Rational. lib.* 1. *cap.* 10. *conjuges à complexu, toto tempore quo solennitas nuptiarum* t shall become of all such [n]immodest kisses and obscene unners of brutish lust, if not lust itself! What shall become ten abuse their own wives? But what have I to do with

aim at, is to show you the progress of this burning lust; to ore all this which I have hitherto said, with a familiar example nt Musæus, observe but with me those amorous proceedings Hero: they began first to look one on another with a lascivious

nutibus,——
ens in errorem mentem puellæ,
os mutuis juvenis
n non renuit, &c. Inde
itè quidem stringens
, ex imo suspirabat
—— Inde
à olens collum osculatus,
oris ictus stimulo,
oris miserere mei, &c.
persuasit mentem puellæ."

"With becks and nods he first began
To try the wench's mind,
With becks and nods and smiles again
An answer he did find.
And in the dark he took her by the hand,
And wrung it hard, and sighed grievously,
And kiss'd her too, and woo'd her as he might,
With pity me, sweetheart, or else I die,
And with such words and gestures as there past,
He won his mistress' favour at the last."

ding is elegantly described by Apollonius in his Argonautics, and Medea, by Eustathius in the ten books of the loves of mene, Achilles Tatius between his Clitophon and Leucippe, oem of Troilus and Cresseide; and in that notable tale in ldier and a gentlewoman of Ephesus, that was so famous all r chastity, and that mourned for her husband: the soldier such rhetoric as lovers use to do,——*placitone etiam pugnabis* ast, *frangi pertinaciam passa est*, he got her good will, not is lust, [o]but to hang her dead husband's body on the cross ed instead of the thief's that was newly stolen away), whilst her cabin. These are tales, you will say, but they have most s, and do well express those ordinary proceedings of doting

lurements there are, nods, jests, winks, smiles, wrestlings, symbols, letters, valentines, &c. For which cause belike. *de amor.* would not have women learn to write. Many such used when they come in presence, [p]they will, and will not,

tit lasciva puella,
et se cupit ante videri."

"My mistress with an apple woos me,
And hastily to covert goes
To hide herself, but would be seen
With all her heart before, God knows."

away from Leander as one displeased,

"[q] Yet as she went full often look'd behind,
And many poor excuses did she find
To linger by the way,"——

to overtake her, she is most averse, nice and coy,

d vult super omnia vinci."

"She seems not won, but won she is at length,
In such wars women use but half their strength."

ie open and are most tractable and coming, apt, yielding, and e, to take a green gown, with that shepherdess in Theocritus, heir coats, &c., to play and dally, at such seasons, and to y their advantage; and then coy, close again, so nice, so you had much better tame a colt, catch or ride a wild horse, ur, or win her love, not a look, not a smile, not a kiss for a

si non et cetera sumpsit, &c. [o] Corpus placuit mariti sui tolli ex arca, atque dfigi. [p] Novi ingenium mulierum, nolunt ubi velis, abi nolis cupiunt ultro. Ter.
[q] Marlowe.

she bought with her own money), 'commends his love and s
desiring you to accept of it in good part, and he means very sh
and see you.'" Withal she showed him rings, gloves, scarfs, c
others had sent her, when there was no such matter, but only
him. [u] By these means (as she concludes) "I made the poor gent
that he was ready to spend himself, and venture his dearest
sake." Philinna, in [x] Lucian, practised all this long before, as
unto you by her discourse; for when Diphilus her sweetheart c
(as his daily custom was) she frowned upon him, would not vouc
company, but kissed Lamprius his co-rival, at the same time [y] b
but why was it? To make him (as she telleth her mother that c
more jealous; to whet his love, to come with a greater app
know that her favour was not so easy to be had. Many other t
besides this (as she there confesseth), for she would fall out wi
him of set purpose, pick quarrels upon no occasion, because
reconciled to him again. *Amantium iræ amoris redintegrati*
saying is, the falling out of lovers is the renewing of love; and
that of Aristænetus, *jucundiores amorum post injurias deliciæ*, lo
by injuries, as the sunbeams are more gracious after a cloud. A
aphorism is most true; for as Ampelis informs Crisis in the said
a lover be not jealous, angry, waspish, apt to fall out, sigh and s
true lover." To kiss and coll, hang about her neck, protest, sw
are but ordinary symptoms, *incipientis adhuc et crescentis amor*
if he be jealous, angry, apt to mistake, &c., *benè speres licet*, s
is thine own; yet if you let him alone, humour him, please h
that he perceive once he hath you sure, without any co-rival,
languish, and he will not care so much for you. Hitherto (sai
speak out of experience; Demophantus a rich fellow was a sui
seemed to neglect him, and gave better entertainment to Calliad
before his face, *principio abiit, verbis me insectatus* at first he w
in a chafe, cursing and swearing, but at last he came submitting
ing and protesting he loved me most dearly, I should have all he
he would kill himself for my sake. Therefore I advise thee (dea
and all maids, not to use your suitors over kindly; *insolentes*

them, estrange thyself, *et si me audies semel atque iterum exclude*, shut him out of doors once or twice, let him dance attendance; follow my counsel, and by this means [a] you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practices; yet in the said Lucian, Melissa methinks had a trick beyond all this; for when her suitor came coldly on, to stir him up, she writ one of his corivals' names and her own in a paper, *Melissa amat Hermotimum Hermotimus Melissam*, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceived, *statim ut legit credidit*, instantly apprehended it was so, came raving to me, &c., "[b] and so when I was in despair of his love, four months after I recovered him again." Eugenia drew Timocles for her valentine, and wore his name a long time after in her bosom: Camæna singled out Pamphilus to dance, at Myson's wedding (some say), for there she saw him first; Fælicianus overtook Cælia by the highway side, offered his service, thence came further acquaintance, and thence came love. But who can repeat half their devices? What Aretine experienced, what conceited Lucian, or wanton Aristænetus? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, *fugientem sequitur, sequentem fugit;* with a regaining retreat, a gentle reluctancy, a smiling threat, a pretty pleasant peevishness they will put you off, and have a thousand such several enticements. For as he saith,

"[c] Non est forma satis, nec quæ vult bella videri,
Debet vulgari more placere suis,
Dicta, sales, lusus, sermones, gratia, risus,
Vincunt naturæ candidioris opus."

"'Tis not enough though she be fair of hue,
For her to use this vulgar compliment:
But pretty toys and jests, and saws and smiles,
As far beyond what beauty can attempt."

[d] For this cause belike Philostratus, in his images, makes diverse loves, "some young, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands," as Propertius hath prettily painted them out, *lib.* 2. *et* 29. and which some interpret, diverse enticements, or diverse affections of lovers, which if not alone, yet jointly may batter and overcome the strongest constitutions.

It is reported of Decius and Valerianus, those two notorious persecutors of the church, that when they could enforce a young Christian by no means (as [e] Hierome records) to sacrifice to their idols, by no torments or promises, they took another course to tempt him: they put him into a fair garden, and set a young courtezan to dally with him, "[f] she took him about the neck and kissed him, and that which is not to be named," *manibusque attrectare*, &c., and all those enticements which might be used, that whom torments could not, love might batter and beleaguer. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own ways. At [g] Berkley in Gloucestershire, there was in times past a nunnery (saith Gualterus Mapes, an old historiographer, that lived 400 years since), "of which there was a noble and a fair lady abbess: Godwin, that subtile Earl of Kent, travelling that way (seeking not her but hers), leaves a nephew of his, a proper young gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeit, till he had

[a] Venientem videbis ipsum denuo inflammatum et prorsus insanientem. [b] Et siccum fere de illo desperassem, post menses quatuor ad me redlit. [c] Petronius, Catal. [d] Imagines deorum. fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus et illecebras, alios puellos, puellas, alatos, alios poma aurea, alios sagittas, alios laqueos, &c. [e] Epist. lib. 3. vita Pauli Eremitæ. [f] Meretrix speciosa cepit delicatius stringere colla complexibus, et corpore in libidinem concitato, &c. [g] Camden in Gloucestershire, huic præfuit nobilis et formosa abbatissa, Godwinus comes indole subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum forma elegantissimum, tanquam infirmum domum reverteretur; instruit, &c.

but one night by chance the devil came to his cell in the habit
market wench that had lost her way, and desired for God's sake
with him. "[i] The old man let her in, and after some common
her mishap, she began to inveigle him with lascivious talk and
with his beard, to kiss him, and do worse, till at last she overca
he went to address himself to that business, she vanished on a su
devils in the air laughed him to scorn." Whether this be a tru
tale, I will not much contend, it serves to illustrate this which

Yet were it so, that these of which I have hitherto spoken, a
enticing baits, be not sufficient, there be many others, which will
intend this passion of burning lust, amongst which, dancing is non
and it is an engine of such force, I may not omit it. *Incitament*
Petrarch calls it, the spur of lust. "A [k] circle of which the de
the centre. [l] Many women that use it, have come dishonest hom
ferent, none better." [m] Another terms it, "the companion of all fi
and enticements, and 'tis not easily told what inconveniences com
scurrile talk, obscene actions," and many times such monstrous gest
civious motions, such wanton tunes, meretricious kisses, homely e

——— "[n] (ut Gaditana canoro
Incipiat prurire choro, plausuque probatæ
Ad terram tremula descendant clune puellæ,
Irritamentum Veneris languentis)" ———

that it will make the spectators mad. When that epitomizer of
to the full described and set out King Ptolemy's riot as a chie
instrument of his overthrow, he adds, *tympanum et tripudium*,
dancing: "the king was not a spectator only, but a principal ac
A thing nevertheless frequently used, and part of a gentlewoma
up, to sing, dance, and play on the lute, or some such instrumen
an say her paternoster, or ten commandments. 'Tis the nex
parents think to get them husbands, they are compelled to learn,
neans, [p] *Incestos amores de tenero meditantur ungue;* 'tis a grea
as it is often used, and many are undone by it. Thais, in Luci
Lamprias in a dance, Herodias so far pleased Herod, that she ma
to give her what she would ask, John Baptist's head in a platte
Duke of Normandy, riding by Falais, spied Arletta, a fair maid, a

on a green, and was so much enamoured with the object, that [r]he must needs lie with her that night. Owen Tudor won Queen Catherine's affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience? Speusippas a noble gallant in [s]that Greek Aristænetus, seeing Panareta a fair young gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but Panareta: he came raving home full of Panareta: "Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine Panareta! I have seen old and new Rome, many fair cities, many proper women, but never any like to Panareta, they are dross, dowdies all to Panareta! O how she danced, how she tripped, how she turned, with what a grace! happy is that man that shall enjoy her. O most incomparable, only, Panareta!" When Xenophon, in Symposio, or Banquet, had discoursed of love, and used all the engines that might be devised, to move Socrates, amongst the rest, to stir him the more, he shuts up all with a pleasant interlude or dance of Dionysius and Ariadne. "[t] First Ariadne dressed like a bride came in and took her place; by and by Dionysius entered, dancing to the music. The spectators did all admire the young man's carriage; and Ariadne herself was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with love, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him again, and kissed him with like affection, &c., as the dance required; but they that stood by, and saw this, did much applaud and commend them both for it. And when Dionysius rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love compliments passed between them: which when they saw fair Bacchus and beautiful Ariadne so sweetly and so unfeignedly kissing each other, so really embracing, they swore they loved indeed, and were so inflamed with the object, that they began to rouse up themselves, as if they would have flown. At the last when they saw them still, so willingly embracing, and now ready to go to the bride-chamber, they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married called instantly for their horses, and galloped home to their wives." What greater motive can there be than this burning lust? what so violent an oppugner? Not without good cause therefore so many general councils condemn it, so many fathers abhor it, so many grave men speak against it; "Use not the company of a woman," saith Syracides, 8. 4. "that is a singer, or a dancer; neither hear, lest thou be taken in her craftiness." *In circo non tam cernitur quam discitur libido.* [u]Hædus holds, lust in theatres is not seen, but learned. Gregory Nazianzen that eloquent divine ([x]as he relates the story himself), when a noble friend of his solemnly invited him with other bishops, to his daughter Olympia's wedding, refused to come: "[y]For it is absurd to see an old gouty bishop sit amongst dancers;" he held it unfit to be a spectator, much less an actor. *Nemo saltat sobrius,* Tully writes, he is not a sober man that danceth; for some such reason (belike) Domitian forbade the Roman senators to dance, and for that fact removed many of them from the senate. But these, you will say, are lascivious

[r] Of whom he begat William the Conqueror; by the same token she tore her smock down, saying, &c. [s] Epist. 26. Quis non miratus est saltantem? Quis non vidit et amavit? veterem et novam vidi Romam, sed tibi similem non vidi Panareta; felix qui Panareta fruitur, &c. [t] Principio Ariadne velut sponsa prodit, ac sola recedit; prodiens illico Dionysius ad numeros cantante tibia saltabat; admirati sunt omnes saltantem juvenem, ipsaque Ariadne, ut vix potuerit conquiescere; postea vero cum Dionysius eam aspexit, &c. Ut autem surrexit Dionysius, erexit simul Ariadnem, licebatque spectare gestus osculantium, et inter se complectentium; qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos et jamjam ad thalamum ituros; qui non duxerant uxores jurabant uxores se ducturos; qui autem duxerant conscensis equis et incitatis, ut iisdem fruerentur, domum festinarunt. [u] Lib. 4. de contemnend. amoribus. [x] Ad Amysium epist. 57. [y] Intempestivum enim est, et à nuptiis abhorrens, inter saltantes podagricum videre senem, et episcopum.

and Pagan dances, 'tis the abuse that causeth such inconvenience, not well therefore to condemn, speak against, or "innocently to a best and pleasantest thing (so [z]Lucian calls it) that belongs to mo You misinterpret, I condemn it not; I hold it notwithstanding an h port, a lawful recreation, if it be opportune, moderately and soberl am of Plutarch's mind, "[a] that which respects pleasure alone, hone tion, or bodily exercise, ought not to be rejected and contemned:" I to [b]Lucian, "'tis an elegant thing, which cheereth up the mind, exer body, delights the spectators, which teacheth many comely gesture affecting the ears, eyes, and soul itself." Sallust discommends si dancing in Sempronia, not that she did sing or dance, but that she excess, 'tis the abuse of it; and Gregory's refusal doth not simply co but in some folks. Many will not allow men and women to dance to cause it is a provocation to lust: they may as well, with Lycurgus and cut down all vines, forbid the drinking of wine, for that it makes drunk.

"[c] Nihil prodest quod non lædere posset idem;
Igne quid utilius?" ———

I say of this as of all other honest recreations, they are like fire, bad, and I see no such inconvenience, but that they may so dance done at due times, and by fit persons: and conclude with Wolfongu and most of our modern divines: *Si decoræ, graves, verecundæ, p bonorum virorum et matronarum honestarum, tempestivè fiant, probar et debent.* "There is a time to mourn, a time to dance," Eccles. iii. them take their pleasures then, and as [c]he said of old, "young maids flourishing in their age, fair and lovely to behold, well attire comely carriage, dancing a Greek galliard, and as their dance requir their time, now turning now tracing, now apart now altogether, now a then a caper," &c., and it was a pleasant sight to see those pretty ka swimming figures. The sun and moon (some say) dance about the ea three upper planets about the sun as their centre, now stationary, now now retrograde, now *in apogee*, then *in perigee*, now swift then slow, o tal, oriental, they turn round, jump and trace, ♀ and ☿ about the su those thirty-three Maculæ or Bourbonian planet, *circa Solem saltantes C dum*, saith Fromundus. Four Medicean stars dance about Jupiter, two trian about Saturn, &c., and all (belike) to the music of the spheres. greatest counsellors, and staid senators, at some times dance, as David the ark, 2 Sam. vi. 14. Miriam, Exod. xv. 20. Judith, xv. 13. (thoug devil hence perhaps hath brought in those bawdy bacchanals), and well they do it. The greatest soldiers, as [f]Quintilianus, [g]Æmilius Probus, [h]C Rhodiginus, have proved at large, still use it in Greece, Rome, and the worthy senators, *cantare, saltare*, Lucian, Macrobius, Libanus, Plut Julius, Pollux, Athenæus, have written just tracts in commendation In this our age it is in much request in those countries, as in all civil monwealths, as Alexander ab Alexandro, *lib.* 4. *cap.* 10. *et lib.* 2. *cap* hath proved at large, [i]amongst the barbarians themselves none so pre all the world allows it.

"[k] Divitias contemno tuas, rex Cræse, tuamque
Vendo Asiam, unguentis, flore, mero, choreis."

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[z] Rem omnium in mortalium vita optimam innocenter accusare. [a] Quæ honestam voluptatem aut corporis exercitium, contemni non debet. [b] Elegantissima res est, quæ et mentem exerceat, et spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex æque [illegible] [c] Ovid. [d] System. moralis philosophiæ. [e] Apuleius. 10. Puelli, puellæque virenti florentes forma conspicui, veste nitidi, incessu gratiosi, Græcanicam saltantes Pyrrhicam, dispositis ordinatis decoros ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrum nunc indè separati, &c. [f] Lib. 1. cap. 11. [g] Vit. Epaminondæ. [h] Lib. 5. [i] Read [illegible] [illegible] ad. Benzo, Lerius Hacluit, &c. [k] Angerianus Erotopædium.

is Commonwealth, will have dancing-schools to be maintained, "that s might meet, be acquainted, see one another, and be seen;" nay would have them dance naked; and scoffs at them that laugh at Eusebius, *præpar. Evangel. lib.* 1. *cap.* 11. and Theodoret, *lib.* 9. *c. affect.* worthily lash him for it; and well they might: for as one the very sight of naked parts causeth enormous, exceeding concu- and stirs up both men and women to burning lust." There is a ll things: this is my censure in brief; dancing is a pleasant recre- ody and mind, if sober and modest (such as our Christian dances pestively used; a furious motive to burning lust, if as by Pagans unchastely abused. But I proceed.

allurements do not take place, for [n] Simierus, that great master of shall not behave himself better, the more effectually to move others, their lust, they will swear and lie, promise, protest, forge, coun- g, bribe, flatter and dissemble of all sides. 'Twas Lucretia's coun- ine, *Si vis amicâ frui, promitte, finge, jura, perjura, jacta, simula,* nd they put it well in practice, as Apollo to Daphne,

> Delphica tellus
> s et Tenedos, patreaque regia servit,
> est genitor"——

> "Delphos, Claros, and Tenedos serve me,
> And Jupiter is known my sire to be."

est swains will do as much, [q] *Mille pecus nivei sunt et mihi vallibus* have a thousand sheep, good store of cattle, and they are all at her

> —— "[r] Tibi nos, tibi nostra supellex,
> Ruraque servierint"——

nd, goods, are at her service," as he is himself. Dinomachus, a on in [s] Lucian, in love with a wench inferior to him in birth and he sooner to accomplish his desire, wept unto her, and swore he with all his heart, and her alone, and that as soon as ever his (a very rich man and almost decrepid) he would make her his wife. by chance made her mother acquainted with the business, who being well experienced in such matters, told her daughter, now ready to s desire, that he meant nothing less, for dost thou think he will ever ee, being a poor wench, [t] that may have his choice of all the beau- city, one noble by birth, with so many talents, as young, better and fairer than thyself? daughter, believe him not: the maid was nd so the matter broke off. When Jupiter wooed Juno first (Lilius elates it out of an old comment on Theocritus), the better to effect e turned himself into a cuckoo, and spying her one day walking rated from the other goddesses, caused a tempest suddenly to arise, which she fled to shelter: Jupiter to avoid the storm likewise flew ap, *in virginis Junonis gremium devolavit,* whom Juno for pity her [u] apron. But he turned himself forthwith into his own shape, mbrace and offer violence unto her, *sed illa matris metu abnuebat,* no means would yield, *donec pollicitus connubium obtinuit,* till he swore to marry her, and then she gave consent. This fact was ornax hill, which ever after was called Cuckoo hill, and in perpetual nce there was a temple erected to Telia Juno in the same place. So re fair promises, vows, oaths, and protestations. It is an ordinary

γὰρ τοιαύτης σπεδῆς ἕνεκα, &c. hujus causa oportuit disciplinam constitui, ut tam pueri quam celebrent, spectenturque ac spectent, &c. [m] Aspectus enim nudorum corporum tam mares irritare solet ad enormes lasciviæ appetitus. [n] Camden Annal. anno 1578, fol. 276. Ama- et illecebris exquisitissimus. [o] Met. 1. Ovid. [p] Erasmus egl. mille mei Siculis errant in l. [q] Virg. [r] Lœcheus. [s] Tom. 4. meret. dial. amare ee jurat et lachrimatur dicitque icere velle, quum pater oculos clausisset. [t] Quum dotem alibi multo majorem aspiciet, &c. rment. Quem Juno miserata veste contexit.

thing too in this case to belie their age, which widows usually
to marry again, and bachelors too sometimes,

> "[r] Cujus octavum trepidavit ætas
> cernere lustrum;"

to say they are younger than they are. Carmides in the said
Philematium, an old maid of forty-five years; [s] she swore to hi
thirty-two next December. But to dissemble in this kind, is
sides, and often it takes. [t] *Fallere credentem res est operosa pu*
done, no such great mastery, *Egregiam verò laudem, et spolia*
and nothing so frequent as to belie their estates, to prefer thei
advance themselves. Many men to fetch over a young wom
whom they love, will not stick to crack, forge and feign any thin
bid his boy fetch his cloak, rapier, gloves, jewels, &c., in such a
golden-tissue breeches, &c., when there is no such matter; or ma
to give out, as he did in Petronius, that he was master of a ship,
servants, and to personate their part the better, take upon them
men of good houses, well descended and allied, hire apparel at
scavenger or prick-louse tailors to attend upon them for the tin
have great possessions, [u] bribe, lie, cog, and foist how dearly t
bravely they will maintain her, like any lady, countess, duche
they shall have gowns, tiers, jewels, coaches, and caroches, choi

> "The heads of parrots, tongues of nightingales,
> The brains of peacocks, and of ostriches,
> Their bath shall be the juice of gilliflowers,
> Spirit of roses and of
> The milk of unicorns,"

as old Volpone courted Cœlia in the [x] comedy, when as they are
not worth a groat, but mere sharkers, to make a fortune, to get
or else pretend love to spend their idle hours, to be more wel
better entertainment. The conclusion is, they mean nothing le

> "[y] Nil metuunt jurare, nihil promittere curant:
> Sed simul ac cupidæ mentis satiata libido est,
> Dicta nihil metuere, nihil perjuria curant;"
> "Oaths, vows, promises, are m
> But when their mind and lust
> Oaths, vows, promises, are qui

though he solemnly swear by the genius of Cæsar, by Venus' shri
deity, by Jupiter, and all the other gods, give no credit to his
when lovers swear, Venus laughs, *Venus hæc perjuria ridet*, [z] Ju
smiles, and pardons it withal, as grave [a] Plato gives out; of all
alone for love matters is forgiven by the gods. If promises, li
protestations, will not avail, they fall to bribes, tokens, gifts, a
feats. [b] *Plurimus auro conciliatur amor:* as Jupiter corrupted I
golden shower, and Liber Ariadne with a lovely crown (which w
translated into the heavens, and there for ever shines); they will r
florins, crowns, angels, all manner of coins and stamps in her l
must he certainly do that will speed, make many feasts, banquets,
send her some present or other every foot. *Summo studio pa*
(saith [c] Hœdus) *et crebræ fiant largitiones*, he must be very b
liberal, seek and sue, not to her only, but to all her followers, frien
fiddlers, panders, parasites, and household servants; he must in
self, and surely will, to all, of all sorts, messengers, porters, car
must be unrewarded, or unrespected. I had a suitor (saith [d] Are
tia) that when he came to my house, flung gold and silver about,
been chaff. Another suitor I had was a very choleric fellow; but

[r] Hor. [s] Dejeravit illa secundum supra trigesimum ad proximum Decembrem co
[t] Ovid. [u] Nam donis vincitur omnis amor. Catullus l. el 5. [x] Fox, act. 3. sc. 3.
[y] Perjuria ridet amantum Jupiter, et ventos irrita ferre jubet, Tibul. lib. 3. el 6. [z] In
tibus his dii soli ignoscunt. [b] Catul. [c] Lib. 1. de contemnendis amoribus. [d] Ita
ut paleas projiciebat. Biliosum habui amatorem qui supplex flexis genibus, &c. Nu
terræ fructus, nullum cupediarum genus tam carum erat, nullum vinum Creticum pre
ferret illico; credo alterum oculum pignori daturus, &c.

for all his fuming, I brought him upon his knees. If there had been ent bit in the market, any novelty, fish, fruit, or fowl, muscadel, or or a cup of neat wine in all the city, it was presented presently to gh never so dear, hard to come by, yet I had it: the poor fellow was last, that I think if I would I might have had one of his eyes out of A third suitor was a merchant of Rome, and his manner of wooing [e]exquisite music, costly banquets, poems, &c. I held him off till at protested, promised and swore *pro virginitate regno me donaturum*, have all he had, house, goods, and lands, *pro concubitu solo;* [f]neither ever any conjuror, I think, to charm his spirits that used such atten- nighty words, as he did exquisite phrases, or general of any army so atagems to win a city, as he did tricks and devices to get the love of s men are active and passive, and women not far behind them in : *Audax ad omnia fœmina, quæ vel amat, vel odit.*

> [g]*For half so boldly there can non*
> *Swear and lye as women can.*"

ll crack, counterfeit, and collogue as well as the best, with handker- d wrought nightcaps, purses, posies, and such toys: as he justly d,

> s violas? nempe ut violentius uret;
> as violis me violenta tuis?" &c.

> "Why dost thou send me violets, my dear?
> To make me burn more violent, I fear,
> With violets too violent thou art,
> To violate and wound my gentle heart."

thing else will serve, the last refuge is their tears. *Hæc scripsi (tes- m) mixta lachrymis et suspiriis*, 'twixt tears and sighs, I write this ve to witness), saith [k]Chelidonia to Philonius. *Lumina quæ modò jam flumina lachrymarum*, those burning torches are now turned of tears. Aretine's Lucretia, when her sweetheart came to town, his bosom, "that he might be persuaded those tears were shed for return." Quartilla in Petronius, when nought would move, fell a and as Balthasar Castilio paints them out, "[m]To these crocodile's will add sobs, fiery sighs, and sorrowful countenance, pale colour, and if you do but stir abroad, these fiends are ready to meet you at n, with such a sluttish neglected habit, dejected look, as if they were y to die for your sake; and how, saith he, shall a young novice thus ape?" But believe them not.

> ——"[n]animam ne crede puellis,
> Namque est fœminea tutior unda fide."

nkest, peradventure, because of her vows, tears, smiles, and protesta- is solely thine, thou hast her heart, hand, and affection, when as ere is no such matter, as the [o]Spanish bawd said, *gaudet illa habere lecto, alterum in portâ, tertium qui domi suspiret*, she will have one t in bed, another in the gate, a third sighing at home, a fourth, &c. ung man she sees and likes hath as much interest, and shall as soon as thyself. On the other side, which I have said, men are as false, swear, protest, and lie; [p]*Quod vobis dicunt, dixerunt mille puellis.* some of them those eleven thousand virgins at once, and make them ch particular, he is besotted on her, or love one till they see another,

cam opiperas epulas, et tantis juramentis, donis, &c. [f]Nunquam aliquis umbrarum nta attentione, tamque potentibus verbis usus est, quam ille exquisitis mihi dictis, &c. [h]Ah crudele genus nec tutum fœmina nomen! Tibul. 1. 3. eleg. 4. [i]Jovianus Pon. , lib. 2. epist. 13. [k]Suaviter flebam, ut persuasum habeat lachrymas præ gaudio illius reditûs . [m]Lib. 3. his accedunt. vultus subtristis, color pallidus, gemebunda vox, ignita suspiria, ope innumerabiles. Istæ se statim umbræ offerunt tanto squalore et in omni fere diverticulo ut illas jamjam moribundas putes. [n]Petronius. "Trust not your heart to women, for the reacherous than their fidelity." [o]Cœlestina, act 7. Barthlo interpret. omnibus arridet, et à i se solam dicit. [p]Ovid. "They have made the same promises to a thousand girls that you."

and then her alone; like Milo's wife in Apuleius, *lib.* 2. *Si quem speciosæ formæ juvenem, venustate ejus sumitur, et in eum animu* 'Tis their common compliment in that case, they care not what say, or do: One while they slight them, care not for them, rail do scoff at them, and then again they will run mad, hang themselv kill, if they may not enjoy them. Henceforth, therefore,——— *juranti fœmina credat*, let not maids believe them. These tricks a feit passions are more familiar with women, [q]*finem hic dolori fac dies, miserere amantis*, quoth Phædra to Hippolitus. Joessa, in [r] Pythias, a young man, to move him the more, that if he would n she was resolved to make away herself. "There is a Nemesis, ar choose but grieve and trouble thee, to hear that I have either s drowned myself for thy sake." Nothing so common to this se vows, and protestations, and as I have already said, tears, which t command, for they can so weep, that one would think their very dissolved within them, and would come out in tears; their eyes are which still drop water, *diariæ lachrymæ et sudoris in modum turge* saith [s] Aristænetus, they wipe away their tears like sweat, weep wi laugh with the other; or as children [t]weep and cry, they can bot

"[u] Neve puellarum lachrymis moveare memento,
Ut flerent oculos erudiere suos."

"Care not for women's tears, I co
They teach their eyes as much t

And as much pity is to be taken of a woman weeping, as of a goose foot. When Venus lost her son Cupid, she sent a crier about, to one that met him take heed.

"[x] Si flentem aspicias, ne mox fallare caveto;
Sin arridebit, magis effuge; et oscula si fors
Ferre volet, fugito; sunt oscula noxia, in ipsis
Suntque venena labris," &c.

"Take heed of Cupid's tears, if ca
And of his smiles and kisses I th
If that he offer't, for they be na
And very poison in his lips doth

[y] A thousand years, as Castilio conceives, "will scarce serve to recko allurements and guiles, that men and women use to deceive one anot

Subsect. V.—*Bawds, Philters, Causes.*

When all other engines fail, that they can proceed no farther of t their last refuge is to fly to bawds, panders, magical philters, and rather than fail, to the devil himself. *Flectere si nequeunt superos, movebunt.* And by those indirect means many a man is overcom cipitated into this malady, if he take not good heed. For these b they are everywhere so common, and so many, that, as he said of o [z]*omnes hic aut captantur aut captant*, either inveigle or be inveigle say of most of our cities, there be so many professed, cunning bawd Besides, bawdry is become an art, or a liberal science, as Lucian ca there be such tricks and subtleties, so many nurses, old women, pan carriers, beggars, physicians, friars, confessors, employed about it, t *tradere stilus sufficiat*, one saith,

———"[a] trecentis versibus
Suas impuritias traloqui nemo potest."

Such occult notes, stenography, polygraphy, *Nuntius animatus*, or telling of their minds, which [b] Cabeus the Jesuit, by the way, count and false; cunning conveyances in this kind, that neither Juno's je Danae's custody, nor Argus' vigilancy can keep them safe. 'Tis th

[q] Seneca Hippol. [r] Tom. 4. dial. merit. tu vero aliquando mœrore afficieris ubi suffer laqueo tui causa suffocatam aut in puteum præcipitatam. [s] Epist. 20. 1. 2. [t] Matron oculis, moniales quatuor, virgines uno, meretrices nullo. [u] Ovid. [x] Imagines Deor Moschi amore fugitivo, quem Politianus Latinum fecit. [y] Lib. 3. mille vix anni sufficerent machinationes, dolosque commemorandos, quos viri et mulieres ut se invicem circumvenia solent. Petronius. [a] Plautus Tritemius. "Three hundred verses would not indecencies." [b] De Magnet. Philos. lib. 4. cap. 10.

a refuge to use an assistant, such as that Catanean Philippa was to Joan of Naples, a [c]bawd's help, an old woman in the business, as [d]Myrrha did ne doated on Cyniras, and could not compass her desire, the old jade her as ready at a pinch, *dic inquit, opemque me sine ferre tibi——et in hâc me timorem*) *Sedulitas erit apta tibi,* fear it not, if it be possible to be will effect it: *non est mulieri mulier insuperabilis,* [e]Cælestina said, let her be never so honest, watched and reserved, 'tis hard but one of these hen will get access: and scarce shall you find, as [f]Austin observes, in ry a maid alone, "if she cannot have egress, before her window you ve an old woman, or some prating gossip, tell her some tales of this nd that monk, describing or commending some young gentleman or nto her." "As I was walking in the street (saith a good fellow in us) to see the town served one evening, [g]I spied an old woman in a elling of cabbages and roots (as our hucksters do plums, apples, and fruits); mother (quoth he) can you tell me where I can dwell? she, being sed with my foolish urbanity, replied, and why, sir, should I not tell? at she rose up and went before me. I took her for a wise woman, and by she led me into a by-lane, and told me there I should dwell. I again, I knew not the house; but I perceived, on a sudden, by the means, that I was now come into a bawdy-house, and then too late I curse the treachery of this old jade." Such tricks you shall have in aces, and amongst the rest it is ordinary in Venice, and in the island , for a man to be bawd to his own wife. No sooner shall you land or shore, but, as the Comical Poet hath it,

> rem hunc meretrices habent,
> l portum mittunt servulos, ancillulas,
> qua peregrina navis in portum aderit,
> Rogant cujatis sit, quod ei nomen siet,
> Post illæ extemplo sese adpilcent."

hite devils have their panders, bawds, and factors in every place to ut, and bring in customers, to tempt and way-lay novices, and silly s. And when they have them once within their clutches, as Ægidius in his comment upon Valerius Flaccus describes them, "[i]with pro- d pleasant discourse, with gifts, tokens, and taking their opportunities, nets which Lucretia cannot avoid, and baits that Hippolitus himself vallow; they make such strong assaults and batteries, that the goddess ity cannot withstand them: give gifts and bribes to move Penelope, threats able to terrify Susanna. How many Proserpinas, with those es, doth Pluto take? These are the sleepy rods with which their souls descend to hell; this the glue or lime with which the wings of the ce taken cannot fly away; the devil's ministers to allure, entice," &c. oung men and maids, without all question, are inveigled by these les and their associates. But these are trivial and well known. The dangerous, and cunning bawds, are your knavish physicians, empyrics, ests, monks, [k]jesuits, and friars. Though it be against Hippocrates' ne of them will give a dram, promise to restore maidenheads, and do it danger, make an abortion if need be, keep down their paps, hinder on, procure lust, make them able with Satyrions, and now and then

g. 5. lib. 1. Venit in exitium callida lena meum. [d]Ovid. 10. met. [e]Parabosc. Barthil. n. c. 3. ad sororem vix aliquam reclusarum hujus temporis solam invenies, ante cujus fenestram rrula, vel nugigerula mulier sedet, quæ eam fabulis occupet, rumoribus pascat, hujus vel illius . [f]Agreste olus anus vendebat, et rogo inquam, mater, nunquid scis ubi ego habitem? delec- mitate tam stulta, et quid nesciam inquit? consurrexitque et cepit me præcedere; divinam ego , nudas video meretrices et in lupanar me adductum, sero execratus aniculæ insidias. [h]Plautus These harlots send little maidens down to the quays to ascertain the name and nation of every ives, after which they themselves hasten to address the new-comers." [i]Promissis everberant, eiloquiis, et opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitare; escam vel satur Hippolitus sumeret, &c. Hæ sanè sunt virgæ soporiferæ quibus contactæ animæ scendunt; hoc gluten quo compactæ mentium alæ evolare nequeunt, dæmonis ancillæ, quæ e. [k]See the practices of the Jesuits, Anglice. edit. 1630.

In every bush and under every tree,
There needs no other Incubus but he.

[n] In the mountains between Dauphiné and Savoy, the friars p
wives to counterfeit themselves possessed, that their husband
free access, and were so familiar in those days with some of t
[o] observes, "wenches could not sleep in their beds for necrom
the good abbess in Bocaccio may in some sort witness, tha
mistook and put on the friar's breeches instead of her veil or
heard the story, I presume, of [p] Paulina, a chaste matron in
one of Isis' priests did prostitute to Mundus, a young knig
believe it was their god Anubis. Many such pranks are play
sometimes in their own habits, sometimes in others, like so
citizens, scholars, gallants, and women themselves. Proteus
and disguises, that go abroad in the night, to inescate an
women, or to have their pleasure of other men's wives; and, i
[q] some relations, they have wardrobes of several suits in the
purpose. Howsoever in public they pretend much zeal, seem
men, and bitterly preach against adultery, fornication, ther
bawds or whoremasters in a country; "[r] whose soul they sho
they sacrifice to the devil." But I spare these men for the p

The last battering engines are philters, amulets, spells, cha
such unlawful means: if they cannot prevail of themselves
bawds, panders, and their adherents, they will fly for succour
self. I know there be those that deny the devil can do any s
epist. 2. *lib. med.*), and many divines, there is no other fasci
which comes by the eyes, of which I have formerly spoken;
to be better informed, read Camerarius, *oper. subcis. cent.* 2. *c.*
out of old, that a Thessalian wench had bewitched King Phi
her, and by philters enforced his love; but when Olympia, th
maid of an excellent beauty, well brought up, and qualified—
were the philters which inveigled King Philip; those the
Henry to Rosamond,

"[s] One accent from thy lips the blood more warms
Than all their philters, exorcisms, and charms."

With this alone Lucretia brags in [t] Aretine, she could do mo

lter that ever I used was kissing and embracing, by which alone I made n rave like beasts stupified, and compelled them to worship me like an idol." our times it is a common thing, saith Erastus, in his book *de Lamiis*, for ches to take upon them the making of these philters, "[u] to force men and men to love and hate whom they will, to cause tempests, diseases," &c. charms, spells, characters, knots.——[x] *hic Thessala vendit Philtra.* St. erome proves that they can do it (as in Hilarius' life, *epist. lib.* 3); he hath tory of a young man, that with a philter made a maid mad for the love of , which maid was after cured by Hilarian. Such instances I find in John ler, *Formicar. lib. 5. cap. 5.* Plutarch records of Lucullus that he died of a lter; and that Cleopatra used philters to inveigle Antony, amongst other rements. Eusebius reports as much of Lucretius the poet. Panormitan. 4. *de gest. Alphonsi*, hath a story of one Stephan, a Neapolitan knight, that a philter was forced to run mad for love. But of all others, that which trarch, *epist. famil. lib.* 1. *ep.* 5, relates of Charles the Great (Charlemagne), nost memorable. He foolishly doted upon a woman of mean favour and dition, many years together, wholly delighting in her company, to the great f and indignation of his friends and followers. When she was dead, he did race her corpse, as Apollo did the bay-tree for his Daphne, and caused her in (richly embalmed and decked with jewels) to be carried about with him r which he still lamented. At last a venerable bishop, that followed his rt, prayed earnestly to God (commiserating his lord and master's case) to w the true cause of this mad passion, and whence it proceeded; it was aled to him, in fine, "that the cause of the emperor's mad love lay under dead woman's tongue." The bishop went hastily to the carcass, and took all ring thence; upon the removal the emperor abhorred the corpse, and, ad [z] of it fell as furiously in love with the bishop, he would not suffer him e out of his presence; which when the bishop perceived, he flung the ring the midst of a great lake, where the king then was. From that hour the eror neglected all his other houses, dwelt at [a] Ache, built a fair house in midst of the marsh, to his infinite expense, and a [b] temple by it, where he was buried, and in which city all his posterity ever since used to be ned. Marcus the heretic is accused by Irenæus to have inveigled a young by this means; and some writers speak hardly of the Lady Katherine nam, that by the same art she circumvented Humphrey Duke of Gloucester her husband. Sycinius Æmilianus summoned [c] Apuleius to come before us Maximus, proconsul of Africa, that he being a poor fellow, "had itched by philters Pudentilla, an ancient rich matron to love him," and, g worth so many thousand sesterces, to be his wife. Agrippa, *lib.* 1. 48. *occult. philos.* attributes much in this kind to philters, amulets, images: Salmutz, *com. in Pancirol. Tit.* 10. *de Horol.* Leo Afer. *lib.* 3. saith, 'tis an nary practice at Fez in Africa, *Præstigiatores ibi plures, qui cogunt amores et ubitus:* as skilful all out as that Hyperborean magician, of whom Cleodemus, Lucian, tells so many fine feats performed in this kind. But Erastus, rus, and others are against it; they grant indeed such things may be done, (as Wierus discourseth, *lib.* 3. *de Lamiis, cap.* 37.) not by charms, incan- ous, philters, but the devil himself; *lib.* 5. *cap.* 2. he contends as much; loth Freitagius, *noc. med. cap.* 74. Andreas Cisalpinus, *cap.* 5; and so h Sigismundus Schereczius, *cap.* 9. *de hirco nocturno*, proves at large.

[u] Quæ omnes sibi arrogant notitiam, et facultatem in amorem alliciendi quos velint; odia inter conjuges ti, tempestates excitandi, morbos infligendi, &c. [x] Juvenalis Sat. [y] Idem refert Hen. Kormannus r. mort. lib. 1. cap. 14. Perdite amavit mulierculam quandam, illius amplexibus acquiescens, summa cum ratione suorum et dolore. [z] Et inde totus in episcopum furere, illam colere. [a] Aquisgranum, Aixe. [b] Immenso sumptu templum et ædes, &c. [c] Apolog. quod Pudentillam viduam ditem et tioris ætatis fœminam cantaminibus in amorem sui pellexisset. [d] Philopseude, tom. 3.

panis porcinus, Hyppomanes, a certain hair in a wolf's t
Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, A
swallow's heart, dust of a dove's heart, *multum valent lingu*
bella asinorum, tela equina, palliola quibus infantes obvoluti
strangulati hominis, lapis de nido Aquilæ, &c. See mo
observat. medicinal. lib. 4. &c., which are as forcible, and of s
that fountain Salmacis in [h] Vitruvius, Ovid, Strabo, that mad
love that drank of it, or that hot bath at [i] Aix in Germany, wh
dipt his arrows, which ever since hath a peculiar virtue to mak
that wash in it. But hear the poet's own description of it,

" [k] Unde hic fervor aquis terra erumpentibus uda?
Tela olim hic ludens ignea tinxit amor;
Et gaudens stridore novo, fervete perennes,
Inquit, et hæc pharetra
Ex illo fervet, rarusque
Cui non titillet pectora

These above-named remedies have happily as much power as t
or Venus' enchanted girdle, in which, saith Natales Comes,
dalliance, pleasantness, sweetness, persuasions, subtleties, gent
all witchcraft to enforce love was contained." Read more of t
de occult. Philos. lib. 1. *cap.* 50. *et* 45. Malleus, *malefic.*
Delrio, *tam.* 2. *quest.* 3. *lib.* 3. Wierus, Pomponatius, *cap.* 8. *de*
lib. 13. *Theol. Plat.* Calcagninus, &c.

MEMB. III.

Symptoms or signs of Love-Melancholy, in Body, Mind, go

SYMPTOMS are either of body or mind; of body, paleness, le
&c. [l] *Pallidus omnis amans, color hic est aptus amanti*, as th
lovers: *facit amor maciem*, love causeth leanness. [m] Avicenna
" makes hollow eyes, dryness, symptoms of this disease, to go s
selves, or acting as if they saw or heard some delectable objec
lib. 3. *observat. cap.* 7. Laurentius, *cap.* 10. Ælianus Montaltus
Langius, *epist.* 24. *lib.* 1. *epist. med.* deliver as much, *corpus*
corpus gracile, oculi cavi, lean, pale——*ut nudis qui pressit c*
" as one who trod with naked foot upon a snake," hollow-eye

their heads,——[n] *Tenerque nitidi corporis cecidit decor,* they pine
l look ill with waking, cares, sighs.

> " Et qui tenebant signa Phœbeæ facis
> Oculi, nihil gentile nec patrium micant."

es that once rivalled the locks of Phœbus,' lose the patrial and
ustre." With groans, griefs, sadness, dulness,

> ——" [o] Nulla jam Cereris subit
> Cura aut salutis "——

ppetite, &c. A reason of all this, [p] Jason Pratensis gives, "because
traction of the spirits the liver doth not perform his part, nor turns
it into blood as it ought, and for that cause the members are weak
of sustenance, they are lean and pine, as the herbs of my garden do
h of May, for want of rain." The green sickness therefore often
to young women, a cachexia or an evil habit to men, besides their
sighs, complaints, and lamentations, which are too frequent. As
n a still,——*ut occluso stillat ab igne liquor,* doth Cupid's fire pro-
from a true lover's eyes,

> ighty Mars did oft for Venus shriek,
> moistening his horrid cheek
> womanish tears,"——

> ——" [r] ignis distillat in undas,
> Testis erit largus qui rigat ora liquor,"

such like passions. When Chariclia was enamoured of Theagines,
lorus sets her out, "she was half distracted, and spake she knew
sighed to herself, lay much awake, and was lean upon a sudden:"
she was besotted on her son-in-law, [t] *pallor deformis, marcentes*
she had ugly paleness, hollow eyes, restless thoughts, short wind, &c.
n an epistle sent to Lucretia, his mistress, complains amongst other
, *tu mihi et somni et cibi usum abstulisti,* thou has taken my stomach
eep from me. So he describes it aright:

> *His sleep, his meat, his drink, in him bereft,*
> *That lean he waxeth, and dry as a shaft,*
> *His eyes hollow and grisly to behold,*
> *His hew pale and ashen to unfold,*
> *And solitary he was ever alone,*
> *And waking all the night making mone.* [u]

Edyl. 2. makes a fair maid of Delphos, in love with a young man
confess as much,

> sanii, ut animus mihi male affectus est,
> forma tabescebat, neque amplius pompam
> am, aut quando domum redieram
> e ardens quidam morbus consumebat,
> ecto dies decem, et noctes decem,
> apite capilli, ipsaque sola reliqua
> "——

> "No sooner seen I had, than mad I was,
> My beauty fail'd, and I no more did care
> For any pomp, I knew not where I was,
> But sick I was, and evil I did fare;
> I lay upon my bed ten days and nights,
> A skeleton I was in all men's sights."

passions are well expressed by [x] that heroical poet in the person of

> elix animi Phœnissa, nec unquam
> somnos, oculisque ac pectore amores
> ngeminant curæ, rursusque resurgens
> r," &c.——

> "Unhappy Dido could not sleep at all,
> But lies awake, and takes no rest:
> And up she gets again, whilst care and grief,
> And raging love torment her breast."

nazarius, *Egloga* 2. *de Galatea,* in the same manner feigns his
tormenting herself for want of sleep, sighing, sobbing, and lament-
Eustathius in his Ismenius much troubled, and "[z] panting at heart,
ht of his mistress," he could not sleep, his bed was thorns. [a] All

p. [o] Seneca Hip. [p] De morbis cerebri de erot. amore. Ob spirituum distractionem
uo non fungitur, nec vertit alimentum in sanguinem, ut debeat. Ergo membra debilia, et
s succi marcescunt, squalentque ut herbæ in horto meo hoc mense Malo Zeriscæ, ob imbrium
[q] Faerie Queene, l. 3. cant. 11. [r] Amator Emblem. 3. [s] Lib. 4. Animo errat, et quidvis
ur, vigiliis absque causa sustinet, et succum corporis subito amisit. [t] Apuleius. [u] Chaucer,
s Tale. [x] Virg. Æn. 4. [y] Dum vaga passim sidera fulgent, numerat longas tetricus
cito nixus cubito suspirando viscera rumpit. [z] Saliebat crebro tepidum cor ad aspectum
[a] Gordonius, c. 20. amittunt sæpe cibum, potum, et maceratur inde totum corpus.

When Antiochus, the son of Seleucus, was sick for Stratoni
law, and would not confess his grief, or the cause of his dis
the physician, found him by his pulse and countenance to be
"[d] because that when she came in presence, or was named,
and he blushed besides." In this very sort was the love of
of Polycles, discovered by Panacæas the physician, as you n
at large in [e] Aristænetus. By the same signs Galen brags t
Justa, Boëthius the consul's wife, to dote on Pylades the play
name still she both altered pulse and countenance, as [f] Poly
name of Argenis. Franciscus Valesius, *l.* 3. *controv.* 13. *n*
there is any such *pulsus amatorius*, or that love may be s
Avicenna confirms this of Galen out of his experience, *lib*
Gordonius, *cap.* 20. "[g] Their pulse, he saith, is inordinate an
by whom he loves," Langius, *epist.* 24. *lib.* 1. *med. epist.* N
numer. 66. *syl. nuptialis*, Valescus de Taranta, Guianerius,
riola sets down this for a symptom, "[h] Difference of pulse, ne
want of sleep, often sighs, blushings, when there is any speech
are manifest signs." But amongst the rest, Josephus Struthiu
in the fifth book, *cap.* 17. of his Doctrine of Pulses, holds t
other passions of the mind may be discovered by the pulse.
will know, saith he, whether the men suspected be such or s
arteries," &c. And in his fourth book, fourteenth chapter, b
particular pulse, "[k] Love makes an unequal pulse," &c., he g
a gentlewoman, [l] a patient of his, whom by this means he fo
enamoured, and with whom: he named many persons, but at t
name came whom he suspected, "[m] her pulse began to va
swifter, and so by often feeling her pulse, he perceived what t
Apollonius, *Argonaut. lib.* 4. poetically setting down the m
and Medea, makes them both to blush at one another's sight,
they were not able to speak.

——— "[n] totus Parmeno
Tremo, horreoque postquam aspexi hanc."

Phædria trembled at the sight of Thais, others sweat, blow s
munt ac poplites,——are troubled with palpitation of heart
occasion. *cor proximum ori*, saith [o] Aristænetus, their heart is

ps, these burn and freeze (for love is fire, ice, hot, cold, itch, fever, frenzy, eurisy, what not), they look pale, red, and commonly blush at their first con-ess; and sometimes through violent agitation of spirits bleed at nose, or hen she is talked of; which very sign [p]Eustathius makes an argument of mene's affection, that when she met her sweetheart by chance, she changed r countenance to a maiden-blush. 'Tis a common thing amongst lovers, as Arnulphus, that merry-conceited bishop, hath well expressed in a facetious igram of his,

"Alterno facies sibi dat responsa rubore, Et tener affectum prodit utrique pudor," &c.	"Their faces answer, and by blushing say, How both affected are, they do betray."

it the best conjectures are taken from such symptoms as appear when they e both present; all their speeches, amorous glances, actions, lascivious ges-res will betray them; they cannot contain themselves, but that they will be ll kissing. [r]Stratocles, the physician, upon his wedding-day, when he was dinner, *Nihil prius sorbillavit quam tria basia puellæ pangeret,* could not eat meat for kissing the bride, &c. First a word, and then a kiss, then some ner compliment, and then a kiss, then an idle question, then a kiss, and when had pumped his wits dry, can say no more, kissing and colling are never t of season, [s]*Hoc non deficit incipitque semper,* 'tis never at an end, [t]another s, and then another, another, and another, &c.—*huc ades O Thelayra*—me kiss me Corinna?

"[u]Centum basia centies, Centum basia millies, Mille basia millies, Et tot millia millies, Quot guttæ Siculo mari, Quot sunt sidera cœlo, Istis purpureis genis, Istis turgidulis labris, Ocellisque loquaculis, Figam continuo impetu; O formosa Neæra. (As Catullus to Lesbia.) Da mihi basia mille, deinde centum, Dein mille altera, da secunda centum, Dein usque altera millia, deinde centum."	——"[x] first give a hundred, Then a thousand, then another Hundred, then unto the other Add a thousand, and so more," &c

you equal with the store, all the grass, &c. So Venus did by her Adonis moon with Endymion, they are still dallying and colling, as so many doves *embatimque labra conserentes labiis,* and that with alacrity and courage,

"[y] Affligunt avidè corpus, junguntque salivas
Oris, et inspirant prensantes dentibus ora."

m impresso ore ut vix inde labra detrahant, cervice reclinata, "as Lamprias ucian kissed Thais, Philippus her [a]in Aristænetus," *amore lymphato tam sè adhæsit, ut vix labra solvere esset, totumque os mihi contrivit;* [b]Aretine's etia, by a suitor of hers was so saluted, and 'tis their ordinary fashion.

——"dentes illudunt sæpe labellis,
Atque premunt arctè adfigentes oscula"——

y cannot, I say, contain themselves, they will be still not only joining ds, kissing, but embracing, treading on their toes, &c., diving into their ms, and that *libenter, et cum delectatione,* as [c]Philostratus confesseth to his ress; and Lamprias in Lucian, *Mamillas premens, per sinum clam d,* &c., feeling their paps, and that scarce honestly sometimes; as the old in the [d]Comedy well observed of his son, *Non ego te videbam manum puellæ in sinum inserere?* Did not I see thee put thy hand into her m? go to, with many such love tricks. [e]*Juno in Lucian deorum, tom.* 3.

[p] l. [q] Lexoviensis episcopus. [r] Theodorus prodromus Amaranto dial. Gaulimo interpret. Catal. [t] Sed unum ego usque et unum Petam à tuis labellis, posique unum et unum et unum, bo. Lœchens Anacreon. [u] Jo. Secundus, bas. 7. [x] Translated or imitated by M. B. Johnson, poet, in his 119 ep. [y] Lucret. l. 4. [z] Lucian. dial. Tom. 4. Merit. sed et aperientes, &c. [a] b Deducto ore longo me basio demulcet. [c] In delicitis mammas tuas tango, &c. [d] Terent. merit. dial.

glancing at her, as [g] Apollo on Leucothoë, the moon on her [h]
she stood still in Caria, and at Latmos caused her chariot to
must all stand and admire, or if she go by, look after her as
see her, she is *animæ auriga*, as Anacreon calls her, they c
door or window, but, as an adamant, she draws their eyes to i
not there present, they must needs glance that way, and
Aristænetus of [i] Exithemus, Lucian, in his Imagin. of himse
Clitophon, say as much, *Ille oculos de Leucippe* [k] *nunquan*
many lovers confess when they came in their mistress' presenc
hold off their eyes, but looked wistfully and steadily on her, *i*
with much eagerness and greediness, as if they would look th
never have enough sight of her. *Fixis ardens oblutibus hær*
by him, drink to him with her eyes, nay, drink him up, dev
him, as Martial's Mamurra is remembered to have done: *Insp*
oculisque comedit, &c. There is a pleasant story to this purpose
tom. *lib.* 3. *cap.* 5. The sultan of Sana's wife in Arabia, beca
was fair and white, could not look off him, from sunrising to
could not desist; she made him one day come into her cha
horæ spatio intuebatur, non à me unquam aciem oculorum av
vans veluti Cupidinem quendam, for two hours' space she sti
A young man in [l] Lucian fell in love with Venus' picture; he c
ing to her temple, and there continued all day long [m] from sun
unwilling to go home at night, sitting over against the goddess
continually look upon her, and mutter to himself I know not wh
cannot see them whom they love, they will still be walking a
their mistresses' doors, taking all opportunity to see them,
Sophista, Daphnis and Chloe, two lovers, were still hovering
gates, he sought all occasions to be in her company, to hunt
catch birds in the frost about her father's house in the winte
see him, and he her. "[o] A king's palace was not so dilig
saith Aretine's Lucretia, "as my house was when I lay in R
and street was ever full of some, walking or riding, on set pu
their eye was still upon my window; as they passed by, they c
but look back to my house when they were past, and sometime

ity to be with her, to talk with her; he is never well but in her company, will walk "[p] seven or eight times a-day through the street where she lls, and make sleeveless errands to see her;" plotting still where, when how to visit her,

"[q] Levesque sub nocte susurri,
Composita repetuntur hora."

l when he is gone, he thinks every minute an hour, every hour as long as a ten days a whole year, till he see her again. [r] *Tempora si numeres benè numeramus amantes.* And if thou be in love, thou wilt say so too, *Et um, formosa, vale,* farewell sweetheart, *vale, charissima Argenis,* &c. Fare- my dear Argenis, once more farewell, farewell. And though he is to meet by compact, and that very shortly, perchance to-morrow, yet loth to art, he'll take his leave again and again, and then come back again, look r, and shake his hand, wave his hat afar off. Now gone, he thinks it long he see her again, and she him, the clocks are surely set back, the hour's ,

"[s] Hospita Demophoon tua te Rodopheia Phillis,
Ultra promissum tempus abesse queror."

looks out at window still to see whether he come, [t] and by report Phillis tnine times to the sea-side that day, to see if her Demophoon were approach- and [u] Troilus to the city gates to look for his Cresseide. She is ill at ease, sick till she see him again, peevish in the meantime; discontent, heavy, and why comes he not? where is he? why breaks he promise? why tar- he so long? sure he is not well; sure he hath some mischance; sure he ets himself and me; with infinite such. And then confident again, up she , out she looks, listens and inquires, hearkens, kens; every man afar off is he, every stirring in the street, now he is there, that's he, *malè auroræ, è soli dicit juratque,* &c., the longest day that ever was, so she raves, rest- and impatient; for *Amor non patitur moras,* love brooks no delays: the e's quickly gone that's spent in her company, the miles short, the way sant; all weather is good whilst he goes to her house, heat or cold; though teeth chatter in his head, he moves not; wet or dry, 'tis all one; wet to the , he feels it not, cares not at least for it, but will easily endure it and much e, because it is done with alacrity, and for his mistress's sweet sake; let the den be never so heavy, love makes it light. [x] Jacob served seven years Rachel, and it was quickly gone because he loved her. None so merry; e may happily enjoy her company, he is in heaven for a time; and if he not, dejected in an instant, solitary, silent, he departs weeping, lamenting, ing, complaining.

ut the symptoms of the mind in lovers are almost infinite, and so diverse, t no art can comprehend them; though they be merry sometimes, and rapt ond themselves for joy: yet most part love is a plague, a torture, a hell, itter sweet passion at last; [y] *Amor melle et felle est fœcundissimus, gustum dulcem et amarum.* 'Tis *suavis amaricies, dolentia delectabilis, hilare entum;*

"[z] Et me melle beant suaviora,
Et me felle necant amariora."

e a summer fly or sphine's wings, or a rainbow of all colours,

"Quæ ad solis radios conversæ aureæ erant,
Adversus nubes cerulea, quale jubar iridis,"

; foul, and full of variation, though most part irksome and bad. For in a rd, the Spanish Inquisition is not comparable to it; "a torment" and "[a] exe-

Uno et eodem die sextiies vel septies ambulant per eandem plateam, ut vel unico amicæ suæ fruantur ctu, lib. 3. Theat. Mundi. [q] Hor. [r] Ovid. [s] Ovid. [t] Hygimus, fab. 59. Eo die ar nonies ad littus currisse. [u] Chaucer. [x] Gen. xxix. 20. [y] Plautus, Cistel. [z] Stobæus è Græca. weeter than honey it pleases me, more bitter than gall it teases me." [a] Plautus: Credo ego ad hominis ficinam amorem inventum esse.

cution" as it is, as he calls it in the poet, an unquenchable fire, an
[b]From it, saith Austin, arise "biting cares, perturbations, passi
fears, suspicions, discontents, contentions, discords, wars, treacher
flattery, cozening, riot, impudence, cruelty, knavery," &c.

——"[c] dolor, querelæ,
Lamentatio, lachrymæ perennes,
Languor, anxietas, amaritudo;

Aut si triste magis potest q
Hos tu das comites Nexera v

These be the companions of lovers, and the ordinary symptoms
repeats them.

"[d] In amore hæc insunt vitia,
Suspiciones, inimicitiæ, audaciæ,
Bellum, pax rursum," &c.

[e]Insomnia, ærumna, error, terror, et fuga,
Excogitantia, excors immodestia,
Petulantia, cupiditas, et malevolentia;
Inhæret etiam aviditas, desidia, injuria,
Inopia, contumelia et dispendium," &c.

"In love these vices are; suspicions,
Peace, war, and impudence, detract
Dreams, cares, and errors, terrors a
Immodest pranks, devices, sleights a
Heart-burnings, wants, neglects, de
Loss continual, expense, and hurt a

Every poet is full of such catalogues of love symptoms; but fea
may justly challenge the chief place. Though Hercules de Sax
Tract. de melanch. will exclude fear from love-melancholy, yet I a
persuaded. [f]*Res est solliciti plena timoris amor.* 'Tis full of f
doubt, care, peevishness, suspicion; it turns a man into a woman,
Hesiod belike put Fear and Paleness Venus' daughters,

——"Marti clypeos atque arma secanti
Alma Venus peperit Pallorem, unaque Timorem:"

because fear and love are still linked together. Moreover they are
take, amplify, too credulous sometimes, too full of hope and con
then again very jealous, unapt to believe or entertain any good
comical poet hath prettily painted out this passage amongst the res
logue betwixt Mitio and Æschines, a gentle father and a lovesick
of good cheer, my son, thou shalt have her to wife. Æ. Ah fat
mock me now? M. I mock thee, why? Æ. That which I so earne
I more suspect and fear. M. Get you home, and send for her to be
Æ. What now a wife, now father," &c. These doubts, anxieties,
are the least part of their torments; they break many times from
actions, speak fair, and flatter, now most obsequious and willing,
they are averse, wrangle, fight, swear, quarrel, laugh, weep, and he
not so by fits, [h]Lucian holds, is not thoroughly touched with this lo
love. So their actions and passions are intermixed, but of all othe
sorrow hath the greatest share; [i]love to many is bitterness itself; re
Plato calls it, a bitter potion, an agony, a plague.

"Eripite hanc pestem perniciemque mihi;
Quæ mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lætitias."

"O take away this plague, this mischief
Which as a numbness over all my body,
Expels my joys, and makes my soul so

Phædria had a true touch of this, when he cried out,

——"[k] O Thais, utinam esset mihi
Pars æqua amoris tecum, ac paritèr fieret ut
Aut hoc tibi doleret itidem, ut mihi dolet."

"O Thais, would thou madst of these m
Or as it doth me now, so it would make

So had that young man, when he roared again for discontent,

"[l] Jactor, crucior, agitor, stimulor,
Versor in amoris rota miser
Exanimor, feror, distrahor, deripior, [animus."
Ubi sum, ibi non sum; ubi non sum, ibi est

"I am vext and toss'd, and rack'd on love
Where not, I am; but where am, da

The moon in [m]Lucian made her moan to Venus, that she was almost

b De civitat. lib. 22. cap. 20. Ex eo oriuntur mordaces curæ, perturbationes, mœrores, ferali gaudia, discordiæ, lites, bella, insidiæ, iracundiæ, inimicitiæ, fallaciæ, adulatio, fraus, furtum, pudentia. c Marullus, l. 1. d Ter. Eunuch. e Plautus, Mercat. f Ovid. scen. 5. M. Bono animo es, duces uxorem hanc, Æschines. Æ. Hem, pater, num tu ludis me nunc te, quamobrem? Æ. Quod tam misere cupio, &c. h Tom 4. dial. amorum. i Aristotle love therefore in the irascible part. Ovid. k Ter. Eunuch. Act. 1. sc. 2. l Plautus. m

ove, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, "[n] O Venus, thou knowest my poor heart." Charmides, in [o] Lucian, was so impatient, that he sobbed and sighed, and tore his hair, and said he would hang himself. "I am undone, O sister Tryphena, I cannot endure these love pangs; what shall I do?" *Vos O dii Averrunci solvite me his curis*, O ye gods, free me from these cares and miseries, out of the anguish of his soul, 'Theocles prays. Shall I say, most part of a lover's life is full of agony, anxiety, fear and grief, complaints, sighs, suspicions, and cares (heigh-ho my heart is wo), full of silence and irksome solitariness?

"Frequenting shady bowers in discontent,
To the air his fruitless clamours he will vent,"

xcept at such times that he hath *lucida intervalla*, pleasant gales, or sudden lterations, as if his mistress smile upon him, give him a good look, a kiss, or hat some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the ightingale in the spring before the cuckoo, or as [q] Calisto was at Melebæas' resence, *Quis unquam hac mortali vitâ tam gloriosum corpus vidit? humanitem transcendere videor*, &c. who ever saw so glorious a sight, what man ever njoyed such delight? More content cannot be given of the gods, wished, had r hoped of any mortal man. There is no happiness in the world comparable his, no content, no joy to this, no life to love, he is in paradise.

[r] Quis me uno vivit fœlicior? aut magis hac est
Optandum vita dicere quis poterit?

"Who lives so happy as myself? what bliss
In this our life may be compared to this?"

He will not change fortune in that case with a prince,

"[s] Donec gratus eram tibi,
Persarum vigui rege beatior."

he Persian kings are not so jovial as he is, *O* [t] *festus dies hominis*, O happy ay; so Chærea exclaims when he came from Pamphila his sweetheart well eased,

"Nunc est profectò interfici cum perpeti me possem,
Ne hoc gaudium contaminet vita aliqua ægritudine."

He could find in his heart to be killed instantly, lest if he live longer, some rrow or sickness should contaminate his joys." A little after, he was so rrily set upon the same occasion, that he could not contain himself.

"[u] O populares, ecquis me vivit hodiè fortunatior?
Nemo hercule quisquam; nam in me dii planè potestatem
Suam omnem ostendere;"

s't possible (O my countrymen) for any living to be so happy as myself? sure it cannot be, for the gods have shown all their power, all their goods in me." Yet by and by when this young gallant was crossed in his nch, he laments, and cries, and roars down-right: *Occidi*——I am lone,

"Neque virgo est usquam, neque ego, qui è conspectu illam amisi meo,
Ubi quæram, ubi investigem, quem percuncter, quam insistam viam?"

he virgin's gone, and I am gone, she's gone, she's gone, and what shall I do? ere shall I seek her, where shall I find her, whom shall I ask? what way, at course shall I take? what will become of me"——[x] *vitales auras invitus bat*, he was weary of his life, sick, mad, and desperate, [y] *utinam mihi esset cid hic, quo nunc me præcipitem darem*. 'Tis not Chærea's case this alone, his, and his, and every lover's in the like state. If he hear ill news, have success in his suit, she frown upon him, or that his mistress in his presence

[n] ...is quod posthac dicturus fuerim. [o] Tom. 4. dial. merit. Tryphena, amor me perdit, neque malum ...nilus sustinere possum. [p] Aristænetus, lib. 2. epist. 8. [q] Cœlestinæ, act. 1. Sancti majore ...m fruuntur. Si mihi Deus omnium votorum mortalium summam concedat, non magis, &c. ...s de Lesbia. [s] Hor. ode 9. lib. 3. [t] Act. 3. scen. 5. Eunuch. Ter. [u] Act. 5. scen. 9. [x] Mantuan. ...elph. 3. 4.

better a metropolitan city were sacked, a royal army overc
armada sunk, and twenty thousand kings should perish, th
ache, so zealous are they, and so tender of her good. T
friars for my sake, as she follows it, in hope by that means
again, as my confessors, at stool-ball, or at barley-break: A
when an importunate suitor came, "[d]If I had bid my maid
at leisure, not within, busy, could not speak with him, he
nished, and stood like a pillar of marble; another went
cursing, foaming. [e]*Illa sibi vox ipsa Jovis violentior irâ,*
voice of a mandrake had been sweeter music: "but he
entertainment, was in the Elysian fields, ravished for joy, qui
'Tis the general humour of all lovers, she is their stern, po
[f]*deliciumque animi, deliquiumque sui.* As a tulipant to t
herbalists call Narcissus) when it shines, is *Admirandus flo*
pandens, a glorious flower exposing itself; [g]but when the
pest comes, it hides itself, pines away, and hath no ple
Carolus Gonzaga, Duke of Mantua, in a cause not unlike,
an impress), do all inamorates to their mistress; she is their
mobile, or *anima informans;* this [h]one hath elegantly ex
mill, still moved by the wind, which otherwise hath no m
tua ni spiret gratia, truncus ero. "He is wholly animated
his soul lives in her body,[i] *sola claves habet interitûs et sal*
keys of his life: his fortune ebbs and flows with her favour
aspect turns him up or down, *Mens mea lucescit Lucia luce t*
present state be pleasing or displeasing, 'tis continuate so l
can do nothing, think of nothing but her; desire hath no rest
hesperus and vesper, his morning and evening star, his go
his life, his soul, his everything; dreaming, waking, sh
mouth; his heart, his eyes, ears, and all his thought
His Laura, his Victorina, his Columbina, Flavia, Flamin
Isabella (call her how you will), she is the sole object of
stance of his soul, *nidulus animæ suæ,* he magnifies her abo
illa, full of her, can breathe nothing but her. "I adore M
sick [l]Calisto, "I believe in Melebæa, I honour, admire and

t (she said) will you command me any further service? he readily replied, gave in this charge,

"egone quid velim?	"Dost ask (my dear) what service I will have?
s noctesque ames me, me desideres,	To love me day and night is all I crave,
somnies, me expectes, me cogites,	To dream on me, to expect, to think on me,
speres, me te oblectes, mecum tota sis,	Depend and hope, still covet me to see,
s fac postremò animus, quandò ego sum tuus."	Delight thyself in me, be wholly mine,
	For know, my love, that I am wholly thine."

all this needed not, you will say; if she affect once, she will be his, settle love on him, on him alone,

——"[n] illum absens absentem
Auditque videtque"——

can, she must think and dream of nought else but him, continually of him, id Orpheus on his Eurydice,

"Te dulcis conjux, te solo in littore mecum,	"On thee sweet wife was all my song,
Te veniente die, te discedente canebam."	Morn, evening, and all along."

Dido upon her Æneas;

——"et quæ me insomnia terrent,	"And ever and anon she thinks upon the man
ulta viri virtus, et plurima currit imago."	That was so fine, so fair, so blithe, so debonair."

phon, in the first book of Achilles Tatius, complaineth how that his ress Leucippe tormented him much more in the night than in the day. or all day long he had some object or other to distract his senses, but in night all ran upon her. All night long he lay [p]awake, and could think of ing else but her, he could not get her out of his mind; towards morning, took a little pity on him, he slumbered awhile, but all his dreams were r."

——"[q] te nocte sub atrâ	"In the dark night I speak, embrace, and find
quor, amplector, falsaque in imagine somni,	That fading joys deceive my careful mind."
lia solicitam palpant evanida mentem."	

same complaint Eurialus makes to his Lucretia, "[r] day and night I think ee, I wish for thee, I talk of thee, call on thee, look for thee, hope for delight myself in thee, day and night I love thee."

"[s] Nec mihi vespere
Surgente decedunt amores,
Nec rapidum fugiente solem."

ing, evening, all is alike with me, I have restless thoughts, "[t] *Te vigilans , animo te nocte requiro.*" Still I think on thee. *Animu non est ubi at, sed ubi amat.* I live and breathe in thee, I wish for thee.

"[u] O niveam quæ te poterit mihi reddere lucem,
O mihi felicem terque quaterque diem."

appy day that shall restore thee to my sight." In the meantime he on her; her sweet face, eyes, actions, gestures, hands, feet, speech, h, breadth, height, depth, and the rest of her dimensions, are so surveyed, ured, and taken, by that Astrolabe of phantasy, and that so violently times, with such earnestness and eagerness, such continuance, so strong agination, that at length he thinks he sees her indeed; he talks with her, braceth her, Ixion-like, *pro Junone nubem*, a cloud for Juno, as he said. *præter Leucippen cerno, Leucippe mihi perpetuò in oculis, et animo ur*, I see and meditate of nought but Leucippe. Be she present or absent, one;

"[x] Et quamvis aberat placidæ præsentia formæ,
Quem dederat præsens forma, manebat amor."

impression of her beauty is still fixed in his mind——"[y] *hærent infixi e vultus:*" as he that is bitten with a mad dog thinks all he sees dogs—

4. Æn. [o] Interdin oculi, et aures occupatæ distrahunt animum, at noctu solus jactor, ad auroram solum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant. nocte somnum hisce oculis non vidi. Ter. [q] Buchanan. sylv. [r] Æn. Sylv. Te dies amo, te cogito, te desidero, te voco, te expecto, te spiro, tecum oblecto me, totus in te sum. 2. ode 9. [t] Petronius. [u] Tibullus, l. 3. Eleg. 3. [x] Ovid. Fast. 2. ver. 775. "Although ce of her fair form is wanting, the love which it kindled remains." [y] Virg. Æn. 4.

dogs in his meat, dogs in his dish, dogs in his drink: his mist
eyes, ears, heart, in all his senses. Valleriola had a merchant, h
the same predicament; and [a] Ulricus Molitor, out of Austin, ha
one, that through vehemency of his love passion, still thought he
tress present with him, she talked with him, *Et commisceri cum
videbatur,* still embracing him.

Now if this passion of love can produce such effects, if it be pl
tended, what bitter torments shall it breed, when it is with fear a
sorrow, suspicion, care, agony, as commonly it is, still accompani
intolerable [a] pain must it be?

——"Non tam grandes
Gargara culmos, quot demerso
Pectore curas longa nexas
Usque catena, vel quæ penitùs
Crudelis amor vulnera miscet."

"Mount Gargarus hath not so
As lover's breast hath grieve
And linked cares, which love

When the king of Babylon would have punished a courtier of his, f
a young lady of the royal blood, and far above his fortunes, [b] A
presence by all means persuaded to let him alone; "For to love an
was a most unspeakable torment," no tyrant could invent the like p
as a gnat at a candle, in a short space he would consume himself.
a perpetual [c] *flux, angor animi,* a warfare, *militat omni amans,*
wound is love still, and a lover's heart is Cupid's quiver, a consu
[e] *accede ad hunc ignem,* &c. an inextinguishable fire.

——"[f] alitur et crescit malum,
Et ardet intus, qualis Ætnæo vapor
Exundat antro"——

As Ætna rageth, so doth love, and more than Ætna or any mat

——"[g] Nam amor sæpe Lyparco
Vulcano ardentiorem flammam incendere solet."

Vulcan's flames are but smoke to this. For fire, saith [h] Xeno
them alone that stand near it, or touch it; but this fire of love b
scorcheth afar off, and is more hot and vehement than any material
in igne furit, 'tis a fire in a fire, the quintessence of fire. For
burnt Rome, as Calisto urgeth, he fired houses, consumed men's
goods; but this fire devours the soul itself "and [k] one soul is worth
thousand bodies." No water can quench this wild fire.

——"[l] In pectus cœcos absorbuit ignes,
Ignes qui nec aqua perimi potuere, nec imbre
Diminui, neque graminibus, magicisque susurris."

"A fire he took into his breast,
Which water could not qu
Nor herb, nor art, nor magic
Could quell, nor any dress

Except it be tears and sighs, for so they may chance find a little

"[m] Sic candentia colla, sic patens frons,
Sic me blanda tui Neæra ocelli,
Sic pares minio genæ perurunt,
Ut ni me lachrymæ rigent perennes,
Totus in tenues eam favillas."

"So thy white neck, Neæra, me poo
Doth scorch, thy cheeks, thy wanton
Were it not for my dropping tears th
I should be quite burnt up forthwith

This fire strikes like lightning, which made those old Grecians pain
many of their [n] temples, with Jupiter's thunderbolts in his hands; fo
and cannot be perceived how, whence it came, where it pierced.
et cœcum pectora vulnus habent," and can hardly be discerned at f

——"[p] Est mollis flamma medullas,
Et tacitum insano vivit sub pectore vulnus."

"A gentle wound, an easy fire it
And fly at first, and secretly di

---

[a] De Pythonissa. [a] Juno, nec iræ deûm tantum, nec tela, nec hostis, quæ
illapsus. Silius Ital. 15. bel. Punic. de amore. [b] Philostratus vita ejus. Maxim
excogitare, vel docere te possum, est ipse amor. [c] Ausonius, c. 35. [d] Et
sese offert ultra meus ignis Amyntas. [e] Ter. Eunuc. [f] Sen. Hippol. [g] Theocritus
cor est violabile telis. [h] Ignis tangentes solum urit, at forma procul astantes
[k] Major illa flamma quæ consumit unam animam, quam quæ centum millia corporum.
[m] Marullus, Epig. lib. 1. [n] Imagines deorum. [o] Ovid. [p] Æneid. 4.

by-and-by it began to rage and burn amain;

——"[q] Pectus insanum vapor,
amorque torret, intus sævus vorat
enitus medullas, atque per venas meat
isceribus ignis mersus, et venis latens,
t agilis altas flamma percurrit trabes."

"This fiery vapour rageth in the veins,
And scorcheth entrails, as when fire burns
A house, it nimbly runs along the beams,
And at the last the whole it overturns."

aham Hoffemannus, *lib.* 1. *amor conjugal. cap.* 2. p. 22, relates out of o, how that Empedocles, the philosopher, was present at the cutting up of that died for love, "[r] his heart was combust, his liver smoky, his lungs d up, insomuch that he verily believed his soul was either sodden or roasted ugh the vehemency of love's fire." Which belike made a modern writer morous emblems express love's fury by a pot hanging over the fire, and id blowing the coals. As the heat consumes the water, "[s] *Sic sua conit viscera cæcus amor*," so doth love dry up his radical moisture. Another pares love to a melting torch, which stood too near the fire.

[t] Sic quo quis propior suæ puellæ est,
Hoc stultus propior suæ ruinæ est."

"The nearer he unto his mistress is,
The nearer he unto his ruin is."

hat to say truth, as [u] Castilio describes it, "The beginning, middle, end ve is nought else but sorrow, vexation, agony, torment, irksomeness, isomeness; so that to be squalid, ugly, miserable, solitary, discontent, ted, to wish for death, to complain, rave, and to be peevish, are the certain and ordinary actions of a love-sick person." This continual pain and re makes them forget themselves, if they be far gone with it, in doubt, ir of obtaining, or eagerly bent, to neglect all ordinary business

——"[x] pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cœlo."

-sick Dido left her work undone, so did [y] Phædra,

——"Palladis telæ vacant
Et inter ipsas pensa labuntur manus."

us, in [z] Mantuan, took no pleasure in any thing he did,

"Nulla quies mihi dulcis erat, nullus labor ægro
Pectore, sensus iners, et mens torpore sepulta,
Carminis occiderat studium."——

tis the humour of them all, to be careless of their persons and their s, as the shepherd in [a] Theocritus, *Et hæc barba inculta est, squalidique* i, their beards flag, and they have no more care of pranking themselves any business, they care not, as they say, which end goes forward.

litusque greges, et rura domestica totus
itur, et noctes in luctum expendit amaras."

"Forgetting flocks of sheep and country farms,
The silly shepherd always mourns and burns."

-sick [d] Chærea, when he came from Pamphila's house, and had not so welcome as he did expect, was all amort, Parmeno meets him, *Quid tristis* Why art thou so sad man? *unde es?* whence comest, how doest? but he replies, *Ego hercle nescio neque unde eam, neque quorsum eam, ita s oblitus sum mei*, I have so forgotten myself, I neither know where I or whence I come, nor whither I will, what I do. P. "[e] How so?" Ch. in love." *Prudens sciens.* "——[f] *vivus vidensque pereo, nec quid agam*

"[g] He that erst had his thoughts free (as Philostratus Lemnius, in an

ca. [r] Cor totum combustum, jecur suffumigatum, pulmo arefactus, ut credam miseram illam bis elixam aut combustam, ob maximum ardorem quem patiuntur ob ignem amoris. [s] Embl. et 5. [t] Grotius. [u] Lib. 4. nam istius amoris neque principia, neque media aliud habent am molestias, dolores, cruciatus, defatigationes, adeo ut miserum esse mærore, gemitu, solitudine mortem optare, semperque debacchari, sint certa amantium signa et certæ actiones. [x] Virg. "The works are interrupted, promises of great walls, and scaffoldings rising towards the skies, are nded." [y] Seneca, Hip. act. "The shuttle stops, and the web hangs unfinished from her hands." "No rest, no business pleased my love-sick breast, my faculties became dormant, my mind torpid, t my taste for poetry and song." [a] Edyl. 14. [b] Mant. Eclog. 2. [c] Ov. Met. 13. de mo: uritur oblitus pecorum, antrorumque suorum; jamque tibi formæ, &c. [d] Ter. Eunuch. so? Amo. [f] Ter. Eunuch. [g] Qui olim cogitabat quæ vellet, et pulcherrimis philosophiæ operam insumpsit, qui universi circuitiones cœlique naturam, &c., hanc unam intendit operam, de as, noctes et dies se componit ad hanc, et ad acerbam servitutem redactus animus, &c.

Now to this end and purpose, if there be any hope of
prosecute his cause, he will spend himself, goods, fortune
he lose and alienate all his friends, be threatened, be cast
for as the poet saith, [k] *A mori quis legem det?* though he
it, disgraced, go a begging, yet for her sweet sake, t
willingly beg, hazard all he hath, goods, lands, shame, sc
itself.

"Non recedam neque quiescam, noctu et interdiu, Prius profecto quam aut ipsam, aut mortem investigavero."	"I'll never r "Till she or

Parthenis in [l] Aristænetus was fully resolved to do as n
better matches, I confess but farewell shame, farewell hon
farewell friends and fortunes, &c. O, Harpedona, kee
leave all for his sweet sake, I will have him say no mor
resolved, I will have him." [m] Gobrias, the captain, whe
danthe, the fair captive maid, fell upon his knees before
with tears, vows, and all the rhetoric he could, by the s
received, the good service he had done, or whatsoever el
besought his governor he might have the captive virgin
suæ spolium, as a reward of his worth and service; an
forgive him the money which was owing, and all reckoni
him, "I ask no more, no part of booty, no portion, but
wife." And when as he could not compass her by f
treachery, force and villany, and set his life at stake at
desire. 'Tis a common humour this, a general passion
affected, and which Æmilia told Aratine, a courtier in
"[n] surely Aratine, if thou werst not so indeed, thou di
nuously confess, for if thou hadst been throughly enam
have desired nothing more than to please thy mistre
law of love, to will and nill the same." "[o] *Tantum ve*
quod amica."

Undoubtedly this may be pronounced of them all, t
drudges for the time, madmen, fools, dizzards, [p] *atrabilar*
and as blind as beetles. Their [q] dotage is most eminent, *A*
ipsi Jovi non datur, as Seneca holds, Jupiter himself can

n themselves, in this commit many absurdities, many indecorums, unbe-
g their gravity and persons.

"[r] Quisquis amat servit, sequitur captivus amantem,
Fert domita cervice ju_um"——

son, David, Solomon, Hercules, Socrates," &c. are justly taxed of indis-
n in this point; the middle sort are between hawk and buzzard; and
gh they do perceive and acknowledge their own dotage, weakness, fury,
ey cannot withstand it; as well may witness those expostulations and
sions of Dido in Virgil.

"[s] Incipit effari mediaque in voce resistit."—*Phædra in Seneca,*
"[t] Quod ratio poscit, vincit ac regnat furor,
Potensque tota mente dominatur deus."—*Myrrha in* [u] *Ovid,*

uidem sentit fœdoque repugnat amori,
m qua mente feror, quid molior, inquit,
or, et pietas," &c.

"She sees and knows her fault, and doth resist,
Against her filthy lust she doth contend.
And whither go I, what am I about?
And God forbid! yet doth it in the end."

——"Pervigil igne
indomito, furiosaque vota retractat,
desperat, modo vult tentare, pudetque
, et quid agat, non invenit," &c.

"With raging lust she burns, and now recalls
Her vow, and then despairs, and when 'tis past,
Her former thoughts she'll prosecute in haste,
And what to do she knows not at the last."

l and will not, abhors: and yet as Medæa did, doth it,

ahit invitam nova vis, aliudque cupido,
suadet; video meliora proboque,
sequor,"——

"Reason pulls one way, burning lust another,
She sees and knows what's good, but she doth neither.

"[x] O fraus, amorque, et mentis emotæ furor,
Quo me abstulistis?

najor part of lovers are carried headlong like so many brute beasts,
counsels one way, thy friends, fortunes, shame, disgrace, danger, and
of cares that will certainly follow; yet this furious lust precipitates,
poiseth, weighs down on the other; though it be their utter undoing,
l infamy, loss, yet they will do it, and become at last *insensati*, void
; degenerate into dogs, hogs, asses, brutes; as Jupiter into a bull,
s an ass, Lycaon a wolf, Tereus a lapwing, [y] Calisto a bear, Elpenor,
lus into swine by Circe. For what else may we think those ingenious
have shadowed in their witty fictions and poems but that a man once
er to his lust (as [z] Fulgentius interprets that of Apuleius, *Alciat. of*
is no better than a beast."

eram, sic crista docet, sed sordida vita
dam à tanto culmine fecit avem."

"I was a king, my crown my witness is,
But by my filthiness am come to this."

ndness is all out as great, as manifest as their weakness and dotage,
an inseparable companion, an ordinary sign of it, [b] love is blind, as
g is, Cupid's blind, and so are all his followers. *Quisquis amat*
inam putat esse Dianam. Every lover admires his mistress, though
ry deformed of herself, ill-favoured, wrinkled, pimpled, pale, red,
nned, tallow-faced, have a swollen juggler's platter face, or a thin, lean,
e, have clouds in her face, be crooked, dry, bald, goggle-eyed, blear-
with staring eyes, she looks like a squis'd cat, hold her head still
vy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed,
outhed, Persian hook-nosed, have a sharp fox nose, a red nose,
great nose *nare simo patuloque*, a nose like a promontory, gubber-
tten teeth, black, uneven, brown teeth, beetle browed, a witch's
breath stink all over the room, her nose drop winter and summer,
varian poke under her chin, a sharp chin, lave eared, with a long

[r] Whoever is in love is in slavery, he follows his sweetheart as a captive his captor, and his submissive neck." [s] Virg. Æn. 4 "She began to speak, but stopped in the middle [t] Seneca Hippol. "What reason requires raging love forbids." [u] Met. 10. "Oh fraud, and love, and distraction of mind, whither have you led me?" [y] An immodest bear. [z] Feram induit dum rosas comedat, idem ad se redeat. [a] Alciatus de upupa mundum upupa stercora amans; ave hac nihil fœdius, nihil libidinosius. Sabin. in [b] Love is like a false glass, which represents every thing fairer than it is.

his only delight: as [m]Triton now feelingly sings that love-sick sea-

Leucothoe placet, et placet atra Melæne, atea placet longè magis omnibus una."	"Fair Leucothe, black Melæne please me well, But Galatea doth by odds the rest excel."

gracious elogies, metaphors, hyperbolical comparisons of the best in the world, the most glorious names; whatsoever, I say, is pleasant, , sweet, grateful, and delicious, are too little for her.

bo pulchrior et sorore Phœbi."	"His Phœbe is so fair, she is so bright, She dims the sun's lustre, and the moon's light."

un, moons, metals, sweet-smelling flowers, odours, perfumes, colours, ver, ivory, pearls, precious stones, snow, painted birds, doves, honey, pice, cannot express her, [n]so soft, so tender, so radiant, sweet, so fair ——*Mollior cuniculi capillo*, &c.

lia bella, puella candida, e benè superas lac, et lilium, amque simul rosam et rubicundam, expolitum ebur Indicum."	"Fine Lydia, my mistress, white and fair, The milk, the lily do not thee come near; The rose so white, the rose so red to see, And Indian ivory comes short of thee."

description our English Homer makes of a fair lady:

> [p] *That Emilia that was fairer to seen,*
> *Then is lily upon the stalk green:*
> *And fresher then May with flowers new,*
> *For with the rose-colour strove her hue,*
> *I no't which was the fairer of the two.*

very phrase [q]Polyphemus courts Galatea:

or folio nivei Galatea ligustri, r prato, longa procerior alno, lior vitro, tenero lascivior hædo. &c. et cygni plumis, et lacte coacto."	"Whiter Galet than the white withie-wind, Fresher than a field, higher than a tree, Brighter than glass, more wanton than a kid, Softer than swan's down, or ought that may be."

dmires him again, in that conceited dialogue of Lucian, which John s, an elegant Dutch modern poet, hath translated into verse. When d those other sea nymphs upbraided her with her ugly misshapen lover, mus; she replies, they speak out of envy and malice,

> "[r] Et planè invidia huc mera vos stimulare videtur,
> Quòd non vos itidem ut me Polyphemus amet:"

t they could, he was a proper man. And as Heloise writ to her art Peter Abelard, *Si me Augustus orbis imperator uxorem expeteret, ua esse meretrix quam orbis imperatrix;* she had rather be his vassal, n, than the world's empress or queen,——*non si me Jupiter ipse forte* —she would not change her love for Jupiter himself.

y thinking she is a most loathsome creature; and as when a country scommended once that exquisite picture of Helen, made by Zeuxis, aw no such beauty in it; Nichomachus a love-sick spectator replied, *i meos oculos et deam existimabis*, take mine eyes, and thou wilt think goddess, dote on her forthwith, count all her vices virtues; her imper- infirmities, absolute and perfect: if she be flat-nosed, she is lovely; if sed, kingly; if dwarfish and little, pretty; if tall, proper and man-like, e British Boadicea; if crooked, wise; if monstrous, comely; her defects efects at all, she hath no deformities. *Immo nec ipsum amicæ stercus* ough she be nasty, fulsome, as Sostratus' bitch, or Parmeno's sow; lst as lieve have a snake in thy bosom, a toad in thy dish, and callest h, devil, hag, with all the filthy names thou canst invent; he admires he other side, she is his idol, lady, mistress, [t]venerilla, queen, the ence of beauty, an angel, a star, a goddess.

> "Thou art my Vesta, thou my goddess art,
> Thy hallowed temple only is my heart."

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ini dial. Galat. [n] Catullus. [o] Petronii Cataslect. [p] Chancer, in the Knight's Tale 13. [r] "It is envy evidently that prompts you, because Polyphemus does not love you as he [s] Plutarch. sibi dixit tam pulchram non videri, &c. [t] Quanto quam Lucifer aurea Phœbe, ibus conspectior omnibus Heroe. Ovid.

The fragrance of a thousand courtezans is i
hæc Cypridis aut Stratonices; 'tis not Ven
infanta's, as you suppose (good sir), no princ
his divine mistress, forsooth, his dainty Dul
service he is wholly consecrate, whom he a

"[x] Cui comparatus indecens erit pavo,
Inamabilis sciurus, et frequens Phœnix."

All the graces, veneries, elegancies, pleasu
before a myriad of court ladies.

"[y] He that commends Phili
Or Amarillis, or Galatea,
Tityrus or Melibea, by y
Let him be mute, his lov

Nay, before all the gods and goddesses t
admired his squint-eyed friend Roscius.

"Pace mihi liceat (Cœlestes) dicere vestra,
Mortalis visus pulchrior esse Deo."

All the bombast epithets, pathetical adju
neat, divine, sweet, dainty, delicious, &c., p
violum, &c. pleasant names may be invente
pigsney, kid, honey, love, dove, chicken, &c

"[a] Meum mel, mea suavita
Meum suaviolum, mei l

"my life, my light, my jewel, my glory," t
omnia mundi pretiosa sordent, my sweet M
ling. And as [c]Rhodomant courted Isabel

"By all kind words and gestures that he might,
He calls her his dear heart, his sole beloved,
His joyful comfort, and his sweet delight.

Every cloth she wears, every fashion pleas
O quales digitos, quos habet illa manus!
sweet carriage, sweet voice, tone, O that p
looks, her every thing, lovely, sweet. amiabl
very name (let it be what it will) is a most
now there is some secret power and virtue i
gesture; he admires, whether she play, sing
goeth, how excellent it was, how well it b
heard. [d]*Mille habet ornatus, mille decente*
will, do what she will, say what she will, [e]*Q*
decet. He applauds and admires everythi

"[f] Illam quicquid agit, quoquò vestigia vertit,
Composuit furtim subsequiturque decor;
Seu solvit crines, fusis decet esse capillis,
Seu compsit, compsis est reverenda comis."

[g]*Vestem induitur, formosa est: exuitur,*
or undressed, all is one, she is excellent s
behold. Women do as much by men; nay
by many parasangs. "Come to me, my dear
tænetus), "come quickly, sweetheart, all ot
blockheads to thee, nobody to thee." Th
&c., "are incomparably beyond all other
besotted on her Adonis, Phædra so delight
seus, Thysbe in her Pyramus, as she is ena

"Be thou the marygold, and I
Be thou the friar, and I will

[x] M. D. Son. 30. [y] Martial. l. 5. Epig. 38. [z] Ariosto.
et tamen erat oculis perversissimis. [a] Marullus ad Neæram
bist. 8. [d] Tibullus. [e] Marul. lib. 2. [f] Tibullus, l. 4. de
24. veni cito, charissime Lycia, cito veni; prae te Satyri omne

ld repeat centuries of such. Now tell me what greater dotage or blind-
can there be than this in both sexes? and yet their "slavery" is more
ent, a greater sign of their folly than the rest.

ey are commonly slaves, captives, voluntary servants, *Amator amicæ
ipium*, as [l]Castilio terms him, his mistress' servant, her drudge, prisoner,
man, what not? "He composeth himself wholly to her affections to
e her, and as Æmilia said, makes himself her lacquey. All his cares,
s, all his thoughts, are subordinate to her will and commandment:" her
devote, obsequious, affectionate servant and vassal. "For love" (as
us in Xenophon well observed) "is a mere tyranny, worse than any dis-
and they that are troubled with it desire to be free and cannot, but are
r bound than if they were in iron chains." What greater captivity or
y can there be (as [l]Tully expostulates) than to be in love? "Is he a
nan over whom a woman domineers, to whom she prescribes laws, com-
s, forbids what she will herself; that dares deny nothing she demands;
sks, he gives; she calls, he comes; she threatens, he fears; *Nequissi-
hunc servum puto*, I account this man a very drudge." And as he fol-
it, "[m]Is this no small servitude for an enamourite to be every hour
ng his head, stiffening his beard, perfuming his hair, washing his face
sweet water, painting, curling, and not to come abroad but sprucely
ed, decked, and apparelled?" Yet these are but toys in respect, to go
e barber, baths, theatres, &c., he must attend upon her wherever she
run along the streets by her doors and windows to see her, take all
tunities, sleeveless errands, disguise, counterfeit shapes, and as many
as Jupiter himself ever took; and come every day to her house (as he
urely do if he be truly enamoured) and offer her service, and follow her
l down from room to room, as Lucretia's suitors did, he cannot contain
lf but he will do it, he must and will be where she is, sit next her, still
g with her. "[n] If I did but let my glove fall by chance" (as the said
ne's Lucretia brags), "I had one of my suitors, nay two or three at once
to stoop and pick it up, and kiss it, and with a low congé deliver it unto
f I would walk, another was ready to sustain me by the arm. A third
vide fruits, pears, plums, cherries, or whatsoever I would eat or drink."
is and much more he doth in her presence, and when he comes home, as
s to his Cressida, 'tis all his meditation to recount with himself his
s, words, gestures, what entertainment he had, how kindly she used him
h a place, how she smiled, how she graced him, and that infinitely pleased
and then he breaks out, O sweet Areusa, O my dearest Antiphila, O
divine looks, O lovely graces, and thereupon instantly he makes an epi-
or a sonnet to five or seven tunes, in her commendation, or else he rumi-
how she rejected his service, denied him a kiss, disgraced him, &c., and
s effectually torments him. And these are his exercises between comb
ass, madrigals, elegies, &c., these his cogitations till he see her again.
ll this is easy and gentle, and the least part of his labour and bondage,
nter will take such pains for his game, fowler for his sport, or soldier to
city, as he will for his mistress' favour.

"[o] Ipsa comes veniam, neque me salebrosa movebunt
Saxa, nec obliquo dente timendus aper."

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3. de aulico, alterius affectui se totum componit, totus placere studet, et ipsius animam amatæ pedis-
acit. [k] Cyropæd. 1. 5. amor servitus, et qui amant optant eo liberari non secus ac alio quovis
eque liberari tamen possunt, sed validiori necessitate ligati sunt quam si in ferrea vincula confecti
[l] In paradoxis, An ille mihi liber videtur cui mulier imperat? Cui leges imponit, præscribit, jubet,
od videtur. Qui nihil imperanti negat, nihil audet, &c. poscit? dandum; vocat? veniendum;
? extimiscendum. [m] Illane parva est servitus amatorum singulis fere horis pectine capillum,
oque barbam componere, faciem aquis redolentibus diluere, &c. [n] Si quando in pavimentum
quid mihi excidisset, elevare inde quam promptissime, nec nisi osculo compacto mihi commendare,
[o] "Nor will the rude rocks affright me, nor the crooked-tusked bear, so that I shall not visit my
in pleasant mood."

As Phædra to Hippolitus. No danger shall affright, for i
poets feign, Love is the son of Mars and Venus; as he hath d
elegances from his mother, so hath he hardness, valour, and
father. And 'tis true that Bernard hath; *Amore nihil molli*
nothing so boisterous, nothing so tender as love. If once, the
he will go, run, ride many a mile to meet her, day and nig
night, endure scorching heat, cold, wait in frost and snow,
his teeth chatter in his head, those northern winds and show
quench his flame of love. *Intempestâ nocte non deterretur,*
word, sustain hunger, thirst, *Penetrabit omnia, perrumpet*
find out a way," through thick and thin he will to her, *Ex*
videntur amnes tranabiles, he will swim through an ocean,
Alps, Apennines, or Pyrenean hills,

"[p] Ignem marisque fluctus, atque turbines
Venti paratus est transire,"——

though it rain daggers with their points downward, light or
(*Roscida per tenebras Faunus ad antra venit,*) for her sw
undertake Hercules's twelve labours, endure, hazard, &c.,
"[q] What shall I say," saith Hœdus, "of their great dange
single combats they undertake, how they will venture their
windows, gutters, climb over walls to come to their sweeth
the doors and hinges with oil, because they should not creek,
wade, watch, &c.), "and if they be surprised, leap out at win
selves headlong down, bruising or breaking their legs or arms
losing life itself," as Calisto did for his lovely Melibæa. He
own confessions, protestations, complaints, proffers, expostu
brutish attempts, labours in this kind. Hercules served Omp
apron, took a distaff and spun: Thraso the soldier was so subn
that he was resolved to do whatever she enjoined. [r] *Ego me*
et faciam quod jubet, I am at her service. Philostratus in a
mistress, "[s] I am ready to die, sweetheart, if it be thy will;
whom thy star hath scorched and undone, the fountains and
man drink that comes; the fountain doth not say thou shalt
the apple thou shalt not eat, nor the fair meadow walk not i
alone wilt not let me come near thee, or see thee, contemned
die for grief." Polienus, when his mistress Circe did but frow
Petronius, drew his sword, and bade her[t] kill, stab, or whip h
would strip himself naked, and not resist. Another will ta
Japan, *Longæ navigationis molestis non curans:* a third (if she
speak a word for a twelvemonth's space, her command shall be
kept: a fourth will take Hercules's club from him, and with
in the Spanish [u] Cælestina, will kill ten men for his mistres
word of her mouth he will cut bucklers in two like pippins, and
like flies, *Elige quo mortis genere illum occidi cupis.* [x] Gale
did a little more: for when he was almost mad for love of a f
city, she, to try him belike what he would do for her sake, b
leap into the river Po if he loved her; he forthwith did leap
bridge and was drowned. Another at Ficinum in like pa
mistress by chance (thinking no harm I dare swear) bade hi

[p] Plutarchus, amat. dial. [q] Lib. 1. de contem. amor. quid referam eorum per
amicarum ædes per fenestras ingressi stillicidiaque egressi indeque deturbati, sed an
frangunt, collidunt, aut animam amittunt. [r] Ter. Eunuch. Act. 5. Scen. 8.
obeundum mortem, si tu jubeas; hanc sitim æstuantis seda, quam tuum sitius perdi
negant, &c. [t] Si occidere placet, ferrum meum vides, si verberibus contenta es, c
[u] Act. 15. 18. Impera mihi; occidam decem viros, &c. [x] Gasper Ens. passim
jocum ab ea in Padum desilire jussus statim è ponte se præcipitavit. Alius Ficino
amica jussus se suspendere, illico fecit.

ext night at her doors hanged himself. "[y] Money (saith Xenophon) is very acceptable and welcome guest, yet I had rather give it my dear linia than take it of others, I had rather serve him than command others, had rather be his drudge than take my ease, undergo any danger for his ke than live in security. For I had rather see Clinia than all the world sides, and had rather want the sight of all other things than him alone; am angry with the night and sleep that I may not see him, and thank the ght and sun because they show me my Clinia: I will run into the fire for his ke, and if you did but see him, I know that you likewise would run with e." So Philostratus to his mistress, "[z] Command me what you will, I will it; bid me go to sea, I am gone in an instant, take so many stripes, I am ady, run through the fire, and lay down my life and soul at thy feet, 'tis one." So did Æolus to Juno.

"——Tuus ô regina quod optas Explorare labor, mihi jussa capessere fas est."	"O queen it is thy pains to enjoin me still, And I am bound to execute thy will."

nd Phædra to Hippolitus,

Me vel sororem Hippolite aut famulam voca, Famulamque potius, omne servitium feram."	"O call me sister, call me servant, choose, Or rather servant, I am thine to use."
"[a] Non me per altas ire si jubeas nives, Pigeat galatis ingredi Pindi jugis, Non si per ignes ire aut infesta agmina Cuncter, paratus bensibus pectus dare, Te tunc jubere, me decet jussa exequi."	"It shall not grieve me to the snowy hills, Or frozen Pindus' tops forthwith to climb, Or run through fire, or through an army, Say but the word, for I am always thine."

licratides in [c] Lucian breaks out into this passionate speech, "O God of aven, grant me this life for ever to sit over against my mistress, and to r her sweet voice, to go in and out with her, to have every other business mon with her; I would labour when she labours; sail when she sails; he t hates her should hate me; and if a tyrant kill her, he should kill me; he should die, I would not live, and one grave should hold us both." *niet illa meos moriens morientis amores.* Abrocomus in [e] Aristænetus es the like petition for his Delphia,—[f] *Tecum vivere amem, tecum obeam ns.* "I desire to live with thee, and I am ready to die with thee." 'Tis same strain which Theagines used to his Clariclea, "so that I may but y thy love, let me die presently:" Leander to his Hero, when he besought sea waves to let him go quietly to his love, and kill him coming back. *rcite dum propero, mergite dum redeo.* "Spare me whilst I go, drown me return." 'Tis the common humour of them all, to contemn death, to for death, to confront death in this case, *Quippe queis nec fera, nec ignis, e præcipitium, nec fretum, nec ensis, neque laqueus gravia videntur;* s their desire" (saith Tyrius) "to die."

"Haud timet mortem, cupit ire in ipsos
obvius enses.

does not fear death, he desireth such upon the very swords." Though ousand dragons or devils keep the gates, Cerberus himself, Scyron Procrustes lay in wait, and the way as dangerous, as inaccessible as hell, ugh fiery flames and over burning coulters, he will adventure for all this. as [h] Peter Abelard lost his testicles for his Heloise, he will I say not ure an incision, but life itself. For how many gallants offered to lose lives for a night's lodging with Cleopatra in those days! and in the hour

elligo pecuniam rem esse jucundissimam, meam tamen libentius darem Cliniæ quam ab aliis acci- libentius huic servirem, quam aliis imperarem, &c. Noctem et somnum accuso, quod illum non luci autem et soli gratiam habeo quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem et scio vos quoque mecum ingressuros si videretis. [z] Impera quidvis; navigare jube, navem plagas accipere, plector; animam profundere, in ignem currere, non recuso, lubens facio. Hipp. act. 2. [b] Hujus ero vivus, mortuus hujus ero. Propert. lib. 2. vivam si vivat; si cadat Id. [c] Dial. Amorum. Mihi ô dii cælestes ultra sit vita hæc perpetua ex adverso amicæ suave loquentem audire, &c. si moriatur, vivere non sustinebo, et idem erit sepulchrum utrisque. "When she dies my love shall also be at rest in the tomb." [e] Epist. 21. Sit hoc votum à Delphidem, ab ea amari, adloqui pulchram et loquentem audire. [f] Hor. [g] Mart. [h] Lege Pet. Abelhardi Epist. prima.

made no account of it, but courageously for love died, t
her by a sleight. [m]As many gallants desperately adv
blood for Atalanta, the daughter of Schenius, in hope
quished and overcame, till Hippomenes by a few golden a
his suit. Perseus, of old, fought with a sea monster for A
our St. George freed the king's daughter of Sabea (the
author) that was exposed to a dragon, by a terrible c
errant, and the Sir Lancelots of these days, I hope will
ladies' favours, as the Squire of Dames, Knight of t
Southampton, or that renowned peer,

> "[n]Orlando, who long time had loved dear
> Angelica the fair, and for her sake
> About the world in nations far and near,
> Did high attempts perform and undertake."

he is a very dastard, a coward, a block and a beast, that
but they will sure, they will; for it is an ordinary thing
of our time to say and do more, to stab their arms, car
that Thessalian Thero, that bit off his own thumb, *pro*
æmulandum, to make his co-rival do as much. 'Tis fr
challenge the field for their lady and mistress' sake, to

> "[p]That either bears (so furiously they meet)
> The other down under the horses' feet,"

and then up and to it again,

> "And with their axes both so sorely pour,
> That neither plate nor mail sustain'd the stou
> But riveld wreak like rotten wood asunder,
> And fire did flash like lightning after thunde

and in her quarrel, to fight so long "[q]till their head-p
broken, and swords hacked like so many saws," for th
abused in any sort, 'tis blasphemy to speak against her,
all good respect to name her. 'Tis common with these
healths upon their bare knees, though it were a mile to
of what mixture, off it comes. If she bid them they wil
salem, to the great Cham's court, [s]to the East Indies
wear in her hat; and with Drake and Cavendish, wil

rtemesia drank her husband's bones beaten to powder, and so bury him in erself, and endure more torments than Theseus or Paris. *Et his colitur enus magis quam thure, et victimis,* with such sacrifices as these (as[u] Aris-enetus holds) Venus is well pleased. Generally they undertake any pain, any bour, any toil, for their mistress' sake, love and admire a servant, not to her one, but to all her friends and followers, they hug and embrace them for her ke; her dog, picture, and every thing she wears, they adore it as a relic. If y man come from her, they feast him, reward him, will not be out of his mpany, do him all offices, still remembering, still talking of her:

"[x] Nam si abest quod ames, presto simulacra tamen sunt
Illius, et nomen dulce observatur ad aures."

The very carrier that comes from him to her is a most welcome guest; and he bring a letter, she will read it twenty times over, and as[y] Lucretia did by ryalus, "kiss the letter a thousand times together, and then read it:" And helidonia by Philonius, after many sweet kisses, put the letter in her bosom,

"And kiss again, and often look thereon,
And stay the messenger that would be gone:"

d ask many pretty questions, over and over again, as how he looked, what did, and what he said? In a word,

"ult placere sese amicæ, vult mihi, vult pedissequæ,
ult famulis, vult etiam ancillis, et catulo meo."

"He strives to please his mistress, and her maid,
Her servants, and her dog, and 's well apaid."

e get any remnant of hers, a busk-point, a feather of her fan, a shoe-tie, ce, a ring, a bracelet of hair,

"[b] Pignusque direptum lacertis;
Aut digito male pertinaci,"

vears it for a favour on his arm, in his hat, finger, or next his heart. Her ure he adores twice a day, and for two hours together will not look off it; aodamia did by Protesilaus, when he went to war, "'[c] sit at home with his ure before her:' a garter or a bracelet of hers is more precious than any t's relic," he lays it up in his casket (O blessed relic), and every day will it: if in her presence, his eye is never off her, and drink he will where drank, if it be possible, in that very place, &c. If absent, he will walk in walk, sit under that tree where she did use to sit, in that bower, in that seat,——*et foribus miser oscula figit,*[d] many years after sometimes, though e far distant and dwell many miles off, he loves yet to walk that way still, ve his chamber-window look that way: to walk by that river's side, which ugh far away) runs by the house where she dwells, he loves the wind blows at coast.

"quoties dixi Zephyris properantibus illuc,
lices pulchram visuri Amaryllida venti."

"O happy western winds that blow that way,
For you shall see my love's fair face to-day."

will send a message to her by the wind,

"[f] Vos auræ Alpinæ, placidis de montibus auræ,
Hæc illi portate,"——

lesires to confer with some of her acquaintance, for his heart is still with [h] to talk of her, admiring and commending her, lamenting, moaning, ing himself any thing for her sake, to have opportunity to see her, O that ight but enjoy her presence! So did Philostratus to his mistress, "[i] O y ground on which she treads, and happy were I if she would tread upon

17. 1. 2. [x] Lucretius. "For if the object of your love be absent, her image is present, veet name is still familiar in my ears." [y] Æneas Sylvius: Lucretia quum accepit Euriali literas rim milliesque papirum basiavit. [z] Medilis inserunt papilis litteram ejus, mille prius pangens ist. 2. epist. 13. [a] Plautus, Asinar. [b] Hor. "Some token snatched from her arm or her ting finger." [c] Illa domi sedens imaginem ejus fixis oculis assidue conspicata. [d] "And vill imprint kisses on the doors." [e] Buchanan, Sylva. [f] Fracastorius Naugerio. "Ye s, ye mountain breezes, bear these gifts to her." [g] Happy servants that serve her, happy men ner company. [h] Non ipsos solum sed ipsorum memoriam amant. Lucian. [i] Epist. O ter beatus ego, si me calcaveris; vultus tuus amnes sistere potest, &c.

me. I think her countenance would make the rivers stand, and w
abroad, birds will sing and come about her."

"Ridebunt valles, ridebunt obvia Tempe,
In florem viridis protinus ibi humus."

"The fields will laugh, the pleas
And all the grass will into flowe

Omnis Ambrosiam spirabit aura. "[k] When she is in the meado
than any flower, for that lasts but for a day, the river is pl
vanisheth on a sudden, but thy flower doth not fade, thy stream i
the sea. If I look upon the heaven, methinks I see the sun f
shine below, and thee to shine in his place, whom I desire. If I
night, methinks I see two more glorious stars, Hesperus and thy
after he thus courts his mistress, "[l] If thou goest forth of the city
ing gods that keep the town will run after to gaze upon thee: if t
the seas, as so many small boats, they will follow thee: what riv
run into the sea?" Another, he sighs and sobs, swears he hath
a heart bruised to powder, dissolved and melted within him, o
from him, to his mistress' bosom belike, he is in an oven, a salam
fire, so scorched with love's heat; he wisheth himself a saddle for
a posy for her to smell to, and it would not grieve him to be h
might be strangled in her garters: he would willingly die to-mor
she might kill him with her own hands. [m] Ovid would be a flea, a
Catullus a sparrow,

"* O si tecum ludere sicut ipsa possem,
Et tristes animi levare curas."

[n] Anacreon, a glass, a gown, a chain, any thing,

"Sed speculum ego ipse fiam,
Ut me tuum usque cernas,
Et vestis ipse fiam,
Ut me tuum usque gestes.
Mutari et opto in undam,
Lavem tuos ut artus,
Nardus puella fiam,
Ut ego teipsam inungam,
Sim fascia in papillis,
Tuo et monile collo,
Fiamque calceus, me
Saltem ut pede usque calces."

"[o] But I a looking-glass would be,
Still to be look'd upon by thee,
Or I, my love, would be thy g
By thee to be worn up and do
Or a pure well full to the brim
That I might wash thy purer li
Or, I'd be precious balm to be
With choicest care each choice
Or, if I might, I would be fain
About thy neck thy happy cha
Or would it were my blessed ha
To be the lawn o'er thy fair pa
Or would I were thy shoe, to be
Daily trod upon by thee."

O thrice happy man that shall enjoy her: as they that saw Hero i
and [p] Salmacis to Hermaphroditus,

——"[q] Felices mater, &c. felix nutrix.——
Sed longè cunctis, longèque beatior ille,
Quem fructu sponsi et socii dignabere lecti."

The same passion made her break out in the comedy, [r] *Næ illæ fortu
quæ cum illo cubant,* "happy are his bedfellows;" and as she said
"*Beata quæ illi uxor futura esset,* blessed is that woman that shall b
nay, thrice happy she that shall enjoy him but a night. [s] *Una
sceptro æquiparanda,* such a night's lodging is worth Jupiter's scep

"Qualis nox erit illa, dii, deæque,
Quam mollis thorus?"

"O what a blissful night would it be, how soft, how sweet a bed!"
adventure all her estate for such a night, for a nectarean, a balsam i

"Qui te videt beatus est,
Beatior qui te audiet,
Qui te potitur est Deus."[x]

The sultan of Sana's wife in Arabia, when she had seen Vertem

[k] Idem epist. in prato cum sit, flores superat; illi pulchri sed unius tantum diei; fluvius gra
at tuus fluvius mari major. Si cœlum aspicio, solem existimo cecidisse, et in terra ambulare
egredaris, sequentur te dii custodes, spectaculo commoti; si naviges sequentur; quis fluvius
non rigaret? [m] El. 15. 2. * "Oh, if I might only daily with thee, and alleviate the
my mind." [n] Carm. 30. [o] Englished by M. B. Holliday, in his Technog. act. 1. sect. 7.
lib. 4. [q] Xenophon. Cyropæd. lib. 5. [r] Plautus de milite. [s] Lucian. [t] E Graec. Ed.
[x] "He is happy who sees thee, more happy who hears a god who enjoys thee."

aveller, lamented to herself in this manner, "[7] O God, thou hast man whiter than the sun, but me, mine husband, and all my children would to God he were my husband, or that I had such a son:" she ping, and so impatient for love at last, that (as Potiphar's wife did ı) she would have had him gone in with her, she sent away Gazella, ılzerana, her waiting-maids, loaded him with fair promises and gifts, d him with all the rhetoric she could——*extremum hoc miseræ da uanti*, "grant this last request to a wretched lover." But when he consent, she would have gone with him, and left all, to be his page, ıt, or his lackey, *Certa sequi charum corpus ut umbra solet*, so that she oy him, threatening moreover to kill herself," &c. Men will do as l more for women, spend goods, lands, lives, fortunes; kings will r crowns, as King John for Matilda the nun at Dunmow.

"[8] But kings in this yet privileg'd may be,
I'll be a monk so I may live with thee."

gods will endure any shame (*atque aliquis de diis non tristibus inquit*, spectacle as Mars and Venus were, to all the rest; so did Lucian's wish, and peradventure so dost thou. They will adventure their lives ity——[a]——*pro qua non metuam mori*——nay more, *pro qua non is mori*, I will die twice, nay, twenty times for her. If she die, remedy, they must die with her, they cannot help it. A lover in us, wrote this on his darling's tomb,

blit, sed non Quincia sola oblit, blit, sed cum Quincia et ipse obli; :, obit gratia, lusus obit, nunc anima in pectore, at in tumulo est."	"Quincia my dear is dead, but not alone, For I am dead, and with her I am gone: Sweet smiles, mirth, graces, all with her do rest, And my soul too, for 'tis not in my breast."

y doting lovers upon the like occasion might say the same? But toys in respect, they will hazard their very soul for their mistress'

is inter juvenes miratus est, et verbum dixit, cœlo cuperem Deus esse, :orem habens domi Hero."	"One said, to heaven would I not desire at all to go, If that at mine own house I had such a fine wife as Hero."

rsook heaven for Adonis' sake——[b]*cœlo præfertur Adonis*. Old in Chaucer, thought when he had his fair May he should never go to e should live so merrily here on earth; had I such a mistress, he

n diis ego non suum inviderem, ırtem mihi dii meam invideremt."	"I would not envy their prosperity, The gods should envy my felicity."

as earnestly desires to behold his sweetheart, he will adventure and this, and more than this to see her alone.

æ patior mala si pensare velit fors, ua nobis prosperitate, dii r, ut faciant, faciant me cernere coram, l captivum quæ tenet hocce, deam."	"If all my mischiefs were recompensed, And God would give me what I requested, I would my mistress' presence only seek, Which doth mine heart in prison captive keep."

can reckon upon the dotage, madness, servitude and blindness, the ıantasms and vanities of lovers, their torments, wishes, idle attempts? r all this, amongst so many irksome, absurd, troublesome symptoms, ences, phantastical fits and passions which are usually incident to such here be some good and graceful qualities in lovers, which this affeceth. "As it makes wise men fools, so many times it makes fools rise; [c] it makes base fellows become generous, cowards courageous," ı notes out of Plutarch; covetous, liberal and magnificent; clowns,

tomannus, navig. lib. 2. c. 5. O deus, hunc creasti sole candidiorem, e diverso me, et conjugem ıtos meos omnes nigricantes. Utinam hic, &c. Ibit Gazella, Tegeia, Galzerana, et promissis lonis, &c. [7] M D. [8] Hor. Ode 9. lib. 3. [b] Ov. Met. 10. [c] Buchanan. Hendecasyl.

[d] Cardan. lib. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splenestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atque cultos, ıricordes, ex mutis eloquentes.

that shall come to the hearing or sight of his mistress.
of his enemy now dying, to lay him with his face upward
eum a tergo vulneratum, lest his sweetheart should say
" And if it were [k] possible to have an army consist of lov
are beloved, they would be extraordinary valiant and wise i
modesty would detain them from doing amiss, emulation in
which is good and honest, and a few of them would overcon
of others." There is no man so pusillnanimous, so very a
would not incense, make of a divine temper, and an heroical
in like case, [l] *Tota ruat cœli moles, non terreor*, &c. N
nothing can dismay them. But as Sir Blandimor and Parid
fairy knights, fought for the love of fair Florimel in prese

" [m] And drawing both their swords with rage anew,
Like two mad mastives each other slew,
And shields did share, and males did rash, and helms
So furiously each other did assail, [did hew:
As if their souls at once they would have rent,
Out of their breasts, that streams of blood did trail
Adown as if their spri
That all the ground wi
And all their armour
Yet scarcely once to b
So mortal was their m
That both resolved (t

Every base swain in love will dare to do as much for his
He will fight and fetch [n] Argivum Clypeum, that famous
do her service, adventure at all, undertake any enterprise.
the Spaniard, then Governor of Sluys, made answer to
the enemy brought 50,000 devils against him he would
worthies, Oliver and Rowland, and forty dozen of peers are
mettle, armour of proof, more than a man, and in this cas
himself. For as [o] Agatho contends, a true lover is wise, j
valiant. " [p] I doubt not, therefore, but if a man had suc
(as Castilio supposeth) he might soon conquer all the wor
he met with such another army of inamoratos to oppose it.
they might fight as that fatal dog and fatal hare in the
another round, and never make an end. Castilio thinks
Spain would never have conquered Granada, had not Q
ladies been present at the siege: " [r] It cannot be expresse
Spanish knights took when the ladies were present a few

vers will die for their friends, and in their mistress' quarrel. And for ıse he would have women follow the camp, to be spectators and encou- of noble actions: upon such an occasion, the [t]Squire of Dames himself, ıcelot or Sir Tristram, Cæsar, or Alexander, shall not be more resolute eyond them.

courage only doth love add, but as I said, subtlety, wit, and many devices, [u]*Namque dolos inspirat amor, fraudesque ministrat,* [x]Jupiter with Leda, and not knowing how to compass his desire, turned himself wan, and got Venus to pursue him in the likeness of an eagle; which ng, for shelter, he fled to Leda's lap, *et in ejus gremio se collocavit,* Leda ed him, and so fell fast asleep, *sed dormientem Jupiter compressit,* by neans Jupiter had his will. Infinite such tricks love can devise, such sts in abundance, with wisdom and wariness, [y]*quis fallere possit aman-* All manner of civility, decency, compliment and good behaviour, *plus leporis,* polite graces and merry conceits. Bocaccio hath a pleasant tale purpose, which he borrowed from the Greeks, and which Beroaldus rned into Latin, Bebelius in verse, of Cymon and Iphigenia. This was a fool, a proper man of person, and the governor of Cyprus' son, ery ass, insomuch that his father being ashamed of him, sent him to a use he had in the country, to be brought up. Where by chance, as his was, walking alone, he espied a gallant young gentlewoman, named ia, a burgomaster's daughter of Cyprus, with her maid, by a brook little thicket, fast asleep in her smock, where she had newly bathed "When [z]Cymon saw her, he stood leaning on his staff, gaping on ıoveable, and in amaze;" at last he fell so far in love with the glorious hat he began to rouse himself up, to bethink what he was, would needs er to the city, and for her sake began to be civil, to learn to sing and o play on instruments, and got all those gentlemanlike qualities and ıents in a short space, which his friends were most glad of. In brief ne, from an idiot and a clown, to be one of the most complete gentle- Cyprus, did many valorous exploits, and all for the love of mistress Iphi- In a word, I may say thus much of them all, let them be never so ı, rude and horrid, Grobians and sluts, if once they be in love they will neat and spruce; for, [a]*Omnibus rebus, et nitidis nitoribus antevenit* ıey will follow the fashion, begin to trick up, and to have a good of themselves, *venustatem enim mater Venus;* a ship is not so long a ıs a young gentlewoman a trimming up herself against her sweetheart A painter's shop, a flowery meadow, no so gracious aspect in nature's ıse as a young maid, *nubilis puella,* a Novitsa or Venetian bride, that r a husband, or a young man that is her suitor; composed looks, com- ıit, clothes, gestures, actions, all composed; all the graces, elegances orld are in her face. Their best robes, ribands, chains, jewels, lawns, aces, spangles, must come on, [b]*præter quam res patitur student ele-* they are beyond all measure coy, nice, and too curious on a sudden: heir study, all their business, how to wear their clothes neat, to be d terse, and to set out themselves. No sooner doth a young man see theart coming, but he smugs up himself, pulls up his cloak now fallen is shoulders, ties his garters, points, sets his band, cuffs, slicks his ires his beard, &c. When Mercury was to come before his mistress,

Chlamydemque ut pendeat aptè ıt limbus totumque appareat aurum."	"He put his cloak in order, that the lace, And hem, and gold-work all might have his grace."

Faerie Queene, 3. book. cant. 8. [u] Hyginus, 1. 2. "For love both inspires us with stratagems s to us frauds." [x] Aratus in Phænom. [y] Virg. "Who can deceive a lover." [z] Hanc tus est Cymon, baculo innixus, immobilis stetit, et mirabundus, &c. [a] Plautus Casina, act Plautus. [b] Ovid. Met. 2.

Salmacis would not be seen of Hermaphroditus, till sh herself first.

"[d] Nec tamen ante adiit, etsi properabat adire,
Quam se composuit, quam circumspexit amictus,
Et finxit vultum, et meruit formosa videri."

"Nor did she come, althoug
Till she composed herself,
And set her looks to make

Venus had so ordered the matter, that when her son [e] Æn before Queen Dido, he was

"Os humerosque deo similis (namque ipsa decoram
Cæsariem nato genetrix, lumenque juventæ
Purpureum et lætos oculis afflarat honores.)"

like a god, for she was the tire-woman herself, to set him ou and artificial impostures. As mother Mammea did her son H chosen emperor, when he was to be seen of the people first. cyclopical Polyphemus courted Galatea;

"[f] Jamque tibi formæ, jamque est tibi cura placendi,
Jam rigidos pectis rastris Polypheme capillos,
Jam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua et componere vultus."

"And then he did begin to p
To plait and comb his head,
And look his face i' th' wat
And to compose himself for

He was upon a sudden now spruce and keen, as a new grou now began to have a good opinion of his own features and to be a gallant.

"Jam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaque in imagine vidi
Nuper aquæ, placuitque mihi mea forma videnti."

"Come now, my Galatea,
Nor my poor presents;
I saw myself i' th' water,
Full fair I was, then sco

"[g] Non sum adeò informis, nuper me in littore vidi,
Cum placidum ventis staret mare."———

'Tis the common humour of all suitors to trick up themselve in apparel, *purè lotus*, neat, combed, and curled, with powder *et calamistratus*, with a long love-lock, a flower in his ear, rings, scarfs, feathers, points, &c. as if he were a prince's every day new suits, as the fashion varies; going as if he tro as Heinsius writ to Primierus, "[h] if once he be besotten on a lie awake at nights, renounce his book, sigh and lament, now for his hard hap, and mark above all things what hats, breeches, are in fashion, how to cut his beard, and wear his his mustachios, and curl his head, prune his pickitivant, abroad, that the east side be correspondent to the west:" he otherwise, as Julian that apostate emperor was for wearing goatish beard, fit to make ropes with, as in his Mysopogone, cal oration he made at Antioch to excuse himself, he doth ironi hindered his kissing, *nam non licuit inde pura puris, eoque labris adjungere*, but he did not much esteem it, as it seems b *accipiendis dandisve osculis non laboro*, yet (to follow mine auth concern a young lover, he must be more respectful in his be be in league with an excellent tailor, barber,"

"[i] Tonsorem puerum sed arte talem,
Qualis nec Thalamis fuit Neronis;"

"have neat shoe-ties, points, garters, speak in print, walk in drink in print, and that which is all in all, he must be mad i

Amongst other good qualities an amorous fellow is endowed learn to sing and dance, play upon some instrument or other, doubt he will, if he be truly touched with this loadstone of

[d] Ovid. Met. 4. [e] Virg. 1. Æn. "He resembled a god as to his head and shoulders made his hair seem beautiful, bestowed upon him the lovely bloom of youth, and given his eyes." [f] Ovid. Met. 13. [g] Virg. E. 1. 2. "I am not so deformed, I lately saw glassy sea, as I stood upon the shore." [h] Epist. An uxor literate sit ducenda. cendæ, literis renunciandum, sæpe gemendum, nonnunquam et illacrymandum Videndum quæ vestes, quis cultus te deceat, quis in usu sit, utrum latus barbæ, &c. incedendum, bibendum et cum cura insaniendum. [i] Mart. Epig. 5.

mus hath it, *Musicam docet amor et Poesin*, love will make them musi- and to compose ditties, madrigals, elegies, love sonnets, and sing them eral pretty tunes, to get all good qualities may be had. [l]Jupiter per- Mercury to be in love with Philologia, because he learned languages, speech (for Suadela herself was Venus' daughter, as some write), arts iences, *quo virgini placeret*, all to ingratiate himself, and please his ss. 'Tis their chiefest study to sing, dance; and without question, so gentlemen and gentlewomen would not be so well qualified in this kind, did not incite them. "[m]Who," saith Castilio, "would learn to play, e his mind to music, learn to dance, or make so many rhymes, love- as most do, but for women's sake, because they hope by that means to se their good wills, and win their favour?" We see this daily verified young women and wives, they that being maids took so much pains to ay, and dance, with such cost and charge to their parents, to get those l qualities, now being married will scarce touch an instrument, they t for it. Constantine *agricult. lib.* 11. *cap.* 18, makes Cupid himself great dancer; by the same token that he was capering amongst the [n]he flung down a bowl of nectar, which distilling upon the white rose, nce made it red:" and Calistratus, by the help of Dædalus, about statue [o]made a many of young wenches still a dancing, to signify hat Cupid was much affected with it, as without all doubt he was. For nd Psyche's wedding, the gods being present to grace the feast, Gany- lled nectar in abundance (as [p]Apuleius describes it), Vulcan was the e Hours made all fine with roses and flowers, Apollo played on the e Muses sang to it, *sed suavi Musicæ super ingressa Venus saltavit*, but her Venus danced to his and their sweet content. Witty [q]Lucian in thetical love passage, or pleasant description of Jupiter's stealing of and swimming from Phœnicia to Crete, makes the sea calm, the winds eptune and Amphitrite riding in their chariot to break the waves hem, the tritons dancing round about, with every one a torch, the sea- half-naked, keeping time on dolphins' backs, and singing Hymeneus, imbly tripping on the top of the waters, and Venus herself coming a shell, strewing roses and flowers on their heads. Praxiteles, in all res of love, feigns Cupid ever smiling, and looking upon dancers; and Mark's in Rome (whose work I know not), one of the most delicious a many of [r]satyrs dancing about a wench asleep. So that dancing s it were a necessary appendix to love matters. Young lasses are tter pleased than when as upon a holiday, after evensong, they may ir sweethearts, and dance about a maypole, or in a town-green under lm. Nothing so familiar in [s]France, as for citizens' wives and maids a round in the streets, and often too, for want of better instruments, good music of their own voices, and dance after it. Yea many times will make old men and women that have more toes than teeth, "John, come kiss me now," mask and mum; for Comus and ove masks, and all such merriments above measure, will allow men to omen's apparel in some cases, and promiscuously to dance, young and and poor, generous and base, of all sorts. Paulus Jovius taxeth e Niphus the philosopher, "[t]for that being an old man and a public

ent. 5 pro. 16. [l] Martianus Capella, lib. 1. de nupt. philol. Jam illum sentio amore teneri, o plures habere comparatas in famulitio disciplinas, &c. [m] Lib. 3. de aulico. Quis choreis l feminarum causa? Quis musicæ tantam navaret operam nisi quod illius dulcedine per- et? Quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret? [n] Cra- s evertit saltans apud Deos, qui in terram cadens, rosam prius albam rubore infecit. [o] Puellas rea juvenilem Cupidinis statuam fecit. Philostrat. Imag. lib. 3. de statuis. Exercitium amori [p] Lib 6. Met. [q] Tom. 4. [r] Kornman de cur. mort. part. 5. cap. 28. Sat. puellæ altantium, &c. [s] View of Fr. [t] Vita ejus. Puellæ amore septuagenarius senex usque ad eptus, multis liberis susceptis: multi non sine pudore conspexerunt senem et philosophum non sine risu saltantem ad tibiæ modos.

professor, a father of many children, he was so mad for
maid (that which many of his friends were ashamed to
fellow, yet would dance after fiddlers." Many laughed
but this omnipotent love would have it so.

"[u] Hyacinthino bacillo Properans amor, me adegit Violenter ad sequendum."	"Love hasty with his p Me follow and the dan

And 'tis no news this, no indecorum; for why? a good
of it. Cupid and death meet both in an inn; and being m
did exchange some arrows from either quiver; ever since
oftentimes old men dote——[x]*Sic moritur Juvenis, sic mo*
who can then withstand it? If once we be in love, youn
teeth shake in our heads like virginal jacks, or stand par
arches of a bridge, there is no remedy, we must dance tr
over tables, chairs, and stools, &c. And Princum Prancum
tarch, *Sympos.* 1. *quæst.* 5. doth in some sort excuse it, and
in what sense, *Musicam docet amor, licet priùs fuerit rudis,*
that had no skill before learn to sing and dance; he con
power and prerogative love hath over us. "[y] Love (as h
silent man speak, a modest man most officious; dull, q
and that which is most to be admired, a hard, base, unt
doth iron in a smith's forge, free, facile, gentle and ea
Nay, 'twill make him prodigal in the other extreme, a
sesterces for a night's lodging, as they did of old to
[h]*ducenta drachmarum millia pro unicâ nocte*, as Mundus
his fortunes (as too many do in like case) to obtain his su
many compare love to wine, which makes men jovial a
sad, whine, sing, dance, and what not.

But above all the other symptoms of lovers, this is no
passed, that likely of what condition soever, if once they
to their ability, rhymers, ballad-makers and poets. For
"[b]They will be witnesses and trumpeters of their paramo
decking them with verses and commendatory songs, as we
that they may be remembered and admired of all." And
this kind sometimes as well as the rest; the heat of love w
affections, dissolve the ice of age, and so far enable them, t
years of age above the girdle, to be scarce thirty beneath.
makes an old fool rhyme, and turn Poetaster to please hi

"[c] Ne ringas Mariana, meos ne despice canos, De sene nam juvenem dia referre potes," &c.	"Sweet Marian do not m For thou canst make a

They will be still singing amorous songs and ditties (if you
cannot abstain though it be when they go to, or should
have a pretty story to this purpose in [d]Westmonasterien
ours (if you will believe it) An. Dom. 1012. at Colewis in
mas eve a company of young men and maids, whilst the p
the church, were singing catches and love songs in the chu
them to make less noise, but they sung on still: and if
have the very song itself.

"Equitabat homo per sylvam frondosam, Ducebatque secum Meswinden formosam, Quid stamus, cur non imus?"	"A fellow rid by the And fair Meswin Why stand

[u] Anacreon. Carm. 7. [x] Joach. Bellius, Epig. "Thus youth dies, thus it
taciturno loquacem facit, et de verecundo officiosum reddit, de negligente indu
[y] Josephus, antiq. Jud. lib. 18. cap. 4. [h] Gellius, l. 1. cap. 8. Pretium
enim volunt suarum amasiarum pulchritudinis præcones ac testes esse, eas
exornare, ut auro statuas, ut memorentur, et ab omnibus admirentur.
[d] Flores hist. fol. 298.

chaft, till at length, impatient as he was, he prayed to St. the church, they might all three sing and dance till that ınd so [e]they did without meat and drink, wearisomeness or year's end they ceased singing, and were absolved by Here- f Cologne. They will in all places be doing thus, young ling love stories, talking of this or that young man, such a telling or hearing lascivious tales, scurrilous tunes, such e delight, their continual meditation, and as Guastavinius *t.* 27. *Prov. Arist. ob seminis abundantiam crebræ cogita- ens recordatio et pruriens voluptas,* &c. an earnest longing *ens corpus, pruriens anima,* amorous conceits, tickling l pleasant thoughts; hence it is, they can think, discourse lmost of no other subject. 'Tis their only desire, if it may ee their husband's picture in a glass, they'll give anything shall be married, how many husbands they shall have, by ind of divination with [f]onions laid on the altar on Christmas ı St. Anne's eve or night, to know who shall be their first phitomantia, by beans in a cake, &c., to burn the same. ıuse of all good conceits, [g]neatness, exornations, plays, pleasant expressions, sweet motions, and gestures, joys, s, and all the sweetness of our life, [h]*qualis jam vita foret, ne aureâ Venere?* [i]*Emoriar cum istâ non amplius mihi* ve no longer than I may love, saith a mad merry fellow in love is that salt that seasoneth our harsh and dull labours, t relish to our other unsavoury proceedings, [k]*Absit amor, pedo, veternum, pestis,* &c. All our feasts almost, masques, ts, merry meetings, weddings, pleasing songs, fine tunes, plays, comedies, attelans, jigs, fescenines, elegies, odes, [l]Danaus, the son of Belus, at his daughter's wedding at ıe first plays (some say) that ever were heard of symbols, , devices, if we shall believe Jovius, Contiles, Paradine, is, may be ascribed to it. Most of our arts and sciences, ıe rest, was first invented, saith [m]Patritius *ex amoris bene-* . For when the daughter of [n]Deburiades the Sycionian, her sweetheart now going to wars, *ut desiderio ejus minus* t herself in his absence, she took his picture with coal upon e gave the shadow, which her father admiring, perfected was the first picture by report that ever was made. And or painting, carving, statuary, music, and philosophy, was the cities in Greece. [o]Apollo was the first inventor of racles; Minerva found out weaving, Vulcan curious iron- ers, but who prompted all this into their heads? Love, *enissent, nisi talia adamâssent,* they loved such things, or se sake they were undertaken at first. 'Tis true, Vulcan rable brooch or necklace, which long after Axion and sons, for the singular worth of it, consecrated to Apollo, ryllus the tyrant stole it away, and presented it to Ariston's niserably doted (Parthenius tells the story out of Phylar- l Vulcan make this excellent Ouch? to give Hermione ı he dearly loved. All our tilts and tournaments, orders of

ırunt, pluvia super illos non cecidit; non frigus, non calor, non sitis, nec lassitudo orum nomina inscribuntur de quibus quærunt. [g] Huic munditiis, ornatum, gantiam, omnem denique vitæ suavitatem debemus. [h] Hyginus, cap. 272. ıs. [i] Lib. 4. tit. 11. de prin. instit. [m] Plin. lib. 35. cap. 12. [n] Gerbelius, ransus, l. 3. de symbolis: qui primus symbolum excogitavit voluit nimirum hac o evolvere, eumque vel dominæ vel aliis intuentibus ostendere

the garter, golden fleece, &c.—*Nobilitas sub amore jacet*——ow
nings to love, and many of our histories. By this means, saith
would express their loving minds to their mistress, and to the beh
the sole subject almost of poetry, all our invention tends to it, a
whatever those old Anacreons (and therefore Hesiod makes th
Graces still follow Cupid, and as Plutarch holds, Menander and th
poets were love's priests): all our Greek and Latin epigrammatists,
Antony Diogens the most ancient, whose epitome we find in Ph
theca, Longus Sophista, Eustathius, Achilles Tatius, Aristænetus,
Plato, Plutarch, Lucian, Parthenius, Theodorus, Prodromus, Ov
Tibullus, &c. Our new Ariostos, Boyards, Authors of Arcadia, U
Queene, &c. Marullus, Leotichius, Angerianus, Stroza, Secundus,
&c. with the rest of those facete modern poets, have written in t
but as so many symptoms of love. Their whole books are a
breviary of love, the portuous of love, legends of lovers' lives and d
their memorable adventures, nay more, *quod leguntur, quod lau*
debent, as [p] Nevisanus the lawyer holds, "there never was any e
that invented good fables, or made laudable verses, which was not
self;" had he not taken a quill from Cupid's wings, he could never
so amorously as he did.

"[q] Cynthia te vatem fecit, lascive Properti,
Ingenium Galli pulchra Lycoris habet.
Fama est arguti Nemesis formosa Tibulli,
Lesbia dicravit, docte Catulle, tibi.
Non me Pelignus, nec spernet Mantua vatem,
Si qua Corinna mihi, si quis Alexis erit."

"Wanton Propertius and witty
Subtile Tibullus, and learned
It was Cynthia, Lesbia, Lych
That made you poets all; and
Or Corinna chance my pa
Virgil and Ovid shall not de

"[r] Non me carminibus vincet nec Thraceus Orpheus,
Nec Linus."

Petrarch's Laura made him so famous, Astrophel's Stella, and Je
tanus' mistress was the cause of his roses, violets, lilies, nequitia
joci, decor, nardus, ver, corolla, thus, Mars, Pallas, Venus, Ch
Laurus, unguentum, costum, lachrymæ, myrrha, musæ, &c. and
his poems; why are Italians at this day generally so good poets a
Because every man of any fashion amongst them hath his mistress
rustics and hog-rubbers, Menalcas and Corydon, *qui fœtent de st*
those fulsome knaves, if once they taste of this love-liquor, are in
instant. Instead of those accurate emblems, curious impresses, ga
tilts, tournaments, &c., they have their wakes, Whitsun-ales,
feasts, meetings on holidays, country dances, roundelays, writing
on [s] trees, true lover's knots, pretty gifts.

"With tokens, hearts divided, and half rings,
Shepherds in their loves are as coy as kings."

Choosing lords, ladies, kings, queens, and valentines, &c., they go

"Corydon's Phillis, Nysa and Mopsus,
With dainty Dousibel and Sir Tophus."

Instead of odes, epigrams and elegies, &c., they have their ballad
tunes, "O the broom, the bonny, bonny broom," ditties and song
belle, she doth excel,"—they must write likewise and indite all in

"[t] Thou honeysuckle of the hawthorn hedge,
Vouchsafe in Cupid's cup my heart to pledge;
My heart s dear blood, sweet Cis, is thy carouse
Worth all the ale in Gammer Gubbin's house."
I say no more, affairs call me away,
My father's horse for provender doth stay.

Be thou the Lady Cressefight
Sir Trolly Lolly will I prove to
Written in haste, farewell my
Pray let's a Sunday at the

Your most grim stoics and severe philosophers will melt away wi

[p] Lib. 4. num. 102, sylvæ nuptialis poetæ non inveniunt fabulas, aut versus laudatos
amore fuerint excitati. [q] Martial. ep. 73. lib. 9. [r] Virg. Eclog. 4. "None shall
neither the Thracian Orpheus, nor Apollo." [s] Teneris arboribus amicarum
cre ed. [t] S. R. 1609.

and if [u] Atheneus belie them not, Aristippus, Apollidorus, Antiphanes, ave made love-songs and commentaries of their mistress' praises, [x] orators epistles, princes give titles, honours, what not? [y] Xerxes gave to The-cles Lampsacus to find him wine, Magnesia for bread, and Myunte for the f his diet. The [z] Persian kings allotted whole cities to like use, *hæc mulieri redimiculum præbeat, hæc in collum, hæc in crines*, one whole erved to dress her hair, another her neck, a third her hood. Ahasuerus [a] have given Esther half his empire, and [b] Herod bid Herodias "ask she would, she should have it." Caligula gave 100,000 sesterces to his zan at first word, to buy her pins, and yet when he was solicited by the to bestow something to repair the decayed walls of Rome for the com-ealth's good, he would give but 6000 sesterces at most. [c] Dionysius, icilian tyrant, rejected all his privy councillors, and was so besotted on a his favourite and mistress, that he would bestow no office, or in the veightiest business of the kingdom do aught without her especial advice, depose, send, entertain no man, though worthy and well-deserving, but consent; and he again whom she commended, howsoever unfit, un-y, was as highly approved. Kings and emperors, instead of poems, build Adrian built Antinoa in Egypt, besides constellations, temples, altars, s, images, &c., in the honour of his Antinous. Alexander bestowed e sums to set out his Hephestion to all eternity. [d] Socrates professeth lf love's servant, ignorant in all arts and sciences, a doctor alone in love rs, *et quum alienarum rerum omnium scientiam diffiteretur*, saith [e] Max-Tyrius, *his sectator, hujus negotii professor*, &c., and this he spake openly, me and abroad, at public feasts, in the academy, *in Pyræo, Lycæo, sub no*, &c., the very blood-hound of beauty, as he is styled by others. But clude there is no end of love's symptoms, 'tis a bottomless pit. Love is t to no dimensions; not to be surveyed by any art or engine: and s, I am of [f] Hædus' mind, "no man can discourse of love matters, or of them aright, that hath not made trial in his own person," or as Æneas is [g] adds, "hath not a little doted, been mad or love-sick himself. I con-am but a novice, a contemplator only, *Nescio quid sit amor nec amo* [h]—— a tincture; for why should I lie, dissemble or excuse it, yet *homo sum* ot altogether inexpert in this subject, *non sum præceptor amandi*, and I say is merely reading, *ex aliorum forsan ineptiis*, by mine own obser-, and others' relation.

MEMB. IV.

Prognostics of Love-Melancholy.

AT fires, torments, cares, jealousies, suspicions, fears, griefs, anxieties, pany such as are in love, I have sufficiently said: the next question is, will be the event of such miseries, what they foretel. Some are of opi-hat this love cannot be cured, *Nullis amor est medicabilis herbis*, it panies them to the [i] last, *Idem amor exitio est pecori pecorisque magistro*. [k] same passion consumes both the sheep and the shepherd," and is so uate, that by no persuasion almost it may be relieved. "[l] Bid me not

13. cap. Dipnosophist. [x] See Putean. epist. 23. de sua Margareta Beroaldus. &c. [y] Hen. Steph. Herod. [z] Tully, orat. 4. Verr. [a] Esth. v. [b] Mat. 1. 47. [c] Gravissimis regni negotiis nihil sine ae consensu fecit, omnesque actiones suas scortillo communicavit, &c. Nich. Bellus, discours. 26. de [d] Amoris famulus omnem scientiam diffitetur, amandi tamen se scientissimum doctorem agnoscit. [f] Quis horum scribere molestias potest, nisi qui et is aliquantum insanit? [g] Lib. 1. de con-is amoribus; opinor hac de re neminem aut disceptare rectè posse aut judicare qui non in ea versatur, um fecerit periculum. [h] "I am not in love, nor do I know what love may be." [i] Semper moritur, mortuus est qui amat. Æn. Sylv. [l] Eurial. ep. ad Lucretiam, apud Æneam Sylvium: Rogas ut iam? roga montes ut in planum deveniant, ut fontes flumina repetant: tam possum te non suum Phœbus relinquere cursum.

But whether love may be cured or no, and by what means, s
in his place; in the mean time, if it take his course, and be no
or amended, it breaks out into outrageous often and prodigiou
et Liber violenti dii sunt, as [p]Tatius observes, *et eousque an
ut pudoris oblivisci cogant*, Love and Bacchus are so violent
rage in our minds, that they make us forget all honesty, sha
civility. For such men ordinarily, as are thoroughly pos
humour, become *insensati et insani*, for it is [q]*amor insa*
calls it, beside themselves, and as I have proved, no better
tional, stupid, head-strong, void of fear of God or men, the
swear themselves, spend, steal, commit incests, rapes, adu
depopulate towns, cities, countries, to satisfy their lust.

"[r]A devil 'tis, and mischief such doth work,
As never yet did Pagan, Jew, or Turk."

The wars of Troy may be a sufficient witness; and as Appian,
of Antony and Cleopatra, "[s]Their love brought themselves a
extreme and miserable calamities," "the end of her is as bitte
and as sharp as a two-edged sword," Prov. v. 4, 5. "Her feet
her steps lead on to hell. She is more bitter than death, (Ec
the sinner shall be taken by her." [t]*Qui in amore præcipi
quàm qui saxo salit.* "[u]He that runs headlong from the to
in so bad a case as he that falls into this gulf of love." "F
[x]Platina, "comes repentance, dotage, they lose themselves,
make shipwreck of their fortunes altogether:" madness, to m
selves and others, violent death. *Prognosticatio est talis*, saith
non succurratur iis, aut in maniam cadunt, aut moriuntur;
tion is, they will either run mad, or die. "For if this passion
[z]Ælian Montaltus, "it makes the blood hot, thick, and bla
inflammation get into the brain, with continual meditation a
dries it up, that madness follows, or else they make away themse
don, Corydon, quæ te dementia cepit? Now, as Arnoldus adds
work these effects, if it be not presently helped; "[b]They will
mad, and die upon a sudden;" *Facilè incidunt in maniam,*
quickly mad, *nisi succurratur*, if good order be not taken,

confessed of herself in the poet,

"[d] Insaniam priusquam quis sentiate, intervallo à furore absum."	"I shall be mad before it be perceived, A hair-breadth off scarce am I, now distracted."

l as Orlando for his Angelica, or Hercules for his Hylas,

ruebat quò pedes ducebant, furibundus, lli sævus Deus intus jecur laniabat."	"He went he car'd not whither, mad he was, The cruel God so tortur'd him, alas!"

sight of Hero I cannot tell how many ran mad,

ılnus celans insanit pulchritudine puellæ.'	"And whilst he doth conceal his grief, Madness comes on him like a thief."

bedlam for examples. It is so well known in every village, how many ther died for love, or voluntary made away themselves, that I need not abour to prove it: [f] *Nec modus aut requies nisi mors reperitur amoris:* s the common catastrophe to such persons.

mihi contingat, non enim alia ratio ab ærumnis fuerit ullo pacto istis."	"Would I were dead! for nought, God knows, But death can rid me of these woes."

n as Euryalus departed from Senes, Lucretia, his paramour, "never up, no jest could exhilarate her sad mind, no joys comfort her wounded tressed soul, but a little after she fell sick and died." But this is a end, a natural death, such persons commonly make away themselves.

——"proprioque in sanguine lætus,
Indignantem animam vacuas effudit in auras;"

Dido; *Sed moriamur ait, sic sic juvat ire per umbras;* [h] Pyramus and Medea, [i] Coresus and Callirhoe, [k] Theagines the philosopher, and many s besides, and so will ever do,

——"Et mihi fortis , est et amor, dabit hic in vulnera vires."	"Whoever heard a story of more woe, Than that of Juliet and her Romeo?"

Parthenium *in Eroticis*, and Plutarch's *amatorias narrationes*, or love all tending almost to this purpose. Valleriola, *lib.* 2. *observ.* 7, hath a able narration of a merchant, his patient, "[m] that raving through impa- f love, had he not been watched, would every while have offered violence elf." Amatus Lucitanus, *cent.* 3. *car.* 56, hath such [n] another story, and Plater, *med. observ. lib.* 1. a third of a young gentleman that studied and for the love of a doctor's daughter, having no hope to compass re, poisoned himself. [p] Anno 1615, a barber in Frankfort, because his was betrothed to another, cut his own throat. [q] At Neoburg, the same young man, because he could not get her parents' consent, killed his art, and afterwards himself, desiring this of the magistrate, as he gave ghost, that they might be buried in one grave, *Quodque rogis superest uiescat in urnâ*, which [r] Gismunda besought of Tancredus, her father, e might be in like sort buried with Guiscardus, her lover, that so their might lie together in the grave, as their souls wander about [s] *Campos* s in the Elysian fields,——*quos durus amor crudeli tabe peredit,* [t] in a grove

——"et myrtea circum
Sylva tegit: curæ non ipsâ in morte relinquunt."

ve not yet heard the worst, they do not offer violence to themselves in e of lust but unto others, their nearest and dearest friends. [x] Catiline is only son, *misitque ad orci pallida, lethi obnubila, obsita tenebris loca,*

Imag. So for Lucian's mistress, all that saw her and could not enjoy her, ran mad, or hanged . [e] Musæus. [f] Ovid Met. 10. Æneas Sylvius. Ad ejus decessum nunquam visa Lucretia lis facetiis, jocis, nullo gaudio potuit ad lætitiam renovari, mox in ægritudinem incidit, et sic brevi [g] Anacreon. [h] "But let me die, she says, thus; thus it is better to descend to the shades." Achaicis, 1. 7. [k] Megarensis amore flagrans, Lucian. Tom. 4. [l] Ovid. 3. met. [m] Furitavit se videre imaginem puellæ, et coram loqui blandiens illi, &c. [n] Juven. Hebræus. Medicinæ operam dans doctoris filiam deperibat, &c. [p] Gotardus Arthus Gallobelgicus, nund. 5. collum novacula aperuit, et inde expiravit. [q] Cum renuente parente utroque et ipsa virgine cset, ipsum et ipsam interfecit, hoc à magistratu petens, ut in eodem sepulchro sepeliri possent. [r] Sedes eorum qui pro amoris impatientia perecunt, Virg. 6. Æneid. [t] "Whom cruel love sting power destroyed." [u] "And a myrtle grove overshadow thee: nor do cares relinquish n death itself." [x] Sal. Val.

for the love of Aurelia Oristella, *quòd ejus nuptias vivo filio recusaret.* [f] Laodice, the sister of Mithridates, poisoned her husband, to give consent to a base fellow whom she loved.[g] Alexander, to please Thais, a concubine of his, burnt Persepolis on fire. [a] Nereus' wife, a widow, and lady of Athens, for the love of a Venetian gentleman, betrayed the city; and he for her sake, murdered his wife, the daughter of a nobleman in Venice. [b] Constantine Despota made away Catherine, his wife, turned his son Michael and his other children out of doors for the love of a base scrivener's daughter in Thessalonica, with whose beauty he was enamoured. [c] Leucophria betrayed the city where she dwelt, for her sweetheart's sake, that was in the enemies' camp. [d] Pithidice, the governor's daughter of Methinia, for the love of Achilles, betrayed the whole island to him, her father's enemy. [e] Diognetus did as much in the city where he dwelt; for the love of Policrita, Medea for the love of Jason, she taught him how to tame the fire-breathing brass-feeted bulls, and kill the mighty dragon that kept the golden fleece, and tore her little brother Absyrtus in pieces, that her father Æthes might have something to detain him, while she ran away with her beloved Jason, &c. Such acts and scenes hath this tragi-comedy of love.

MEMB. V.

SUBSECT. I.—*Cure of Love-Melancholy, by Labour, Diet, Physic, Fasting.*

ALTHOUGH it be controverted by some, whether love-melancholy may be cured, because it is so irresistible and violent a passion; for as you know

——"[f] facilis descensus Averni; Sed revocare gradum, superasque evadere ad auras; Hic labor, hoc opus est."——	"It is an easy passage down to hell, But to come back, once there, you must [illegible]"

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. Avicenna, *lib.* 3. Fen. *cap.* 23. *et* 24. sets down seven compendious ways how this malady may be eased, altered, and expelled. Savanarola 9. principal observations, Jason Pratensis prescribes eight rules besides physic, how this passion may be tamed, Laurentius 2. main points, Arnoldus, Valleriola, Montaltus, Hildesheim, Langius, and others [illegible] otherwise, and yet all tending to the same purpose. The sum of which I will briefly epitomise (for I light my candle from their torches), and enlarge upon occasion, as shall seem best to me, and that after mine own method. The first rule to be observed in this stubborn and unbridled passion, is exercise and diet. It is an old and well-known sentence, *Sine Cerere et Baccho friget Venus* (love grows cool without bread and wine). As an [g] idle sedentary life, high feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.

"Otia si tollas periêre Cupidinis artes, Contemptæque jacent, et sine luce faces."	"Take idleness away, and put to flight Are Cupid's arts, his torches give no light."

Minerva, Diana, Vesta, and the nine Muses were not enamoured at all, because they never were idle.

"[h] Frustra blanditiæ appulistis ad has, Frustra nequitiæ venistis ad has, Frustra delitiæ obsidebitis has, Frustra has illecebræ, et procacitates, Et suspiria, et oscula, et susurri, Et quisquis male sana corda amantum Blandis ebria fascinat venenis."	"In vain are all your flatteries, In vain are all your knaveries, Delights, deceits, procacities, Sighs, kisses, and conspiracies, And whate'er is done by art, To bewitch a lover's heart."

'Tis in vain to set upon those that are busy. 'Tis Savanarola's third rule.

[f] Sabel. lib. 3. En. 6. [g] Curtius, lib. 5. [a] Chalcocondilas de reb. Turcicis, lib. 8. Uxorem occidit filiosque in Mahometh filium videre abhorruit. Thessalonicæ amore captus pronotarii filiæ, &c. [c] Parthenius, Ext. lib. 10. [d] Idem, ca. 21. Gubernatoris filia Achillis amore capta civitatem prodidit. [e] Idem, cap. 2. Virg. lib. 4. [g] Otium naufragium castitatis. Austin. [h] Buchanan, Hendecasyl.

vari in multis et magnis negotiis, and Avicenna's precept, *cap.* 24. [i] *Cedit rebus; res age, tutus eris.* To be busy still, and, as [k] Guianerius enjoins, t matters of great moment, if it may be. [l] Magninus adds, "Never to le but at the hours of sleep."

——"[m] et ni scas ante diem librum cum lumine, si non tendas animum studiis, et rebus honestis, idia vel amore miser torquebere."	"For if thou dost not ply thy book, By candle-light to study bent, Employ'd about some honest thing, Envy or love shall thee torment."

etter physic than to be always occupied, seriously intent.

Cur in penates rariùs tenues subit, Hæc delicatas eligens pestis domus, Mediumque sanos vulgus affectus tenet?" &c.	"Why dost thou ask, poor folks are often free And dainty places still molested be?"

use poor people fare coarsely, work hard, go wolward and bare. [o] *Non unde suum paupertas pascat amorem.* [p] Guianerius therefore prescribes atient "to go with hair-cloth next his skin, to go bare-footed, and bare-d in cold weather, to whip himself now and then, as monks do, but above fast. Not with sweet wine, mutton and pottage, as many of those ten-ellies do, howsoever they put on Lenten faces, and whatsoever they pretend, rom all manner of meat. Fasting is an all-sufficient remedy of itself; s Jason Pratensis holds, the bodies of such persons that feed liberally, ive at ease, "[q] are full of bad spirits and devils, devilish thoughts; no r physic for such parties, than to fast." Hildesheim, *spicel.* 2. to this of er, adds, "[r] often baths, much exercise and sweat," but hunger and fasting rescribes before the rest. And 'tis indeed our Saviour's oracle, "This kind evil is not cast out but by fasting and prayer," which makes the fathers moderate in commendation of fasting. As "hunger," saith [s] Ambrose, "is end of virginity, so is it an enemy to lasciviousness, but fulness overthrows tity, and fostereth all manner of provocations." If thine horse be too y, Hierome adviseth thee to take away some of his provender; by this ns those Pauls, Hilaries, Anthonies, and famous anchorites, subdued the s of the flesh; by this means Hilarion "made his ass, as he called his own y, leave kicking (so [t] Hierome relates of him in his life), when the devil pted him to any such foul offence." By this means those [u] Indian Brah-s kept themselves continent: they lay upon the ground covered with skins, he red-shanks do on heather, and dieted themselves sparingly on one dish, ch Guianerius would have all young men put in practice, and if that will serve, [x] Gordonius "would have them soundly whipped, or, to cool their age kept in prison," and there fed with bread and water till they acknow-e their error, and become of another mind. If imprisonment and hunger not take them down, according to the directions of that [y] Theban Crates, e must wear it out; if time will not, the last refuge is a halter." But you will say, is comically spoken. Howsoever, fasting, by all means, t be still used; and as they must refrain from such meats formerly men-ed, which cause venery, or provoke lust, so they must use an opposite diet. ine must be altogether avoided of the younger sort. So [z] Plato prescribes, would have the magistrates themselves abstain from it, for example's sake,

[i] Id. lib. 1. remed. "Love yields to business; be employed, and you'll be safe." [k] Cap. 16. circa res s exerceri. [l] Part. 2. c. 23. reg. San. His præter horam somni, nulla per otium transeat. [m] Hor. epist. 2. [n] Seneca. [o] "Poverty has not the means of feeding her passion." [p] Pract. 16. cap. pe nuda carne cilicium portent tempore frigido sine caligis, et nudis pedibus incedant, in pane et aqua nt, sæpius se verberibus cædant, &c. [q] Dæmonibus referta sunt corpora nostra, illorum præcipue licatis vescuntur eduliis, advolitant, et corporibus inhærent; hanc ob rem jejunium impendio proba-t pudicitiam. [r] Victus sit attenuatus, balnei frequens usus et sudationes, cold baths, not hot, saith nus, part 3. ca. 23. to dive over head and ears in a cold river, &c. [s] Ser. de gula; fames amica itati est, inimica lasciviæ; saturitas vero castitatem perdit, et nutrit illecebras. [t] Vita Hilarionis, epist. cum tentasset eum dæmon titillatione inter cætera, Ego inquit, aselle, ad corpus suum, &c. [u] Strabo, l. 15. Geog. sub pellibus cubant, &c. [x] Cap. 2. part. 2. Si sit juvenis, et non bedire, flagelletur frequenter et fortiter, dum incipiat fœtere. [y] Laertius, lib. 6. cap. 5. amori tur fames; sin aliter, tempus; sin non hoc, laqueus. [z] Vina parant animos Veneri, &c. [a] 3. de ibus.

highly commending the Carthaginians for their temperance in this kind. A 'twas a good edict, a commendable thing, so that it were not done for sinister respect, as those old Egyptians abstained from wine, because fabulous poets had given out, wine sprang first from the blood of the giants, out of superstition, as our modern Turks, but for temperance, it being *virus et vitiorum fomes*, a plague itself, if immoderately taken. Women for that cause, [b] in hot countries, were forbid the use of it; as severely pu for drinking of wine as for adultery; and young folks, as Leoni recorded, Var. *hist. l.* 3. *cap.* 87, 88. out of Athenæus and others, practised in Italy, and some other countries of Europe and Asia, as Minoes hath well illustrated in his Comment on the 23. Emblem So choice is to be made of other diet.

> "Nec minus ernicas aptum est vitare salaces,
> Et quicquid veneri corpora nostra parat."

> "Eringos are not good for to be tim
> And all lascivious meats must be [illegible]"

Those opposite meats which ought to be used are cucumbers, melons, pu water-lilies, rue, woodbine, ammi, lettuce, which Lemnius so much commends *lib.* 2. *cap.* 42. and Mizaldus, *hort. med.* to this purpose; vitex, or agnus castus before the rest, which, saith [c] Magninus, hath a wonderful virtue in it. The Athenian women, in their solemn feasts called Thesmopheries, were to abstain nine days from the company of men, during which time, saith Ælian, they a certain herb, named hanea, in their beds, which assuaged those ardent flames of love, and freed them from the torments of that violent passion. See more in Porta, Matthiolus, Crescentius, *lib.* 5. &c., and what every herbalist and physician hath written, *cap. de Satyriasi et Priapismo;* Rhasis among the rest. In some cases again, if they be much dejected, and brought low body, and now ready to despair through anguish, grief, and too sensible a feeling of their misery, a cup of wine and full diet is not amiss, and as Valesc adviseth, *cum aliâ honestâ venerem sæpè exercendo*, which Langius, epist. med. *lib.* 1. *epist.* 24. approves out of Rhasis (*ad assiduationem coitûs* [illegible]) Guianerius seconds it, *cap.* 16. *tract.* 16. as a [d] very profitable remedy.

> ——"[e] tument tibi quum inguina, cum si
> Ancilla, aut verna præsto est, tentigine rumpi
> Malis? non ego namque,' &c.

[f] Jason Pratensis subscribes to this counsel of the poet. *Excretio enim est* [illegible] *prorsus aut lenit ægritudinem.* As it did the raging lust of Ahasuerus, [illegible] *ad impatientiam amoris leniendam, per singulas fere noctes novas puellas* [illegible] *ginavit.* And to be drunk too by fits; but this is mad physic, if it be [illegible] to be permitted. If not, yet some pleasure is to be allowed, as that wise Vives speaks of, *lib.* 3. *de anima.* "[h] A lover that hath as it were lost him through impotency, impatience, must be called home as a traveller, by [illegible] feasting, good wine, if need be to drunkenness itself, which many so much commend for the easing of the mind, all kinds of sports and merriments, [illegible] fair pictures, hangings, buildings, pleasant fields, orchards, gardens, [illegible] ponds, pools, rivers, fishing, fowling, hawking, hunting, to hear merry [illegible] and pleasant discourse, reading, to use exercise till he sweat, that new [illegible] may succeed, or by some vehement affection or contrary passion to be diverted till he be fully weaned from anger, suspicion, cares, fears, &c., and habituated into another course." *Semper tecum sit* (as [i] Sempronius adviseth Calisto [illegible] love-sick master) *qui sermones joculares moveat, conciones ridiculas, [illegible] falsa, suaves historias, fabulas venustas recenseat, coram ludat,* &c., still [illegible]

[b] Non minus si vinum bibissent ac si adulterium admisissent, Gellius, lib. 10. c. 23. [illegible] cap. 23. Mirabilem vim habet. [c] Cum mulière aliqua gratiosa sæpe coire erit utilissimum. [illegible] rentinus, cap. 11. [d] Hor. [e] Cap. 29. de morb. cereb. [f] Beroaldus, orat. de amore. [illegible] cujus est pro impotentia mens amota, opus est ut paulatim animus velut à peregrinatione domum revocetur per musicam, convivia, &c. Per aucupium, fabulas, et festivas narrationes, laborem [illegible] [i] Calestinæ, Act. 2. Barthio interpret.

ant companion to sing and tell merry tales, songs and facete histories, discourse, &c. And as the melody of music, merriment, singing, dan- doth augment the passion of some lovers, as [k] Avicenna notes, so it expel- t in others, and doth very much good. These things must be warily ed, as the parties' symptoms vary, and as they shall stand variously ed.

there be any need of physic, that the humours be altered, or any new er aggregated, they must be cured as melancholy men. Carolus à Lorme, gst other questions discussed for his degree at Montpelier in France, hath *An amantes et amentes iisdem remediis curentur?* Whether lovers and men be cured by the same remedies? he affirms it; for love extended is madness. Such physic then as is prescribed, is either inward or outward, th been formerly handled in the precedent partition in the cure of melan- Consult with Valleriola, *observat. lib.* 2. *observ.* 7. Lod. Mercatus, *lib.* 2. 4. *de mulier. affect.* Daniel Sennertus, *lib.* 1. *part.* 2. *cap.* 10. [l] Jacobus ndus the Frenchman, in his Tract *de amore Erotique*, Forestus, *lib.* 10. v. 29 and 30, Jason Pratensis and others for peculiar receipts. [m] Amatus anus cured a young Jew, that was almost mad for love, with the syrup of bore, and such other evacuations and purges which are usually prescribed ack choler: [n] Avicenna confirms as much if need require, and "[o] blood- g above the rest," which makes *amantes ne sint amentes*, lovers to come to selves, and keep in their right minds. 'Tis the same which Schola Saler- a, Jason Pratensis, Hildesheim, &c., prescribe blood-letting to be used as ncipal remedy. Those old Scythians had a trick to cure all appetite of ing lust, by [p] letting themselves blood under the ears, and to make both and women barren, as Sabellicus in his Æneades relates of them. Which uth. *Tit.* 10. *de Herol. comment. in Pancirol. de nov. report.* Mercurialis *lec. lib.* 3. *cap.* 7. out of Hippocrates and Benzo say still is in use amongst ndians, a reason of which Langius gives *lib.* 1. *epist.* 10.

uc faciunt medicamenta venerem sopientia, *ut camphora pudendis alligata, brachâ gestata (quidam ait) membrum flaccidum reddit. Laboravit hoc o virgo nobilis, cui inter cætera præscripsit medicus, ut laminam plumbeam s foraminibus pertusam ad dies viginti portaret in dorso; ad exiccandum perma jussit eam quam parcissime cibari, et manducare frequenter corian- præparatum, et semen lactucæ et acetosæ, et sic eam à morbo liberavit.* impediunt et remittunt coitum folia salicis trita et epota, et si frequentius entur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, rum lupi testiculum attritum, et oleo vel aqua rosatâ exhibitum veneris m inducere scribit Alexander Benedictus: lac butyri commestum et a canabis, et camphora exhibita idem præstant. Verbena herba gestata nem extinguit, pulvisque ranæ decollatæ et exiccatæ. Ad extinguendum m, ungantur membra genitalia, et renes et pecten aqua in qua opium aicum sit dissolutum; libidini maxime contraria camphora est, et corian- siccum frangit coitum, et erectionem virgæ impedit; idem efficit syna- ebibitum. *Da verbenam in potu et non erigetur virga sex diebus; utere hâ siccâ cum aceto, genitalia illinita succo hyoscyami aut cicutæ, coitûs titum sedant, &c.* ℞. *seminis lactuc. portulac. coriandri, ana* ℥j. *menthæ* ℥ß. *sacchari albiss.* ℥iiij. *pulveriscentur omnia subtiliter, et post ea simul e aqua nenupharis, f. confec. solida in morsulis. Ex his sumat mane m quum surgat.* Innumera fere his similia petas ab Hildishemo loco dicto, Mizaldo, Porta, cæterisque.

ap. de Illichi Multos hoc affectu sanat cantilena, lætitia, musica; et quidam sunt quos hæc ti. [l] This author came to my hands since the third edition of this book. [m] Cent. 3. curat. 56. o helleborato et aliis quæ ad atram bilem pertinent. [n] Purgetur si ejus dispositio venerit ad adust. ris, et phlebotomizetur. [o] Amantium morbus ut pruritus solvitur, venæ sectione et cucurbitulis. a à venæ sectione per aures, unde semper steriles.

with a kind of greediness to put into them this image of be
it to the heart: shall observe himself to be somewhat ince
influence, which moveth within: when he shall discern tho
sparkling in her eyes, to administer more fuel to the fire,
withstand the beginnings, rouse up reason, stupified almost,
by all means, and shut up all those passages, by which it may
'Tis a precept which all concur upon,

"[s] Opprime dum nova sunt subiti mala semina morbi,
Dum licet, in primo lumine siste pedem."

"Thy quick disease, whilst t
By all means crush, thy fee

Which cannot speedier be done, than if he confess his grief
some judicious friend [t] (*qui tacitus ardet magis uritur*, the m
the greater is his pain) that by his good advice may happil
sudden; and withal to avoid occasions, or any circumstance
vate his disease, to remove the object by all means; for wh
fire and not burn?

"[u] Suasilitis obsecro et mittite istanc foras,
Quæ misero mihi amanti ebibit sanguinem."

'Tis good therefore to keep quite out of her company, which
labours to Paula, to Nepotian; Chrysost. so much inculcate
bern. Cyprian, and many other fathers of the church, Siraci
chapter, Jason Pratensis, Savanarola, Arnoldus, Valleriola,
physician that treats of this subject. Not only to avoid, as
sanus exhorts, "kissing, dalliance, all speeches, tokens, love
like," or as Castilio, *lib.* 4. to converse with them, hear the
(*tolerabilius est audire basiliscum sibilantem*, thou hadst b
[y] Cyprian, a serpent hiss) "[z] those amiable smiles, admir
sweet gestures," which their presence affords.

"[a] Neu capita liment solitis morsiunculis,
Et is papillarum oppressiunculis
Abstineant:"——

but all talk, name, mention, or cogitation of them, and of a
persons, circumstance, amorous book or tale that may admin
of remembrance. [b] Prosper adviseth young men not to re
and some parts of Genesis at other times; but for such a
they forbid, as before, the name mentioned, &c., especially
must not so much as come near, or look upon them.

s Ficinus adviseth, let not thine eye be *intentus ad libidinem*, do not her more than the rest: for as [d]Propertius holds, *Ipse alimenta sibi a præbet amor*, love as a snowball enlargeth itself by sight: but as ie to Nepotian, *aut æqualitèr ama, aut æqualitèr ignora*, either see all r let all alone; make a league with thine eyes, as [e]Job did, and that is st course, let all alone, see none of them. Nothing sooner revives, axeth sore again," as Petrarch holds, "than love doth by sight." "As enews ambition; the sight of gold, covetousness; a beauteous object fire this burning lust." *Et multum saliens incitat unda sitim.* The drink makes one dry, and the sight of meat increaseth appetite. 'Tis ous therefore to see. A [g]young gentleman in merriment would needs his mistress's clothes, and walk abroad alone, which some of her suitors , stole him away for her that he represented. So much can sight

Especially if he have been formerly enamoured, the sight of his strikes him into a new fit, and makes him rave many days after.

——"[i] Infirmis causa pusilla nocet,
extinctum cinerem si sulphure tangas,
et ex minimo maximus ignis erit:
tabis quicquid renovabit amorem,
a recrudescet, quæ modo nulla fuit."

"A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burn afresh, doth love's dead flames,
If that the former object it review."

he poet compares it to embers in ashes, which the wind blows, [k]*ut entis*, &c., a scald head (as the saying is) is soon broken, dry wood kindles, and when they have been formerly wounded with sight, how by seeing but be inflamed? Ismenius acknowledgeth as much of when he had been long absent, and almost forgotten his mistress, "[l]at sight of her, as straw in a fire, I burned afresh, and more than ever efore." "[m]Chariclia was as much moved at the sight of her dear es, after he had been a great stranger." [n]Mertila, in Aristænetus, e would never love Pamphilus again, and did moderate her passion, so he was absent; but the next time he came in presence, she could not , *effuse amplexa attrectari se sinit*, &c., she broke her vow, and did pro- mbrace him. Hermotinus, a young man (in the said [o]author) is all unstaid, he had forgot his mistress quite, and by his friends was well from her love; but seeing her by chance, *agnovit veteris vestigia* , he raved amain, *Illa tamen emergens veluti lucida stella cepit elucere*, e did appear as a blazing star, or an angel to his sight. And it is the n passion of all lovers to be overcome in this sort. For that cause belike der discerning this inconvenience and danger that comes by seeing, n he heard Darius's wife so much commended for her beauty, would dmit her to come in his sight," foreknowing belike that of Plutarch, *m videre periculosissimum*, how full of danger it is to see a proper , and though he was intemperate in other things, yet in this *superbè se* e carried himself bravely. And so when as Araspus, in Xenophon, much magnified that divine face of Panthea to Cyrus, "[q]by how much fairer than ordinary, by so much he was the more unwilling to see her." a young man of twenty-three years of age, and the most beautiful of mans, equal in person to that Grecian Charinus, or Homer's Nireus, at e of a city in Spain, when as a noble and most fair young gentlewoman

, eleg. 10. [e] Job xxxi. Pepigi fœdus cum oculis meis ne cogitarem de virgine. [f] Dial. 3. de mundi; nihil facilius recrudescit quam amor; ut pompa visa renovat ambitionem, auri species , spectata corporis forma incendit luxuriam. [g] Seneca, cont. lib. 2. cont. 9. [i] Ovid. [k] Met. 7. ventis alimenta resumere, quæque Pavia sub inducta latuit scintilla favilla. Crescere et in veteres surgere flammas. [l] Eustathii l. 3. aspectus amorem incendit, ut marcescentem in palea ignem rdebam interea majore concepto incendio. [m] Heliodorus, l. 4. inflammat mentem novus aspectus, ignis materiæ admotus, Chariclia, &c. [n] Epist. 15. l. 2. [o] Epist. 4. l. 2. [p] Curtius, lib. 3. em Darii laudatam audivisset, tantum cupiditati suæ frænum injecit, ut illam vix vellet intueri. lia, cum Panthææ formam evexisset Araspus, tanto magis, inquit Cyrus, abstinere oportet, quanto est.

art once in love, to moderate thyself (as he saith) is a singular p

"[y] Nam vitare plagas in amoris ne jaciamur
Non ita difficile est, quàm captum retibus ipsis
Exire, et validos Veneris perrumpere nodos."

"To avoid such nets is ne
But ta'en, escape is all t

But, forasmuch as few men are free, so discreet lovers, or t
themselves, and moderate their passions, to curb their sens
them, not to look lasciviously, not to confer with them, such is
head-strong passion of raging lust, and their weakness, *ferox ill*
insitus, [z] as he terms it, "such a furious desire nature hath
unspeakable delight."

"Sic Divæ Veneris furor,
Insanis adeò mentibus incubat."

which neither reason, counsel, poverty, pain, misery, drudge
&c., can deter them from; we must use some speedy mean
prevent that, and all other inconveniences, which come by co
like. The best, readiest, surest way, and which all approve,
to send them several ways, that they may neither hear of,
opportunity to send to one another again, or live together, *so*
many Gilbertines. *Elongatio à patriâ*, 'tis Savanarola's fourt
donius' precept, *distrahatur ad longinquas regiones*, send him
that which most run upon, as so many hounds with full cr
philosophers, physicians, all, *mutet patriam:* Valesius: [a] as
must be cured with change of air, Tully, 4 *Tuscul.* The best
thee gone, Jason Pratensis: change air and soil, Laurentius.

"Fuge littus amatum.
Virg. Utile finitimis abstinuisse locis." [b]

"[c] Ovid. I procul, et longa
—— sed fuge, tutus e

Travelling is an antidote of love,

"[d] Magnum iter ad doctas proficisci cogor Athenas,
Ut me longa gravi solvat amore via."

For this purpose, saith [e] Propertius, my parents sent me to A
patience wear away pain and grief, as fire goes out for want o
oculis, animo tam procul ibit amor. But so as they tarry out
whole year [f] Xenophon prescribes *Critobulus, vix enim intr*
amore sanari poteris: some will hardly be weaned under. A
merrily inculcates in an epistle to his friend Primierus: first

hardly be removed: but these commonly are of force. Felix Plater, *lib.* 1. had a baker to his patient, almost mad for the love of his maid, sperate; by removing her from him, he was in a short space cured. a philosopher of Assyria, was a most dissolute liver in his youth, *palàm ens*, in love with all he met; but after he betook himself, by his friend's to his study, and left women's company, he was so changed that he no more for plays, nor feasts, nor masks, nor songs, nor verses, fine s, nor no such love toys: he became a new man upon a sudden, *tanquam res oculos amisisset* (saith mine [h]author), as if he had lost his former Peter Godefridus, in the last chapter of his third book hath a story out Ambrose, of a young man that meeting his old love after that long absence, om he had extremely doted, would scarce take notice of her; she won- at it, that he should so lightly esteem her, called him again, *lenibat dictis um*, and told him who she was, *Ego sum, inquit: At ego non sum ego;* e replied, "he was not the same man:" *proripuit sese tandem*, as [i]Æneas om Dido, not vouchsafing her any farther parley, loathing his folly and ed of that which formerly he had done. [k]*Non sum stultus ut ante jam, a*, "O Neæra, put your tricks, and practise hereafter upon somebody else, hall befool me no longer." Petrarch hath such another tale of a young t, that loved a wench with one eye, and for that cause by his parents nt to travel into far countries, "after some years he returned, and meet- e maid for whose sake he was sent abroad, asked her how, and by what e she lost her eye? no, said she, I have lost none, but you have found :" signifying thereby, that all lovers were blind, as Fabius saith, *Amantes mâ judicare non possunt*, lovers cannot judge of beauty, nor scarce of ing else, as they will easily confess after they return unto themselves, by discontinuance or better advice, wonder at their own folly, madness, lity, blindness, be much abashed, "and laugh at love, and call it an idle condemn themselves that ever they should be so besotted or misled; e heartily glad that they have so happily escaped."

o be (which is seldom) that change of place will not effect this alteration, other remedies are to be annexed, fair and foul means, as to persuade, se, threaten, terrify, or to divert by some contrary passion, rumour, tales, or some witty invention to alter his affection, "[l]by some greater sorrow ve out the less," saith Gordonius, as that his house is on fire, his best s dead, his money stolen. "[m]That he is made some great governor, or some honour, office, some inheritance is befallen him." He shall be a t, a baron: or by some false accusation, as they do such as have the p, to make them forget it. S. Hierome, *lib.* 2. *epist.* 16. to Rusticus onk, hath an instance of a young man of Greece, that lived in a monas- n Egypt, "[n]that by no labour, no continence, no persuasion, could be ted, but at last by this trick he was delivered. The abbot sets one of his nt to quarrel with him, and with some scandalous reproach or other to e him before company, and then to come and complain first, the witnesses ikewise suborned for the plaintiff. The young man wept, and when all were st him, the abbot cunningly took his part, lest he should be overcome with derate grief: but what need many words? by this invention he was cured, lienated from his pristine love-thoughts——Injuries, slanders, contempts, ces,——*spretæque injuria formæ*, "the insult of her slighted beauty," ry forcible means to withdraw men's affections, *contumeliâ affecti amatores*

lostratus de vita Sophistarum. [i] Virg. 6. Æn. [k] Buchanan. [l] Annuncientur valde tristia, ut tistitia possit minorem obfuscare. [m] Aut quod sit factus senescallus, aut habeat honorem magnum. scens Græcus erat in Egypti cœnobio qui nulla operis magnitudine, nulla persuasione flammam sedare: monasterii pater hac arte servavit. Imperat cuidam è sociis, &c. Flebat ille, omnes bantur; solus pater callidè opponere, ne abundantia tristitiæ absorberetur, quid multa? hoc invento est, et à cogitationibus pristinis avocatus.

and so are all the kindred, a hare-brain with many other
which I will not so much as name, belonging to women.
maphrodite, an eunuch, imperfect, impotent, a spendthrift,
a gull, a beggar, a whoremaster, far in debt, and not able t
common drunkard, his mother was a witch, his father hang
wolf in his bosom, a sore leg, he is a leper, hath some incu
he will surely beat her, he cannot hold his water, that he cri
the night, will stab his bed-fellow, tell all his secrets in hi
nobody dare lie with him, his house is haunted with spirit
ful and tragical things, able to avert and terrify any man or won
nius, *cap.* 20, *part.* 2. hunc in modo consulit; *Paretur aliqua*
aspectu, cum turpi et vili habitu: et portet subtus gremium pann
et dicat quod amica sua sit ebriosa, et quod mingat in lecto, et
et impudica; et quod in corpore suo sunt excrescentiæ en
anhelitus, et aliæ enormitates, quibus vetulæ sunt edoctæ: si no
subitò extrahat[q] *pannum menstrualem, coram facie portando,*
est amica tua; et si ex his non demiserit, non est homo, sed dia
Idem fere, Avicenna, *cap.* 24, de cura Elishi, *lib.* 3, *Fen.* 1
rent res immundas vetulæ, ex quibus abominationem incurrat
et hoc assiduent. Idem Arculanus, *cap.* 16. *in* 9. *Rhasis,* &
Withal as they do discommend the old, for the better effect
alteration, they must commend another paramour, *alteram in*
her to be wooed, or woo some other that shall be fairer, of b
fortune, birth, parentage, much to be preferred, "[s] *Inven*
fastidit Alexis," by this means, which Jason Pratensis wish
stream of affection another way, "*Successore novo truditur*
as Valesius adviseth, by [t]subdividing to diminish it, as a gr
many channels runs low at last. "[u] *Hortor et ut parit*
amicas," &c. If you suspect to be taken, be sure, saith the
mistresses at once, or go from one to another: as he that
fire in cold weather is loth to depart from it, though in the n
a better which will refresh him as much; there is as much di
hic ignis; or bring him to some public shows, plays, meetin
see variety, and he shall likely loathe his first choice: carry
next town, yea peradventure to the next house, and as Paris

mistress. [y] *Nunc primum Dorida vetus amator contempsi*, as he is but a dowdy to this. As he that looks himself in a glass forgets nomy forthwith, this flattering glass of love will be diminished by fter a little absence it will be remitted, the next fair object will it. A young man in [z] Lucian was pitifully in love, he came to the chance, and by seeing other fair objects there, *mentis sanitatem* fully recovered, "[a] and went merrily home as if he had taken a livion." [b] A mouse (saith an Apologer) was brought up in a chest, vith fragments of bread and cheese, though there could be no better oming forth at last, and feeding liberally of other variety of viands, former life: moralise this fable by thyself. Plato, in his seventh *egibus*, hath a pretty fiction of a city under ground, [c] to which by some small store of light came; the inhabitants thought there could tter place, and at their first coming abroad they might not endure *ægerrimè solem intueri;* but after they were accustomed a little to deplored their fellows' misery that lived under ground." A silly like state, none so fair as his mistress at first, he cares for none but ter a while, when he hath compared her with others, he abhors her t, and memory. 'Tis generally true; for as he observes, [e] *Priorem novus ignis extrudit; et ea mulierum natura, ut præsentes maximè* fire drives out another; and such is women's weakness, that they only him that is present. And so do many men; as he confessed, mye, till he saw Floriat, and when he saw Cynthia, forgat them air Phillis was incomparably beyond them all, Cloris surpassed her, en he espied Amaryllis, she was his sole mistress; O divine Ama- *n procera, cupressi ad instar, quàm elegans, quàm decens*, &c. How tall, how comely she was (saith Polemius) till he saw another, and as the sole subject of his thoughts. In conclusion, her he loves best t. [f] Triton, the sea god, first loved Leucothoë, till he came in Milæne, she was the commandress of his heart, till he saw Galatea: e complains) he loved another eftsoons, another, and another. 'Tis hich by Hierom's report, hath been usually practised. "[h] Heathen rs drive out one love with another, as they do a peg, or pin with a ch those seven Persian princes did to Ahasuerus, that they might e desire of Queen Vashti with the love of others." Pausanias in h, that therefore one Cupid was painted to contend with another, ke the garland from him, because one love drives out another, *vires subtrahit alter amor;* and Tully, 3. *Nat. Deor.* disputing with makes mention of three several Cupids all differing in office. Felix the first book of his observations, boasts how he cured a widower in ient of his, by this stratagem alone, that doted upon a poor servant vhen his friends, children, no persuasion could serve to alienate his motioned him to another honest man's daughter in the town, whom nd lived with long after, abhorring the very name and sight of the the death of Lucretia, [k] Euryalus would admit of no comfort, till or Sigismond married him to a noble lady of his court, and so in he was freed.

[z] Lib. de salt. [a] E theatro egressus hilaris, ac si pharmacum oblivionis bibisset. natus, &c. [b] In quem è specu subterraneo modicum lucis illabitur. [d] Deplorabant m qui subterraneis illis locis vitam degunt. [e] Tatius, lib. 6. [f] Aristænetus, epist. 4. ial. Galat. Mox aliam prætulit, aliam prælaturus quam primum occasio arriserit. [h] Epist. sophi sæculi veterem amorem novo, quasi clavum clavo repellere, quod et Assuero regi septem arum fecere, ut Vastæ reginæ desiderium amore compensarent. [i] Ovid. "One love luence of another." [k] Lugubri veste indutus, consolationes non admisit, donec Cæsar ex , formosam virginem matrimonio conjunxit. Æneas Sylvius hist. de Euryalo et Lucretia.

SUBSECT. III.—*By counsel and persuasion, foulness of the fac faults, miseries of marriage, events of lust, &c.*

As there be divers causes of this burning lust, or heroical many good remedies to ease and help; amongst which, good suasion, which I should have handled in the first place, are o and not to be omitted. Many are of opinion, that in this b passion counsel can do no good.

"[l] Quæ enim res in se neque consilium neque modum Habet, ullo eam consilio regere non potes."	"Which thing hath neither ju How should advice or couns

——"[m] *Quis enim modus adsit amori?*" But, without questic and advice must needs be of great force, especially if it shall wise, fatherly, reverent, discreet person, a man of authority, w do respect, stand in awe of, or from a judicious friend, of itself to divert and suffice. Gordonius, the physician, attributes so he would have it by all means used in the first place. *A moveat silio viri quem timet, ostendendo pericula sæculi, judicium inferni disi.* He would have some discreet men to dissuade them, a passion is a little spent, or by absence allayed; for it is as intem to give counsel, as to comfort parents when their children are i departed; to no purpose to prescribe narcotics, cordials, necta Homer's nepenthes, or Helen's bowl, &c. *Non cessabit pectus tu* lament and howl for a season: let passion have his course a whil may proceed, by foreshowing the miserable events and dangers wh happen, the pains of hell, joys of Paradise, and the like, which by terous courses they shall forfeit or incur; and 'tis a fit method means, for what [n] Seneca said of vice, I say of love, *Sine mag vix sine magistro deseritur*, 'tis learned of itself, but [o] hardly left w [p] 'Tis not amiss therefore to have some such overseer, to expostul them such absurdities, inconveniences, imperfections, disconten follow; which their blindness, fury, madness, cannot apply unto will not apprehend through weakness; and good for them to selves, to give ear to friendly admonitions. "Tell me, sweethe phena to a love-sick Charmides in [p] Lucian), what is it that t peradventure I can ease thy mind, and further thee in thy without question, she might, and so mayest thou, if the patient good counsel, and will hear at least what may be said.

If he love at all, she is either an honest woman or a whore. let him read or inculcate to him that 5. of Solomon's Proverb Ambros. *lib.* 1. *cap.* 4. in his book of Abel and Cain, Philo Jud *mer.* Platinas, *dial. in Amores*, Espencæus, and those three Hœdus *de contem. Amoribus*, Æneas Sylvius' tart Epistle, whic his friend Nicholas of Warthurge, which he calls *medelam illic* "[q] For what's a whore," as he saith, "but a poler of youth, [r] destruction, a devourer of patrimonies, a downfall of honour, devil, the gate of death, and supplement of hell?" [s] *Talis an animæ*, &c., a bitter honey, sweet poison, delicate destruction, a chief, *commixtum cœnum, sterquilinium.* And as [t] Pet. Aretin

l Ter. m Virg. Ecl. 2. "For what limit has love?" n Lib. de beat. vit. cap usu dicimus, longa desuetudine dediscendum est. Petrarch. epist. lib. 3. 8. incret. Fortasse etiam ipsa ad amorem istum nonnihil contulero. q Quid enim m expilatrix, virorum rapina seu mors; patrimonii devoratrix, honoris pernicies, pal mortis, inferni supplementum? r Sanguinem hominum sorbent. s Contempl discrimen vitæ, mors blanda, mel scilicet, dulce venenum, pernicies delicata, mal t Pornodidasc. dial. Ital. gula, ira, invidia, superbia, sacrilegia, latrocinia, cædes, e primum meretrix professionem fecit. Superbia major quam opulenti rustici, invidia inimicitia nocentior melancholia, avaritia in immensum profundior.

ın, confesseth: "Gluttony, anger, envy, pride, sacrilege, theft, ere all born that day that a whore began her profession; for," as t, "her pride is greater than a rich churl's, she is more envious ε, as malicious as melancholy, as covetous as hell. If from the f the world any were *mala, pejor, pessima*, bad in the superlative whore; how many have I undone, caused to be wounded, slain! thou seest [u] what I am without, but within, God knows, a puddle a sink of sin, a pocky quean." Let him now that so dotes medi-; let him see the event and success of others, Samson, Hercules, &c. Those infinite mischiefs attend it: if she be another man's s, 'tis abominable in the sight of God and men; adultery is ex-dden in God's commandment, a mortal sin, able to endanger his e such a one that fears God, or have any religion, he will eschew r the loathsomeness of his own fact. If he love an honest maid, or marry her: if to abuse, 'tis fornication, a foul fact (though light of it), and almost equal to adultery itself. If to marry, let y consider what he takes in hand, look before ye leap, as the pro-ıttle his affections, and examine first the party, and condition of ıd hers, whether it be a fit match for fortunes, years, parentage, her circumstances, *an sit suæ Veneris*. Whether it be likely to not, let him wisely stave himself off at the first, curb in his inordi-and moderate his desire, by thinking of some other subject, divert ns. Or if it be not for his good, as Æneas, forewarned by Mer-eam, left Dido's love, and in all haste got him to sea,

"[x] Mnestea, Surgestumque vocat fortemque Cloanthem,
Classem aptent taciti jubet"———

ı she did oppose with vows, tears, prayers, and imprecation,

———"nullis ille movetur
Fletibus, aut illas voces tractabilis audit;" [y]

rcury-reason rule thee against all allurements, seeming delights, ard or outward provocations. Thou mayest do this if thou wilt, *eperit filiam, nec frater sororem*, a father dotes not on his own brother on a sister; and why? because it is unnatural, unlawful, be sickly, soft, deformed, let him think of his deformities, vices, f in debt, let him ruminate how to pay his debts: if he be in any im seek to avoid it: if he have any law-suit, or other business, he to let his love-matters alone and follow it, labour in his vocation is. But if he cannot so ease himself, yet let him wisely premedi-their estates; if they be unequal in years, she young and he old, it match must it needs be, an uneven yoke, how absurd and in ıg is it! as Lycinus in [z] Lucian told Timolaus, for an old bald knave to marry a young wench; how odious a thing it is to see an What should a bald fellow do with a comb, a dumb doter with a l man with a looking-glass, and thou with such a wife? How for a young man to marry an old wife for a piece of good. But be equal in years, birth, fortunes, and other qualities correspond-desire to be coupled in marriage, which is an honourable estate, respects? Her beauty belike, and comeliness of person, that is ıe main object, she is a most absolute form, in his eye at least, *Cui ʃhia et Charites tribuere decoram;* but do other men affirm as it an error in his judgment?

"[a] Fallunt nos oculi vagique sensus,
Oppressa ratione mentiuntur,"

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um vides, qualis intra novit Deus. [x] Virg. "He calls Mnesthens, Surgestus, and the and orders them *silently* to prepare the fleet." [y] "He is moved by no tears, he cannot be er words." [z] *Tom. 2. in votis.* Calvus cum sis, nasum habeas simum, &c. [a] Petronius.

fœtida, or some such filthy gums, dirty, about some inde
or in such a case as [c] Brassivola, the physician, found M
after a potion of hellebore, which he had prescribed: *Me
sitis, et ano versus cœlum elevato* (*ac si videretur Socrati
qui Geometricas figuras in terram scribens, tubera collig
bilem in album parietem injiciebat, adeoque totam cameram*
&c., all to bewrayed, or worse; if thou saw'st her (I say)
as thou dost? Suppose thou beheldest her in a [d] fro
weather, in some passion or perturbation of mind, w
riveled and ill-favoured to behold. She many times tha
seems so amiable and delicious, *tam scitulâ formâ*, if s
smile, makes an ugly sparrow-mouthed face, and show
loathsome, rotten, foul teeth: she hath a black skin, go
crooked carcass under a fine coat. It may be for all he
bald, and though she seem so fair by dark, by candle-ligh
a distance, as Callicratides observed in [e] Lucian, "If thou
or in a morning, she would appear more ugly than a b
*consideres, quid per os et nares et cæteros corporis meatus
quilinium nunquam vidisti.* Follow my counsel, see her
it be possible, out of her attires, *furtivis nudatam colorib*
like Æsop's jay, or [g] Pliny's cantharides, she will be lo
thou wilt not endure her sight: or suppose thou saw'st
sumption, on her death-bed, skin and bones, or now dead,
mus amplexus (whose embrace was so agreeable) as Barnar
aspectus; Non redolet, sed olet, quæ redolere solet, "A
sweet, is most fresh and fair one day, but dried up, withe
ther." Beautiful Nireus, by that Homer so much admire
deformed than Thersites, and Solomon deceased as ugly
lovely mistress that was erst [h] *Charis charior ocellis*, "
thine eyes," once sick or departed, is *Vili vilior æstimat*
any dirt or dunghill." Her embraces were not so accepta
be terrible: thou hadst better behold a Gorgon's head, th

Some are of opinion that to see a woman naked is able
affection; and it is worthy of consideration, saith [i] Monta
in his Essays, that the skilfulest masters of amorous del

eported of Seleucus, king of Syria, that seeing his wife Stratonice's bald is she was undressing her by chance, he could never affect her after. ndus Lullius, the physician, spying an ulcer or cancer in his mistress', , whom he so dearly loved, from that day following abhorred the looks of Philip the French king, as Neubrigensis, *lib.* 4 *cap.* 24. relates it, mar- e king of Denmark's daughter, "[l]and after he had used her as a wife ght, because her breath stunk, they say, or for some other secret fault, er back again to her father." Peter Mattheus, in the life of Lewis the th, finds fault with our English [m]chronicles, for writing how Margaret g of Scots' daughter, and wife to Louis the Eleventh, French king, was *eolentiam oris*, rejected by her husband. Many such matches are made respects, or some seemly comeliness, which after honeymoon's past, turn erness: for burning lust is but a flash, a gunpowder passion; and hatred ows in the highest degree, dislike and contempt.

——"[n] Cum se cutis arida laxat,
Fiunt obscuri dentes"——

hey wax old, and ill-favoured, they may commonly no longer abide them, *am gravis es nobis*, begone, they grow stale, fulsome, loathsome, , thou art a beastly filthy quean——[o]*faciem Phœbe cacantis habes*, thou *turni podex*, withered and dry, *insipida et vetula*——[p] *Te quia rugæ t, et capitis nives* (I say), begone, [q]*portæ patent, proficiscere.*

, but you will affirm your mistress is complete, of a most absolute form men's opinions, no exceptions can be taken at her, nothing may be to her person, nothing detracted, she is the mirror of women for her , comeliness and pleasant grace, inimitable, *meræ deliciæ, meri lepores, Myrothetium Veneris, Gratiarum pixis*, a mere magazine of natural per- s, she hath all the Veneres and Graces——*mille faces et mille figuras*, a part absolute and complete, [r]*Læta genas, læta os roseum, vaga lumina* to be admired for her person, a most incomparable, unmatchable piece, *proles, ad simulachrum alicujus numinis composita*, a Phœnix, *vernantis s Venerilla*, a nymph, a fairy, [s]like Venus herself when she was a maid, *cunda*, a mere quintessence, *flores spirans et amaracum, fœminæ pro- : put case she be, how long will she continue?* [t] *Florem decoris singuli t dies:*[u]"Every day detracts from her person," and this beauty is *fragile*, a mere flash, a Venice glass, quickly broken,

"[u] Anceps forma bonum mortalibus,
——exigui donum breve temporis,"

not last. As that fair flower [x]Adonis, which we call an anemone, heth but one month, this gracious all-commanding beauty fades in an . It is a jewel soon lost, the painter's goddess, *falsa veritas*, a mere . "Favour is deceitful, and beauty is vanity," Prov. xxxi. 30.

gemmula, fluxaque bullula, candida forma rosa, ros, fumus, ventus et aura, nihil. [est.	"A brittle gem, bubble, is beauty pale, A rose, dew, snow, smoke, wind, air, naught at all."

be fair, as the saying is, she is commonly a fool: if proud, scornful, *rque superbia formam*, or dishonest, *rara est concordia formæ atque iæ*, "can she be fair and honest too?" [z]Aristo, the son of Agasicles, d a Spartan lass, the fairest lady in all Greece next to Helen, but for her ions the most abominable and beastly creature of the world. So that

mam noctem incertum unde offensam cepit, propter fœtentem ejus spiritum alii dicunt, vel latentem a repudiavit, rem faciens plane illicitam, et regiæ personæ multum indecoram. [m] Hall and elika. [n] Juvenal: "When the wrinkled skin becomes flabby, and the teeth black." [o] Mart. Cat. "Because wrinkles and hoary locks disfigure you." [q] Hor. ode. 13. lib. 4. [r] Locheus. ul checks, rosy lips, and languishing eyes." [s] Qualis fuit Venus cum fuit virgo, balsamum c. [t] Seneca. [u] Seneca, Hyp. "Beauty is a gift of dubious worth to mortals, and of brief " [x] Camerarius, emb. 68. cent. i. flos omnium pulcherrimus statim languescit, formæ typus. Bauhusius, Ep. i. 4. [z] Pausanias, Lacon. lib. 3. uxorem duxit Spartæ mulierum omnium post formosissimam, at ob mores omnium turpissimam."

therefore well judge. But be she fair indeed, golden-haire
Bathillus (to examine particulars), she have [e] *Flammeolos o*
teola, a pure sanguine complexion, little mouth, coral lips, wh
plump neck, body, hands, feet, all fair and lovely to behold,
graces, elegancies, an absolute piece,

> "[f] Lumina sint Melitæ Junonia, dextra Minervæ,
> Mamillæ Veneris, sura maris dominæ," &c.

Let [g] her head be from Prague, paps out of Austria, belly fr
from Brabant, hands out of England, feet from Rhine, butto
land, let her have the Spanish gait, the Venetian tire, Italian
endowments:

> "[h] Candida siderils ardescant lumina flammis,
> Student colla rosas, et cedat crinibus aurum,
> Mellea purpureum depromant ora ruborem;
> Fulgeat, ac Venerem co
> Forma dearum omnis," &

Let her be such a one throughout, as Lucian deciphers in
Euphanor of old painted Venus, Aristænetus describes Lais,
Chariclea, Leucippe, Lucretia, Pandora; let her have a box of
herself still, such a one as Venus gave Phaon, when he carri
ford; let her use all helps art and nature can yield; be like h
whom thou wilt, or all these in one; a little sickness, a f
wound, scar, loss of an eye, a limb, a violent passion, a di
heat or cold, mars all in an instant, disfigures all; child-beari
tyrant time will turn Venus to Erinnys; raging time, care, ri
sudden; after she hath been married a small while, and th
trodden on her toe, she will be so much altered, and wax out
wilt not know her. One grows too fat, another too lean, &c.,
pretty pleasing Peg, sweet-singing Susan, mincing merry Moll,
Doll, neat Nancy, jolly Joan, nimble Nell, kissing Kate, bou
black eyes, fair Phillis, with fine white hands, fiddling Frank,
Sib, &c., will quickly lose their grace, grow fulsome, stale,
sour, and all at last out of fashion. *Ubi jam vultus argutia, s*
blandus risus, &c. Those fair sparkling eyes will look dull, h
will be pale, dry, cold, rough, and blue, her skin rugged, that
superficies will be hard and harsh, her whole complexion chang
and as [i] Matilda writ to King John,

> "I am not now as when thou saw'st me last.

eir beauty fades as a tree in winter, which Dejanira hath n the poet,

is nemus?	"And as a tree that in the green wood grows,
ercurrens iter,	With fruit and leaves, and in the summer blows,
t fulget minus,	In winter like a stock deformed shows:
id in nobis fuit,	Our beauty takes his race and journey goes,
rtu labat,	And doth decrease, and lose, and come to nought,
ex illa mihi	Admir'd of old, to this by child-birth brought:
gradu"	And mother hath bereft me of my grace,
	And crooked old age coming on apace."

rysostom, "[l] When thou seest a fair and beautiful person, bella donna, *quæ salivam moveat, lepidam puellam et* a comely woman, having bright eyes, a merry countenance, er look, a pleasant grace, wringing thy soul, and increasing bethink with thyself that it is but earth thou lovest, which so vexeth thee, that thou so admirest, and thy at rest. Take her skin from her face, and thou shalt see nder it, that beauty is a superficial skin and bones, nerves, er sick, now reviled, hoary-headed, hollow-cheeked, old; f filthy phlegm, stinking, putrid, excremental stuff: snot ostrils, spittle in her mouth, water in her eyes, what filth in Or take her at best, and look narrowly upon her in the er, nearer yet, thou shalt perceive almost as much, and love well writes, *minus amant qui acutè vident*, though Scaliger : if he see her near, or look exactly at such a posture, who- rding to the true rules of symmetry and proportion, those us Durer, Lomatius and Tasnier, examine him of her. If he *um spectator*, he shall find many faults in physiognomy, and m, one side of the face likely bigger than the other, or crooked rominent veins, concavities about the eyes, wrinkles, pimples, les, hairs, warts, neves, inequalities, roughness, scabredity, ness, and as many colours as are in a turkeycock's neck, many eir other parts; *est quod desideres, est quod amputes*, one leers, a third gapes, squints, &c. And 'tis true that he saith, *ideranti raro facies absoluta, et quæ vitio caret*, seldom shall olute face without a fault, as I have often observed; not in the is defect or disproportion to be found, but in all the other nd mind; she is fair, indeed, but foolish; pretty, comely, and majestical presence, but, peradventure, imperious, dishonest, self-willed: she is rich, but deformed; hath a sweet face, but o bringing up, a rude and wanton flirt; a neat body she hath, ty quean otherwise, a very slut of a bad kind. As flowers in a olour some, but no smell, others have a fragrant smell, but are he eye; one is unsavoury to the taste as rue, as bitter as worm- a most medicinal cordial flower, most acceptable to the stomach; nd women; one is well qualified, but of ill proportion, poor and ye she hath, but a bad hand and foot, *fœda pedes et fœda manus*, l teeth, a vast body, &c. Examine all parts of body and mind, to inquire of all. See her angry, merry, laugh, weep, hot, cold, dressed, undressed in all attires, sites, gestures, passions, eat her nd in some of these you will surely dislike. Yea, not her only e, but her parents how they carry themselves: for what

e Cœsus. l Vides venustam mulierem, fulgidum habentem oculum, vultu hilari, quendam aspectum et decorum præ se ferentem, urentem mentem tuam, et concu- cogita terram esse id quod amas, et quod admiraris stercus, et quod te urit, &c., cogita n rugosam, cavis genis, ægrotam; tantis sordibus intus plena est, pituita, stercore, oculos, cerebrum gestat, quas sordes, &c., &c. m Subtil. 13. n Cardan.

est dicere, abi domum et suspende te. Ter. *And.* 1. 5. And
bachelors desire to be married; with that vestal virgin, w
ces nuptæ! moriar, nisi nubere dulce est. 'Tis the sweetest
I would I had a wife, saith he,

> "For fain would I leave a single life,
> If I could get me a good wife."

Heigh-ho for a husband, cries she, a bad husband, nay, the
is better than none: O blissful marriage, O most welcome n
are they that are so coupled: we do earnestly seek it, and
we have effected it. But with what fate? like those birc
that fed about a cage, so long as they could fly away at t
well of it; but when they were taken and might not get loo
the same meat, pined away for sullenness, and would not eat
marriage.

> ——— "donec miselli liberi
> Aspicimus dominam; sed postquam heu janua clausa e
> Fel intus est quod mel fuit:"

"So long as we are wooers, may kiss and coll at our ples
sweet, we are in heaven as we think; but when we are o
lost our liberty, marriage is an hell," "give me my yello
mouse in a trap lives as merrily, we are in a purgatory sor
itself. *Dulce bellum inexpertis,* as the proverb is, 'tis fine t
marriage sweet in contemplation, till it be tried; and the
dangerous, irksome, every minute at death's door, so is, &c.
Irish peers, saith [i] Stanihurst, were feasted by King Hen
what time he kept his Christmas at Dublin) and had taste
cheer, generous wines, dainty fare, had seen his [m]massy pl
enamelled, beset with jewels, golden candlesticks, goodly ri
furniture, heard his trumpets sound, fifee, drums, and his
all kinds; when they had observed his majestical presence
robes, crowned, with his sceptre, &c., in his royal seat, the
amazed, enamoured, and taken with the object, that they we
et pristini tyrotarchi, as weary and ashamed of their own sor
of life. They would all be English forthwith; who but F
they had now submitted themselves, and lost their former

ries, cares, woes, that accompany it, we make our moan many of us, cry t length and cannot be released. If this be true now, as some out of rience will inform us, farewell wiving for my part, and as the comical poet ily saith,

rdatur ille pessime qui fœminam xit secundus, nam nihil primo imprecor! narus ut puto mali primus fuit."	"[o] Foul fall him that brought the second match to pass, The first I wish no harm, poor man, alas! He knew not what he did, nor what it was."

t shall I say to him that marries again and again, [p] *Stulta maritali qui git ora capistro*, I pity him not, for the first time he must do as he may, it sometimes by the head and shoulders, and let his next neighbour or else run away, or as that Syracusian in a tempest, when all ponderous s were to be exonerated out of the ship, *quia maximum pondus erat*, fling ife into the sea. But this I confess is comically spoken, [q] and so I pray ake it. In sober sadness, [r] marriage is a bondage, a thraldom, a yoke, drance to all good enterprises ("he hath married a wife, and cannot "), a stop to all preferments, a rock on which many are saved, many im- and are cast away: not that the thing is evil in itself or troublesome, ull of contentment and happiness, one of the three things which please "[s] when a man and his wife agree together," an honourable and happy , who knows it not? If they be sober, wise, honest as the poet infers,

"[t] Si commodos nanciscantur amores, Nullum iis abest voluptatis genus."	"If fitly match'd be man and wife, No pleasure's wanting to their life."

o undiscreet sensual persons, that as brutes are wholly led by sense, it is l plague, many times a hell itself, and can give little or no content, that they are often so irregular and prodigious in their lusts, so diverse ir affections. *Uxor nomen dignitatis non voluptatis*, as [u] he said, a wife ame of honour, not of pleasure: she is fit to bear the office, govern a , to bring up children, sit at a board's end and carve, as some carnal men and say; they had rather go to the stews, or have now and then a snatch y can come by it, borrow of their neighbours, than have wives of their except they may, as some princes and great men do, keep as many cour- as they will themselves, fly out *impunè*, [x] *Permolere uxores alienas*, that my of Turks, Lex Julia, with Cæsar once enforced in Rome (though us Torrentius and others suspect it), *uti uxores quot et quas vellent liceret*, very great man might marry, and keep as many wives as he would, or divorcement were in use: [y] but as it is, 'tis hard and gives not that satis- to these carnal men, beastly men as too many are: what still the to be tied, [z] to one, be she never so fair, never so virtuous, is a thing they ot endure, to love one long. Say thy pleasure, and counterfeit as thou s [a] Parmeno told Thais, *Neque tu uno eris contenta*, "one man will never thee;" nor one woman many men. But as [b] Pan replied to his father ry, when he asked whether he was married, *Nequaquam pater, amator um*, &c. "No, father, no, I am a lover still, and cannot be contented one woman." Pythias, Echo, Menades, and I know not how many s, were his mistresses, he might not abide marriage. *Varietas delectat*, thsome and tedious, what one still? which the satirist said of Iberina, fied in most,

us Iberinæ vir sufficit? ocyus illud orquebis ut hæc oculo contenta sit uno."	"'Tis not one man will serve her by her will, As soon she'll have one eye as one man still."

pable of any impression as *materia prima* itself that still desires new

lus in Crisil. Athenæus, dypnosophist. 1. 13. c. 3. [o] Translated by my brother, Ralph [p] Juvenal. "Who thrusts his foolish neck a second time into the halter." [q] Hæc in dicta cave ut credas. [r] Bachelors always are the bravest men. Bacon. Seek eternity in not in posterity, like Epaminondas, that, instead of children, left two great victories behind him, called his two daughters. [s] Ecclus. xxviii. 1. [t] Euripides, Andromach. [u] Ælius Verus. r. Spar. vit. ejus. [x] Hor. [y] Quod licet, ingratum est. [z] For better for worse, for richer for n sickness and in health, &c. 'tis durus sermo to a sensual man. [a] Ter. act. 1. Sc. 2. Eunuch. tom. 4. neque cum una aliqua rem habere contentus forem. [c] Juvenal.

matched to ill-husbands, as Mariamne to Herod, Serena to Diocl
to Theophilus, and Thyra to Gurmunde. But I will say nothi
and bad husbands, of bachelors and their vices; their good
fitter subject for a just volume, too well known already in ever
and city, they need no blazon: and lest I should mar any matches
loving maids, for this present I will let them pass.

Being that men and women are so irreligious, depraved by r
dering in their affections, so brutish, so subject to disagreement,
of marriage rites, what shall I say? If thou beest such a one,
on such a wife, what concord can there be, what hope of agreem
conjugium but *conjurgium*, as the Reed and Fern in the *Embl
opposite in nature: 'tis twenty to one thou wilt not marry to thy
but as in a lottery forty blanks were drawn commonly for one prize
tude you shall hardly choose a good one: a small ease hence then,

"[i] Nec integrum unquam transiges lætus diem."

"If he or she be such a on
Thou hadst much better

If she be barren, she is not——&c. If she have [g] children, an
not good, though thou be wary and circumspect, thy charge w
——*fœcundâ domum tibi prole gravabit,** thou wilt not be able
up, "[h] and what greater misery can there be than to beget chil
thou canst leave no other inheritance but hunger and thirst!
dominatur, strident voces rogantium panem, penetrantes patri
grievous as to turn them up to the wide world, to shift for th
plague like to want: and when thou hast good means, and art
their education, they will not be ruled. Think but of that old
τέκνα πήματα, heroum filii noxæ, great men's sons seldom do
aut cælebs mansissem aut prole carerem! "would that I had
single, or not had children," [k] Augustus exclaims in Suetoniu
his Reuben, Simeon, and Levi; David an Ammon, an Absalom,
men's sons are commonly fools, insomuch that Spartian concl
prope magnorum virorum optimum et utilem reliquisse filium:
much better to have been childless. 'Tis too common in the m

ıame thee and reveal thy secrets; if wise and learned, well qualified, ıs as much danger on the other side, *mulierem doctam ducere periculosis-*, saith Nevisanus, she will be too insolent and peevish, [n] *Malo Venusi-ıeàm te, Cornelia mater.* Take heed; if she be a slut, thou wilt loathe proud, she'll beggar thee, "[o] she'll spend thy patrimony in baubles, all ı will not serve to perfume her hair," saith Lucian; if fair and wanton, make thee a cornuto; if deformed, she will paint. "[p] If her face be by nature, she will mend it by art," *alienis et adscititiis imposturis,* h who can endure?" If she do not paint, she will look so filthy, thou not love her, and that peradventure will make thee dishonest. Cromerus . *hist.* relates of Casimirus, [q] that he was unchaste because his wife ı, the daughter of Henry, Landgrave of Hesse, was so deformed. If she ır, she brings beggary with her (saith Nevisanus), misery and discontent. ı marry a maid, it is uncertain how she proves, *Hæc forsan veniet non ıpta tibi.*[r] If young she is likely wanton and untaught; if lusty, too ious; and if she be not satisfied, you know where and when, *nil nisi*, all is an uproar, and there is little quietness to be had; if an old 'tis a hazard she dies in childbed; if a [s] rich widow, *induces te in laqueum,* dost halter thyself, she will make all away beforehand, to her other ren, &c.——[t] *dominam quis possit ferre tonantem?* she will hit thee n the teeth with her first husband; if a young widow, she is often insa- and immodest. If she be rich, well descended, bring a great dowry, or bly allied, thy wife's friends will eat thee out of house and home, *dives m ædibus inducit,* she will be so proud, so high-minded, so imperious. —*nihil est magis intolerabile dite,* "there's nothing so intolerable," shalt be as the tassel of a gos-hawk, "[u] she will ride upon thee, domineer list," wear the breeches in her oligarchical government, and beggar besides. *Uxores divites servitutem exigunt* (as Seneca hits them, *Declam. declam.* 6.) *Dotem accepi, imperium perdidi.* They will have sovereignty, *onjuge dominam arcessis,* they will have attendance, they will do what list. [x] In taking a dowry thou losest thy liberty, *dos intrat, libertas exit,* dest thine estate.

> "Hæ sunt atque aliæ multæ in magnis dotibus
> Incommoditates, sumptusque intolerabiles," &c.

ı many such inconveniences:" say the best, she is a commanding servant; hadst better have taken a good housewife maid in her smock. Since then is such hazard, if thou be wise keep thyself as thou art, 'tis good to ı, much better to be free.

> ——"[y] procreare liberos lepidissimum,
> Hercle verò liberum esse, id multò est lepidius."

't thou young? then match not yet; if old, match not at all."

> "Vis juvenis nubere? nondum venit tempus,
> Ingravescente ætate jam tempus præterlit."

therefore, with that philosopher, still make answer to thy friends that rtune thee to marry, *adhuc intempestivum,* 'tis yet unseasonable, and ever e.

ısider withal how free, how happy, how secure, how heavenly, in respect, le man is, [a] as he said in the comedy, *Et isti quod fortunatum esse autu-*

enal. [n] I would rather have a Venusinian wench than thee, Cornelia, mother of the Gracchi," &c. 4. Amores: omnem mariti opulentiam profundet, totam Arabiam capillis redolens. [p] Idem, et æ mentis sustinere queat, &c. [q] Subegit ancillas quod uxor ejus deformior esset. [r] "Perhaps not suit you." [s] Sil. nup. l. 2. num. 25. Dives inducit tempestatem, pauper curam; ducens se inducit in laqueum. [t] Sic quisque dicit, alteram ducit tamen. "Who can endure a virago for " [u] Si dotata erit, imperiosa, continuoque viro inequitare conabitur. Petrarch. [x] If a nourish her husband, she is angry and impudent, and full of reproach. Ecclus. xxv. 22. Scilicet uxori nolo meæ. [y] Plautus, Mil. Glor. act. 3. sc. 1. "To be a father is very pleasant, but to be a still more so." [z] Stobæus, ser. 66. Alex. ab Alexand. lib. 4. cap. 8. [a] They shall attend in heaven, because they were not defiled with women, Apoc. xiv.

mant, uxorem nunquam habui, and that which all my neighbours applaud me for, account so great a happiness, I never had a wi how contentedly, quietly, neatly, plentifully, sweetly, and how mer he hath no man to care for but himself, none to please, no cha control him, is tied to no residence, no cure to serve, may go and whither, live where he will, his own master, and do what he Consider the excellency of virgins, [b] *Virgo cœlum meruit*, marr isheth the earth, but virginity Paradise; Elias, Eliseus, John I bachelors: virginity is a precious jewel, a fair garland, a never-fa [c] for why was Daphne turned to a green bay-tree, but to show th is immortal?

"[d] Ut flos in septis secretus nascitur hortis,
Ignotus pecori, nullo contusus aratro,
Quam mulcent auræ, firmat sol, educat imber, &c.
Sic virgo dum intacta manet, dum
Cum Castum amisit," &c. ——

Virginity is a fine picture, as [e] Bonaventure calls it, a blessed thi and if you will believe a Papist, meritorious. And although there be veniences, irksomeness, solitariness, &c., incident to such persons, w comforts, *quæ ægro assideat et curet ægrotum, fomentum paret, rog* &c. embracing, dalliance, kissing, colling, &c., those furious motives pleasures a new-married wife most part enjoys; yet they are but toy easily to be endured, if conferred to those frequent incumbrances o Solitariness may be otherwise avoided with mirth, music, good business, employment; in a word, [f] *Gaudebit minus, et minus dolebit* good nights, he shall have good days. And methinks some time amongst so many rich bachelors, a benefactor should be found to buil tical college for old, decayed, deformed, or discontented maids to liv in, that have lost their first loves, or otherwise miscarried, or else howsoever to lead a single life. The rest I say are toys in respect, ciently recompensed by those innumerable contents and incomparable of virginity. Think of these things, confer both lives, and consider these commodious prerogatives a bachelor hath, how well he is estee heartily welcome to all his friends, *quam mentitis obsequiis*, as observes, with what counterfeit courtesies they will adore him, follow sent him with gifts, *hamatis donis;* "it cannot be believed (saith [g] A with what humble service he shall be worshipped," how loved and "If he want children (and have means), he shall be often invited, att by princes, and have advocates to plead his cause for nothing," as [h] adds. Wift thou then be reverenced, and had in estimation?

——"I dominus tamen et domini rex
Si tu vis fieri, nullus tibi parvulus aula
Luserit Æneas, nec filia dulcior illa?
Jucundum et charum sterilis facit uxor amicum."

Live a single man, marry not, and thou shalt soon perceive how th dipetæ (for so they were called of old) will seek after thee, bribe a thee for thy favour, to be thine heir or executor: Aruntius and Ate famous parasites in this kind, as Tacitus and [k] Seneca have recor not go beyond them. Periplectomines, that good personate old man, *senis*, well understood this in Plautus: for when Pleusides exh

[b] Nuptiæ replent terram, virginitas Paradisum. Hier. [c] Daphne in laurum semper vi talem docet gloriam paratam virginibus pudicitiam servantibus. [d] Catul. car. nuptiali. " that grows in the secret inclosure of the garden, unknown to the flocks, un[illegible]ressed by the plough also the breezes refresh, the heat strengthens, the rain makes grow: so is a virgin while dear to her relatives, but when once she forfeits her chastity," &c. [e] Dict. salut. c. 21 p sertum infiniti precii, gemma, et pictura speciosa. [f] Mart. [g] Lib. 24. qua [illegible] colantur homines sine liberis. [h] Hunc alii ad cœnam invitant, princeps huic famulatur, e patrocinantur. Lib. de amore Prolis. [i] Annal. 11. "If you wish to be master of your hou ones play in your halls, nor any little daughter yet more dear, a barren wife makes a pleasant companion." [k] 60 de benefic. 38.

narry that he might have children of his own, he readily replied in this

ndo habeo multos cognatos, quid opus mihi sit liberis? ic benè vivo et fortunatè, atque animo ut lubet. bona mea morte cognatis dicam interpartiant. apud me edunt, me curant, visunt quid agam, quid velim, mihi mittunt munera, ad prandium, ad cœnam ocant."	"Whilst I have kin, what need I brats to have? Now I live well, and as I will, most brave. And when I die, my goods I'll give away To them that do invite me every day, That visit me, and send me pretty toys, And strive who shall do me most courtesies."

respect thou shalt have in like manner, living as he did, a single man. if thou marry once, [l] *cogitato in omni vita te servum fore,* bethink thyself t a slavery it is, what a heavy burden thou shalt undertake, how hard a thou art tied to, (for as Hierome hath it, *qui uxorem habet, debitor est, et is servus alligatus,*) and how continuate, what squalor attends it, what irkeness, what charges, for wife and children are a perpetual bill of charges; des a myriad of cares, miseries, and troubles; for as that comical Plautus rily and truly said, he that wants trouble, must get to be master of a ship, narry a wife; and as another seconds him, wife and children have undone so many and such infinite incumbrances accompany this kind of life. thermore, *uxor intumuit,* &c., or as he said in the comedy, [m] *Duxi uxorem, n ibi miseriam vidi, nati filii, alia cura.* All gifts and invitations cease, riend will esteem thee, and thou shalt be compelled to lament thy misery, make thy moan with [n] Bartholomæus Scheræus, that famous poet laureate, professor of Hebrew in Wittenberg: I had finished this work long since, that *inter alia dura et tristia quæ misero mihi pene tergum fregerunt* (I his own words), amongst many miseries which almost broke my back, *γία ob Xantipismum,* a shrew to my wife tormented my mind above mea- and beyond the rest. So shalt thou be compelled to complain, and to ut at last, with [o] Phoroneus the lawyer, "How happy had I been, if I wanted a wife!" If this which I have said will not suffice, see more in nius, *lib.* 4. *cap.* 13, *de occult. nat. mir.* Espensæus *de continentia, lib.* 6. 8. Kornman *de virginitate,* Platina *in Amor. dial. Practica artis amandi,* arus *de re uxoria,* Arnisæus *in polit. cap.* 3. and him that is *instar omn*, Nevisanus the lawyer, *Sylva nuptial.* almost in every page.

Subsect. IV.—*Philters, Magical and Poetical Cures.*

HERE persuasions and other remedies will not take place, many fly to wful means, philters, amulets, magic spells, ligatures, characters, charms, as a wound with the spear of Achilles, if so made and caused, must so red. If forced by spells and philters, saith Paracelsus, it must be eased aracters, *Mag. lib.* 2. *cap.* 28. and by incantations. Fernelius, *Path. lib.* 13. [p] Skenkius, *lib.* 4. *observ. med.* hath some examples of such as been so magically caused, and magically cured, and by witchcraft; so Baptista Codronchus, *lib.* 3. *cap.* 9. *de mor. ven. Malleus malef. cap.* 6. not permitted to be done, I confess; yet often attempted: see more in us, *lib.* 3. *cap.* 18. *de præstig. de remediis per philtra.* Delrio, *tom.* 2. *lib.* 2. 3. *sect.* 3. *disquisit. magic.* Cardan, *lib.* 16. *cap.* 90. reckons up many etical medicines, as to piss through a ring, &c. Mizaldus, *cent.* 3. 30, ista Porta, Jason Pratensis, Lobelius, *pag.* 87, Matthiolus, &c., prescribe absurd remedies. *Radix mandragoræ ebibitæ, Annuli ex ungulis Asini, ris amatæ sub cervical positum, illâ nesciente,* &c., *quum odorem fœditatis amor solvitur. Noctuæ ovum abstemios facit comestum, ex consilio*

Cæreo. [m] Ter. Adelph. "I have married a wife; what misery it has entailed upon me! sons were and other cares followed." [n] Itineraria in psalmos instructione ad lectorem. [o] Bruson lib. 7. 22. cap. deesset, nihil mihi ad summam felicitatem defuisset. [p] Extinguitur virilitas ex incantamentorum lis; neque enim fabula est, multos reperti sunt, qui ex veneficiis amore privati sunt, ut ex multis patet

saith Sands, *ibi.* 1. from which rock if any lover hung hi
he was instantly cured. Venus, after the death of Ado
take no rest for love," [s]*Cum vesana suas torreret flamma*
temple of Apollo to know what she should do to be ease
sent her to Leucata Petra, where she precipitated hersel
freed; and when she would needs know of him a rea
again, that he had often observed [t]Jupiter, when he was
thither go to ease and wash himself, and after him dive
for the love of Protela, Degonetus' daughter, leaped dow
Sappho for Phaon, on whom she miserably doted. [u]*Cu*
summo præceps ruit, hoping thus to ease herself, and to
pangs.

"[x] Hic se Deucalion Pyrrhæ succensus amore Mersit, et illæso corpore pressit aquas. Nec mora, fugit amor," &c.——	"Hither Deucalion ca Tormented him, and And had no harm a His love was gone a

This medicine Jos. Scaliger speaks of, *Ausoniarum lectio*
in Pancirol. de 7. mundi mirac. and other writers.
amongst the Cyzeni, there is a well consecrated to Cupid,
taste, his passion is mitigated: and Anthony Verduri
Cupid. saith, that amongst the ancients there was [y]*A*
burning torches, and extinguished them in the river; his
in the temple of Venus Eleusina," of which Ovid make
"that all lovers of old went thither on pilgrimage, that
love-pangs." Pausanias, in [z]Phocicis, writes of a tem
in speluncâ, to Venus in the vault, at Naupactus in Ach
which your widows that would have second husbands, ma
to the goddess; all manner of suits concerning lovers
their grievances helped. The same author, in Achaicis,
river [a]Senelus in Greece; if any lover washed himself i
of that water (by reason of the extreme coldness beli
love's torments, [b]*Amoris vulnus idem qui sanat facit;*
water, as he holds, is *omni auro pretiosior*, better than any

he last and best cure of Love-Melancholy, is to let them have their Desire.

e and surest remedy, to be put in practice in the utmost place, eans will take effect, is to let them go together, and enjoy one *na cura est ut heros amasia sua potiatur*, saith Guianerius, . Æsculapius himself to this malady cannot invent a better *amanti cedat amatum*, [d] (Jason Pratensis) than that a lover

bini jungantur in uno, Æneæ Lavinia conjux."	"And let them both be joined in a bed, And let Æneas fair Lavinia wed;"

ure, to let them bleed *in vena Hymenæa*, for love is a pleu-ssible, so let it be——*optataque gaudia carpunt.* [e] Arculanus diest and the best cure, 'tis Savanarola's [f] last precept, a prin-medy, the last, sole, and safest refuge.

ras extinguere flammas, , sed potes igne pari."	"Julia alone can quench my desire, With neither ice nor snow, but with like fire."

ll done, saith Avicenna, "[h] there is no speedier or safer course, parties together according to their desires and wishes, the of law; and so we have seen him quickly restored to his at was languished away to skin and bones; after his desire discontent ceased, and we thought it strange; our opinion is such cases nature is to be obeyed." Areteus, an old author, h an instance of a young man, [i] when no other means could peedily relieved. What remains then but to join them in

"[k] Tunc et basia morsiunculasque
Surreptim dare, mutuos fovere
Amplexus licet, et licet jocari;"

kiss and coll, lie and look babies into one another's eyes." ore them did, they may then satiate themselves with loves they have so long wished and expected;

"Atque uno simul in toro quiescant,
Conjuncto simul ore suavientur,
Et somnos agitent quiete in una."

ibor, hoc opus, this cannot conveniently be done, by reason of l impediments. Sometimes both parties themselves are not tutors, masters, guardians, will not give consent: laws, cus-inder: poverty, superstition, fear and suspicion: many men an, *semel et simul:* she dotes as much on him, or them, and not, cannot woo, as unwilling to confess as willing to love: ke it known, show her affection, or speak her mind. "And (as it is in Euphues) when one is compelled either by silence or by speaking to live with shame." In this case almost was Elizabeth, Edward the Fourth his daughter, when she was Henry the Seventh, that noble young prince, and new saluted broke forth into that passionate speech, "[l] O that I were comely prince! but my father being dead, I want friends to atter? What shall I say? I am all alone, and dare not open What if I acquaint my mother with it? bashfulness forbids the lords? audacity wants. O that I might but confer with discourse I might let slip such a word that might discover

erebri. [e] Patiens potiatur re amata, si fieri possit, optima cura, cap. 16. in 9. Rhasis. et copulatio cum ea. [f] Petronius Catal. [h] Cap. de Iishi. Non inventitur cura, is inter eos, secundum modum promissionis, et legis, et sic vidimus ad carnem restitu-d arefactionem: evanuit cura postquam sensit, &c. [i] Fama est melancholicum anabiliter se habentem, ubi puellæ se conjunxisset, restitutum, &c. [k] Jovian. [l] Speede's hist. & M. S. Ber. Andrea.

mine intention!" How many modest maids may this con servant, what shall I do? I am a fatherless child, and w blithe and buxom, young and lusty, but I have never a suitor *ut ego illos rogatum veniam*, as [m] she said, A company of silly f that I should woo them and speak first: fain they would and can *primum exordia sumam?* being merely passive they may no many such lets and inconveniences, which I know not; wh such a case? sing "Fortune my foe?"——

Some are so curious in this behalf, as those old Romans, o tians, Dutch and French, that if two parties dearly love, t other ignoble, they may not by their laws match, though e years, fortunes, education. and all good affection. In Germ can prove their gentility by three descents, they scorn to n A nobleman must marry a noblewoman: a baron, a baron's da a knight's; a gentleman a gentleman's: as slaters sort thei degrees and families. If she be never so rich, fair, well qu they will make him forsake her. The Spaniards abhor all wi repute them old women, if past five-and-twenty. But the laws, and strict customs, *dandum aliquid amori*, we are all th 'tis opposite to nature, it ought not to be so. Again: he loves tently, she loves not him, and so *è contra*. "Pan loved Echo; Satyrus, Lyda.

> "Quantum ipsorum aliquis amantem oderat,
> Tantum ipsius amans odiosus erat."

"They love and loathe of all sorts, he loves her, she hates him of him on whom she dotes." Cupid hath two darts, one to gold, and that sharp——[p] *Quod facit auratum est;* anothe and that to hinder;——*fugat hoc, facit illud amorem*, "t creates love." This we see too often verified in our com [q] Choresus dearly loved that virgin Callyrrhoe; but the more more she hated him. Œnone loved Paris, but he rejected h of all sides, as if beauty were therefore created to undo, or be her all attendance, all observance, I pray and intreat, [r] *Alma, mei*, fair mistress pity me, I spend myself, my time, friends win her favour (as he complains in the [s] Eclogue), I lament, make my moan to her, "but she is hard as flint"——*cautib motior*——as fair and hard as a diamond, she will not respe *sum*, or hear me,

> ——"fugit illa vocantem
> Nil lachrymas miserata meas, nil flexa querelis."[t]

What shall I do?

> "I wooed her as a young man should do,
> But sir, she said, I love not you."

> "[u] Durior at scopulis mea Cœlia, marmore, ferro,
> Robore, rupe, antro, cornu, adamante, gelu."

> "Rock, marble, heart of oak
> Frost, flint or adamants a

I give, I bribe, I send presents, but they are refused, [x] *Rusti nec munera curat Alexis.* I protest, I swear, I weep,

> ——"[y] odioque rependit amores,
> Irrisu lachrymas"——

"She neglects me for all this, she derides me," contemns me, "Phillida flouts me:" *Caute, feris, quercu durior Eurydice*, rocky still.

[m] Lucretia in Cœlestina, act. 19. Barthio interpret. [n] Virg. 4 Æn. [o] E Græcho Moschi. [p] Ovid. Met. 1. "The efficacious one is golden." [q] Perditè amabat Callyrhoen virginem, et quanto erat Choresi amor vehementior, animus ab ejus amore alienior. [r] Virg. 6 Æn. [s] Erasmus, Egl. Galatea. [t] for my tears, she avoids my prayers, and is inflexible to my plaints." [u] Angelus. [x] Virg. [y] Lœche.

it true, many gentlewomen are so nice, they scorn all suitors, or paramours, and think nobody good enough for them, as as Daphne herself.

, illa aspernante petentes,	"Many did woo her, but she scorn'd them still,
quid amor, quid sint connubia curat,"	And said she would not marry by her will."

will not marry, as they say at least (when as they intend nothing hile not yet, when 'tis their only desire, they rave upon it. She st, but not him: he is a proper man indeed, and well qualified, eans: another of her suitors hath good means, but he wants wit; nother too young, too deformed, she likes not his carriage: a r given, he is rich, but base born: she will be a gentlewoman, a er is, as her mother is: she is all out as fair, as well brought d a portion, and she looks for as good a match, as Matilda or t, she is resolved as yet to tarry, so apt are young maids to object, so soon won or lost with every toy, so quickly diverted, leased. In the meantime, *quot torsit amantes!* one suitor pines th in love, *mori quot denique cogit!* another sighs and grieves, and which [a]Stroza objected to Ariadne,

gemitu, lacrymisque moveris,	"Is no more mov'd with those sad sighs and tears,
ati flectitur ora sali.	Of her sweetheart, than raging sea with prayers;
on formosior alter in urbe,	Thou scorn'st the fairest youth in all our city,
cogis amore mori."	And mak'st him almost mad for love to die:"

ide to prank up themselves, to make young men enamoured, *ros et spernere captos*, to dote on them, and to run mad for their

s illa movetur	"Whilst niggardly their favours they discover,
ullas tractabilis audit."	They love to be belov'd, yet scorn the lover."

rvice is too little for them, presents too base: *Tormentis gaudet et spoliis.* As Atalanta they must be overrun, or not won. en are as obstinate, and as curious in their choice, as tyranni- ulting, deceitful, false-hearted, as irrefragable and peevish on Narcissus-like,

nes, multæ petiere puellæ,	"Young men and maids did to him sue,
a tam dira superbia forma,	But in his youth, so proud, so coy was he,
nes, nullæ petiere puellæ."	Young men and maids bade him adieu."

wooed him by all means above the rest, Love me for pity, or e, but he was obstinate, *Ante ait emoriar quam sit tibi copia* ld rather die than give consent." Psyche ran whining after

Psyche formosa requirit,	"Fair Cupid, thy fair Psyche to thee sues,
leum, puerumque puella;"	A lovely lass a fine young gallant woos;"

her nevertheless. Thus many lovers do hold out so long, doting stand in their own light, till in the end they come to be scorned s Stroza's Gargiliana was,

re senes, desertaque langues,	"Both young and old do hate thee scorned now,
um publica cura prius."	That once was all their joy and comfort too."

vas himself,

——"Who despising many,
Died ere he could enjoy the love of any."

be contemned themselves of others, as he was of his shadow, and poor curate, or an old serving-man at last, that might have had right good matches in their youth; like that generous mare in ch would admit of none but great horses, but when her tail was e shorn close, and she now saw herself so deformed in the water, to drink, *ab asino conscendi se passa*, she was contented at last

[a] Erot. lib. 2. [b] T. H. "To captivate the men, but despise them when captive." [d] Metaphor. 3. [e] Fracastorius, Dial. de anim. [f] Dial. Am.

enough yet: *Mopso Nisa datur, quid non speremus* forward once more, as unlikely matches have been what will be the event. Many leave roses and gath and love verjuice: our likings are as various as our they omit opportunities, *oscula qui sumpsit*, &c., they and times.

> "He that will not when he may,
> When he will he shall have nay."

They look to be wooed, sought after, and sued to. cannot, either for the above-named reasons, or for th suitors equally enamoured, doting all alike; and whe what shall become of the rest? Hero was beloved of her; Penelope had a company of suitors, yet all misse cases he or they must wisely and warily unwind affections by those rules above prescribed,——[h] divert his cogitations, or else bravely bear it out, *Lavinia conjux*, when he could not get her, with a kin Æneas take her, or with a milder farewell, let her go. "Take her to you, God give you joy, sir." The fox no grapes, but why? because he could not get them which may not be had.

Many such inconveniences, lets, and hindrances th projects, and crucify poor lovers, which sometimes may be so easily removed. But put case they be reconci suppose this love or good liking be between two pleased, there is *mutuus amor*, mutual love and great aff guardians, tutors, cannot agree, thence all is dashed one rich, another poor; *durus pater*, a hard-hearted father will not marry his son, except he have so mu *omnes insaniunt*, as [i] Chrysostom notes, nor join his save her dowry, or for that he cannot spare her for t

moderatur quæ est nunc, non quæ olim fuit: as he said in the comedy: l stifle nature, their young bloods must not participate of youthful s, but be as they are themselves old on a sudden. And 'tis a general ongst most parents in bestowing of their children, the father wholly wealth, when through his folly, riot, indiscretion, he hath embezzled e, to recover himself, he confines and prostitutes his eldest son's love ction to some fool, or ancient, or deformed piece for money,

> "[l] Phanaretæ ducet filiam, rufam, illam virginem,
> Cæsiam, sparso ore, adunco naso"——

igh his son utterly dislike, with Clitipho in the comedy, *Non possum* f she be rich, *Eia* (he replies), *ut elegans est, credas animum ibi esse?* and shall have her, she is fair enough, young enough, if he look or inherit his lands, he shall marry, not when or whom he loves, *Arconidis liam*, but whom his father commands, when and where he likes, his must dance attendance upon him. His daughter is in the same pre- t forsooth, as an empty boat she must carry what, where, when, and er father will. So that in these businesses the father is still for advantage; now the mother respects good kindred, must part the son woman. All which [m] Livy exemplifies, *dec.* 1. *lib.* 4. a gentleman oman wooed a wench in Rome (contrary to that statute that the gentry monalty must not match together); the matter was controverted: the an was preferred by the mother's voice, *quæ quam splendidissimis nup- ri puellam volebat:* the overseers stood for him that was most worth, t parents ought not to be so strict in this behalf, beauty is a dowry of l sufficient, [n] *Virgo formosa, etsi oppidò pauper, abundè dotata est,* was so married to Jacob, and Bonaventure, [p] *in* 4 *sent.* "denies that ach as venially sins, that marries a maid for comeliness of person." rs, Deut. xxi. 11, if they saw amongst the captives a beautiful woman, nall circumstances observed, might take her to wife. They should oo severe in that kind, especially if there be no such urgent occasion, ous impediment. 'Tis good for a commonwealth. [q] Plato holds, that contracts "young men should never avoid the affinity of poor folks, or r rich." Poverty and base parentage may be sufficiently recompensed other good qualities, modesty, virtue, religion, and choice bringing up, poor, I confess, but am I therefore contemptible, and an object? Love naked, the graces; the stars, and Hercules clad in a lion's skin." nething to virtue, love, wisdom, favour, beauty, person; be not all for Besides, you must consider that *Amor cogi non potest*, love cannot elled, they must affect as they may: [s] *Fatum est in partibus illis quæ bscondit*, as the saying is, marriage and hanging goes by destiny are made in heaven.

> "It lies not in our power to love or hate,
> For will in us is overrul'd by fate."

nt maid in [t] Aristænetus loved her mistress's minion, which when he rceived, *furiosâ æmulatione*, in a jealous humour she dragged her e house by the hair of the head, and vexed her sore. The wench t, "[u] O mistress, fortune hath made my body your servant, but not my Affections are free, not to be commanded. Moreover it may be to their ambition, pride, and covetousness, to correct those hereditary of a family, God in his just judgment assigns and permits such

aut. Scen. ult. "He will marry the daughter of rich parents, a red-haired, blear-eyed, big- rooked-nosed wench." [m] Plebeius et nobilis ambiebant puellam, puellæ certamen in partes [n] Apuleius Apol. [o] Gen. xxvi. [p] Non peccat venialiter qui mulierem ducit ob pulchri- [q] Lib. 6. de leg. Ex usu reipub. est ut in nuptis juvenes neque pauperum affinitatem fugiant, nm sectentur. [r] Philost. ep. Quoniam pauper sum, idcireo contemptior et abjectior tibi mor ipse nudus est, gratiæ et astra; Hercules pelle leonina indutus. [s] Juvenal. [t] Lib. 2. [u] Ejulans inquit, *non mentem* una addixit mihi fortuna servitute.

Solomon describe, Apelles paint, or Helen express it.
compel or intrude; [a]*quis enim* (as Fabius urgeth) *am*
but consider withal the miseries of enforced marriages
and such above the rest as have daughters to bestow
and provident to marry them in due time. Syracides
"a weighty matter to perform, so to marry a daughter
ing in due time:" *Virgines enim tempestivè locandæ,*
eth, *lib.* 1. *cap.* 6. Virgins must be provided for in s
diseases, of which [c]Rodericus à Castro *de morbis mul*
Lod. Mercatus, *lib.* 2. *de mulier. affect. cap.* 4, *de mela*
rum, have both largely discoursed. And therefore as
maladies, 'tis good to get them husbands betimes, as
gross inconveniences, and for a thing that I know b
tempus et ætas advenerit, as Chrysostom adviseth, let
perchance will marry themselves else, or do worse. If
not impose they may do it by right: for as he proves
other civilians, Sylvæ, *nup. lib.* 2. *numer.* 30. "[d]
age, against her parents' consent may marry such a one
inferior to her, and her father by law must be compelled
dowry." Mistake me not in the meantime, or think t
for any headstrong, unruly, wanton flirts. I do appr
(Comment in Genesis xxiv. 51), which he hath writ
spousals, "A woman should give unto her parents the
[e]lest she be reputed to be malapert and wanton, if she
her own choice; [f]for she should rather seem to be de
desire a man herself." To these hard parents alone
(in the behalf of modester maids), that are too remiss
time and riper years. For if they tarry longer, to s
date, and nobody will respect them. A woman w
[g]Aretine's Lucretia) 24 years of age, "is old alread
account." An old fellow, as Lycistrata confesseth in

time then while they may, make advantage of youth, and as he

s dum flos novus et nova pubes, um sic properare tuum."	"Fair maids, go gather roses in the prime, And think that as a flower so goes on time."

lum vires annique sinunt, while we are in the flower of years,
ters, and while time serves: for

et ridere possunt, mel occidit brevis lux, tub una dormienda."	"[m] Suns that set may rise again, But if once we lose this light, 'Tis with us perpetual night."

ile tempus, time past cannot be recalled. But we need no such
are all commonly too forward: yet if there be any escape, and
it should, as Diogenes struck the father when the son swore,
ht him no better, if a maid or a young man miscarry, I think
oftentimes, guardians, overseers, governors, *neque vos* (saith
supplicio immunes evadetis, si non statim ad nuptias, &c., are in
and as severely to be punished as their children, in providing
oner.

h as have free liberty to bestow themselves, I could wish that
the comical old man were put in practice,

uperiorum ut filias uxores domum: vitas concordior, minore utemur, quam utimur."	"That rich men would marry poor maidens some, And that without dowry, and so bring them home, So would much concord be in our city, Less envy should we have, much more pity."

care less for wealth, we should have much more content and
mmonwealth. Beauty, good bringing up, methinks, is a sufficient
[p] *Dos est sua forma puellis,* "her beauty is a maiden's dower,"
ll that will accept of such a wife. Eubulides, in [q] Aristænetus,
man's child, *facie non illætabili,* of a merry countenance, and
, in pity of her estate, and that quickly. Acontius coming to
ice to Diana, fell in love with Cydippe, a noble lass, and wanting
er love, flung a golden apple into her lap, with this inscription

nystica sacra Dianæ, comitem, sponsumque futurum."	"I swear by all the rites of Diana, I'll come and be thy husband if I may."

of it, and upon small inquiry of his person and estate, was
im.

"Blessed is the wooing,
That is not long a doing."

is; when the parties are sufficiently known to each other, what
pulosity, so many circumstances? dost thou know her condi-
ging up, like her person? let her means be what they will, take
y more ado. [r] Dido and Æneas were accidentally driven by a
one cave, they made a match upon it; Massinissa was married
tive Sophonisba, King Syphax' wife, the same day that he saw
vent Scipio Lælius, lest they should determine otherwise of her.
the party, do as much: good education and beauty is a compe
nd not upon money. *Erant olim aurei homines* (saith Theoc
tes redamabant, in the golden world men did so (in the reign of
before staggering Ninus began to domineer), if all be true that
d some few now-a-days will do as much, here and there one;
nethinks, and all happiness befall them for so doing. [t] Leontius,
f Athens, had a fair daughter called Athenais, *multo corporis*
e (saith mine author), of a comely carriage, he gave her no por-

us. [m] Translated by M. B. Johnson. [n] Hom. 3. lib. 1. Thes. cap. 4. 1. [o] Plautus.
l. 1. 2. Eligit conjugem pauperem, indotatam et subito deamavit, ex commiseratione.
Virg. Æn. [s] Fabius pictor: amor ipse conjunxit populos, &c. [t] Lipsius, polit.
Sect. 1. cap. 13.

tion but her bringing up, *occulto formæ presagio,* out
knowledge of her fortune, bestowing that little which he h
children. But she, thus qualified, was preferred by som
tinople, to serve Pulcheria, the emperor's sister of wh
and called Eudocia. Theodosius, the emperor, in short sp
excellent beauty and good parts, and a little after upon
mendation made her his wife: 'twas nobly done of Theo
was the fairest lady in her days in all Egypt; she went
chance (her maids meanwhile looking but carelessly to
stole away one of her shoes, and laid it in Psammeticus
lap at Memphis: he wondered at the excellency of the
but more *Aquilæ factum,* at the manner of the bringi
forthwith proclamation to be made, that she that owned t
presently to his court; the virgin came, and was forth
king. I say this was heroically done, and like a prince:
it, and all such as have means, that will either do (as h
so for love, &c. marry their children. If he be rich, let
as wants, if she be virtuously given; for as Syracides, *cap*
" Forego not a wife and good woman; for her grace is a
have fortunes of her own, let her make a man. Danaus
many daughters to bestow, and means enough for the
inquiring after great matches as others used to do, but
of brave young gallants home to his house, and bid his da
one one, whom she liked best, and take him for her husba
ado. This act of his was much approved in those times.
of ours, we respect riches alone (for a maid must buy he
a great dowry if she will have him), covetousness and filth
matches, or some such by-respects. Crales, a Servian p
Gregoras, *Rom. hist. lib.* 6. relates it), was an earnest su
emperor's sister; though her brother much desired it, yet
him, for he had three former wives, all basely abused; b
Cralis amicitiam magni faciens, because he was a great p
some neighbour, much desired his affinity, and to that en
daughter Simonida to him, a little girl five years of age (
and five [z] years older than the emperor himself: such di
unlikely matches can wealth and a fair fortune make. An
it is not only money, but sometimes vain-glory, pride, a
harm as wretched covetousness itself in another extreme.
one sole daughter, he must overmatch her above her bi
gentleman forsooth, because of her great portion, too goo
rank, as he supposeth: a gentleman's daughter and heir
knight baronet's eldest son at least; and a knight's only
himself, or an earl, and so upwards, her great dower des
striving for more honour to their wealth, they undo their
contents follow, and oftentimes they ruinate their famili
gives instances in Galeatius the Second, that heroical Du
affinitates decoras quidem regio fastu, sed sibi et posteris d
tiales quæsivit; he married his eldest son John Galeatius
of France his sister, but she was *socero tam gravis ut du*
rum constiterit, her entertainment at Milan was so costly

[y] Mayerus, select. sect. 1. c. 14. et Ælian. l. 13. c. 33. cum famulæ lavantis vestis mandavit per universam Ægyptum ut fœmina quæreretur, cujus is calceus esset matrimonium accepit. [z] Pausanias, lib. 3. de Laconicis. Dimisit qui exset dedit, ut earum quælibet eum sibi virum deligeret, cujus maxime esset forma conjugium abominabitur. [a] Socero quinque circiter annos vix voluit.

laughter Violanta was married to Lionel Duke of Clarence, the
ı to Edward the Third, King of England, but, *ad ejus adventum
m admirabili liberalitate profusæ sunt, ut opulentissimorum regum
uperâsse videretur,* he was welcomed with such incredible magnifi-
, king's purse was scarcely able to bear it; for besides many rich
horses, arms, plate, money, jewels, &c., he made one dinner for
company, in which were thirty-two messes and as much provision
æ à mensa dapes decem millibus hominum sufficerent,* as would
ousand men: but a little after Lionel died, *novæ nuptæ et intem-
viis operam dans,* &c., and to the duke's great loss, the solem-
ıded. So can titles, honours, ambition, make many brave, but
matches of all sides for by-respects (though both crazed in body
ıost unwilling, averse, and often unfit), so love is banished, and we
ırt of it in the end. But I am too lavish peradventure in this

et or hindrance is strict and severe discipline, laws and rigorous
t forbid men to marry at set times, and in some places; as appren-
ts, collegiates, states of lives in copyholds, or in some base inferior
licet in such cases, *potiri non licet,* as he said. They see but as
rough a grate, they covet and catch, but *Tantalus à labris,* &c.
lost, and vain it is in such an estate to attempt. [c]*Gravissimum
nec potiri,* 'tis a grievous thing to love and not enjoy. They may,
y not, marry if they will, and have free choice, some of them; but
time their case is desperate, *Lupum auribus tenent,* they hold a
ears, they must either burn or starve. 'Tis *cornutum sophisma,*
ve, if they marry they forfeit their estates, they are undone, and
selves through beggary and want: if they do not marry, in this
ion they furiously rage, are tormented, and torn in pieces by their
affections. Every man hath not the gift of continence, let him
then, as Beza adviseth in his tract *de Divortiis,* because God hath
ı to a single life, in taking away the means of marriage. [e]Paul
gone from Mysia to Bithynia, but the spirit suffered him not, and
t peradventure be a married man with all thy will, but that pro-
l holds it not fit. The devil too sometimes may divert by his ill
and mar many good matches, as the same [f]Paul was willing to
ans, but hindered of Satan he could not. There be those that
re necessitated by fate, their stars have so decreed, and therefore
e at their hard fortune, they are well inclined to marry, but one
is ever in the way; I know what astrologers say in this behalf,
ıy *quadripartit. Tract.* 4. *cap.* 4. Skoner, *lib.* 1. *cap.* 12. what
nitur. exempl. 1. which Sextus ab Heminga takes to be the horo-
onymus Wolfius, what Pezelius, Origanaus and Leovitius his illus-
us, *cap.* 12. what Junctine, Protanus, Campanella, what the rest,
se Arabian conjectures *à parte conjugii, à parte lasciviæ, triplici-*
&c., and those resolutions upon a question, *an amicâ potiatur,* &c.)
this behalf, viz. *an sit natus conjugem habiturus, facile an difficul-
am impetraturus, quot conjuges, quo tempore, quales decernantur
de mutuo amore conjugem,* both in men's and women's genitures,
ination of the seventh house the almutens, lords and planets there,
&c., by particular aphorisms, *Si dominus* 7ma *in* 7ma *vel secunda
rnit uxorem, servam aut ignobilem si duodecimâ. Si Venus in*
nany such, too tedious to relate. Yet let no man be troubled,

atel. nobis cupido velle dat, posse abnegat. [c]Anacreon. 56. [d]Continentiæ donum
ıia certum sit eum vocari ad cœlibatum cui demis, &c. [e]Act. xvi. 7. [f]Rom. i. 13.

fiery torrent, to continue as they are, [k] rest satisfied, *lug*
sic arvisse, deploring their misery with that eunuch in
no help or remedy, and with Jephtha's daughter to be

Of like nature is superstition, those rash vows of mor
as live in religious orders, but far more tyrannical and
youth, and his furious passion forcibly inclines, and r
but their order and vow checks them on the other.
repugnat. What merits and indulgences they heap unt
commodities, I know not; but I am sure, from such r
manner of life, proceed many inconveniences, many dis
tupration, satyriasis, [m] priapismus, melancholy, madnes
buggery, sodomy, theft, murder, and all manner of mis
Catalogue of Sodomites, at the visitation of abbeys h
Stephan. his Apol. for Herodotus, that which Ulricus v
stles, [n] "that Pope Gregory when he saw 6000 skulls an
out of a fishpond near a nunnery, thereupon retracted
marriages, which was the cause of such a slaughter, w
and purged himself by repentance." Read many such
to be done, is this vow to be broke or not? No, saith B
de Monach. melius est scortari et uri quam de voto cœliba
better burn or fly out, than to break thy vow. And Co
cœlibat. sacerdotum, saith it is absolutely *gravius peccat*
a priest to marry, than to keep a concubine at home."
cap. 6. *de cœlibat.* maintains the same, as those Essei
Insomuch that many votaries, out of a small persuasion
this kind, will sooner die than marry, though it be to t
[p] Anno 1419. Pius 2, Pope, James Rossa, nephew to
and then elect Archbishop of Lisbon, being very sick
his physicians told him, that his disease was such, he
wench, marry, or die, cheerfully chose to die." Now
for it: but St. Paul teacheth otherwise, "Better mar
St. Hierome gravely delivers it, *Aliæ sunt leges Cæsar*

vina violetur, it is abominable, impious, adulterous, and sacri-
men make and ordain after their own furies to cross God's laws.
celius, one of their own arch divines (*Inspect. eccles. pag.* 18)
ıst it, and all such rash monastical vows, and would have such
ıly to consider what they do, whom they admit, *ne in posterum*
nanibus stupris, lest they repent it at last. For either, as he
must allow them concubines or suffer them to marry, for scarce
three priests of three thousand, *qui per ætatem non ament*, that
ed with burning lust. Wherefore I conclude, it is an unnatural
ıing to bar men of this Christian liberty, too severe and inhu-

e titmouse also,
t have their election,
d together gone,
about environ
have inclination,
press and guide,
to provide.

But man alone, alas the hard stond,
Full cruelly by kinds ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of laws, I wis, against all right of kinde,
Without a cause, so narrow men to binde?

repine still at priests' marriages above the rest, and not at
y, but of all the meaner sort and condition, they would have none
h as are rich and able to maintain wives, because their parish
e pestered with orphans, and the world full of beggars: but
d-hearted, unnatural, monsters of men, shallow politicians, they
ler that a great part of the world is not yet inhabited as it ought,
onies into America, Terra Australis incognita, Africa, may be
em consult with Sir William Alexander's Book of Colonies,
or's Golden Fleece, Captain Whitburne, Mr. Hagthorpe, &c. and
ly be otherwise informed. Those politic Romans were of another
ught their city and country could never be too populous. [y] Adrian
aid he had rather have men than money, *malle se hominum*
pliare imperium, quam pecuniâ. Augustus Cæsar made an
ne *ad cœlibes*, to persuade them to marry; some countries com-
marry of old, as [z] Jews, Turks, Indians, Chinese, amongst the
lays, who much wonder at our discipline to suffer so many idle
e in monasteries, and often marvel how they can live honest.
f Maragnan, the governor and petty king there did wonder at
n, and admire how so many friars, and the rest of their company
hout wives, they thought it a thing impossible, and would not
these men should but survey our multitudes of religious houses,
umbers of monasteries all over Europe, 18 nunneries in Padua,
cloisters of monks, 28 of nuns, &c. *ex ungue leonem*, 'tis to this
all other provinces and cities, what would they think, do they
Let them dissemble as they will, I am of Tertullian's mind, that
nue but by compulsion. "[b] O chastity (saith he) thou art a rare
world, not so easily got, seldom continuate: thou mayest now
ompelled, either for defect of nature, or if discipline persuade,
e:" or for some such by-respects, sullenness, discontent, they
r first loves, may not have whom they will themselves, want of
ows, &c. But can he willingly contain? I think not. There-
t of commiseration of human imbecility, in policy, or to prevent

Vide vitam ejus edit. 1623, by D. T. James. t Lidgate, in Chaucer's Flower of Curtesie.
but idleness which causeth beggary. z Or to set them awork, and bring them up in
y Dion. Cassius, lib. 56. z Sardus. Buxtorphius. a Claude Alhaville in his hist.
o the Isle of Maragnan, An. 1614. b Rara quidem dea tu es, O chastitas, in his terris,
rarius perpetua, cogi nonnunquam potest, ob naturæ defectum, vel si disciplina pervaserit,
it.

as the Swiss soldiers do now commonly their wives.
is not generally approved, but rather contradicted as
[f]in most countries they do much encourage them
rewards to such as have many children, and mulct th
Jus trium liberorum, and in Agellius, *lib.* 2. *cap.* 1.
Valerius, *lib.* 1. *cap.* 9. [g]We read that three childre
painful offices, and five from all contribution. "A w
bearing children." Epictetus would have all marry,
legibus, he that marrieth not before 35 years of his a
and punished, and the money consecrated to [i]Juno'
public uses. They account him, in some countries, unf
out a wife, a most unhappy man, as [k]Boetius infers,
infortunio felix, unhappy in his supposed happiness.
his estate, and much lament him for it: O, my sweet
de Luctu, Sands fol. 83, &c.

Yet notwithstanding, many with us are of the oppo
ried themselves, and for others, let them burn, fire and
they be not troubled with them. Some are too curious,
they may marry when they will both for ability and
except as Theophilus the emperor was presented, by
with all the rarest beauties of the empire in the grea
at once, and bid to give a golden apple to her he like
so take and choose whom they list out of all the fair ma
they could happily condescend to marry: otherwise,
marry, saith another epicurean rout, what's matrimony
why should free nature be entrenched on, confined or
man or woman, with these manacles of body and good
too that dearly love, admire and follow women all
Penelopes, never well but in their company, wistly ga
observing close, hanging after them, dallying still with
will not marry. Many poor people, and of the meaner
of God's providence, "they will not, dare not for such

ius nil cœlibe vita," and ready with Hippolitus to abjure all women
es, horreo, fugio, execror, &c. But,

> "[u] Hippolite, nescis quod fugis vitæ bonum,
> Hippolite, nescis" ——

ppolitus, thou knowest not what thou sayest, 'tis otherwise, Hip-
me make a doubt, *an uxor literato sit ducenda,* whether a scholar
, if she be fair she will bring him back from his grammar to his
else with kissing and dalliance she will hinder his study; if
ding, he cannot well intend to both, as Philippus Beroaldus, that
n doctor, once writ, *impediri enim studia literarum,* &c., but he
st, and in a solemn sort with true conceived words he did ask the
women forgiveness. But you shall have the story as he relates
s Commentaries on the sixth of Apuleius. For a long time I
life, *et ab uxore ducenda semper abhorrui, nec quicquam libero
cundius.* I could not abide marriage, but as a rambler, *erraticus
mator* (to use his own words) *per multiplices amores discurrebam,*
ch where I could get it; nay more, I railed at marriage down-
public auditory, when I did interpret that Sixth Satire of Juvenal,
ch and Seneca, I did heap up all the dicteries I could against
now recant with Stesichorus, *palinodiam cano, nec pœnitet censeri
ritorum,* I approve of marriage, I am glad I am a [r] married man,
glad I have a wife, so sweet a wife, so noble a wife, so young,
ife, so loving a wife, and I do wish and desire all other men to
especially scholars, that as of old Martia did by Hortensius,
Tullius, Calphurnia to Plinius, Pudentilla to Apuleius, [s] hold the
their husbands did meditate and write, so theirs may do them,
ar Camilla doth to me. Let other men be averse, rail then and
en, and say what they can to the contrary, *vir sine uxore malorum*
., a single man is a happy man, &c., but this is a toy. [t] *Nec
sperne, puer, neque tu choreas;* these men are too distrustful
blame, to use such speeches, [u] *Parcite paucorum diffundere
nes.* "They must not condemn all for some." As there be
here be some good wives; as some be vicious, some be virtuous.
olomon hath said in their praises, Prov. xiii. and Syracides, *cap.*
lessed is the man that hath a virtuous wife, for the number of his
double. A virtuous woman rejoiceth her husband, and she shall
rs of his life in peace. A good wife is a good portion (and xxxvi.
a pillar of rest," *columna quietis,* [x] *Qui capit uxorem, fratrem
rorem.* And 30, "He that hath no wife wandereth to and fro
Minuuntur atræ conjuge curæ, women are the sole, only joy, and
man's life, born *ad usum et lusum hominum, firmamenta familiæ,*

> "[y] Delitiæ humani generis, solatia vitæ,
> Blanditiæ noctis, placidissima cura diei,
> Vota virûm, juvenum spes," &c.

a young man's mistress, a middle age's companion, an old man's
ticeps lætorum et tristium, a prop, a help, &c.

possessio est uxor benevola,	"Man's best possession is a loving wife,
n et avertens animam ejus a tristitia."	She tempers anger and diverts all strife."

joy, no comfort, no sweetness, no pleasure in the world like to that
fe,

> "Quàm cum chara domi conjux, fidusque maritus
> Unanimes degunt" —— b

s Sylvius de dictis Sigismundi. Hensius, Primiero. [r] Habeo uxorem ex animi sententia,
Jurisconsulti filiam. [s] Legentibus et meditantibus candelas et candelabrum tenuerunt.
er despise agreeable love, nor mirthful pleasure." [t] Ovid. [x] Aphranius. [y] He was
kes a brother and a sister." [y] Lochens. "The delight of mankind, the solace of life,
ts of night, delicious cares of day, the wishes of older men, the hopes of young." [z] Bacon's
ripides. b "How harmoniously do a loving wife and constant husband lead their lives."

saith our Latin Homer, she is still the same in sickness and in healt
his hand, his bosom friend, his partner at all times, his other self,
separated by any calamity, but ready to share all sorrow, discontent,
Indian women do, live and die with him, nay more, to die presently
Admetus, king of Thessaly, when he lay upon his death-bed, wa
Apollo's Oracle, that if he could get any body to die for him, he sh
longer yet, but when all refused, his parents *etsi decrepiti*, friends and
forsook him, Alcestus, his wife, though young, most willingly unde
what more can be desired or expected? And although on the other
be an infinite number of bad husbands (I should rail downright again
them), able to discourage any woman; yet there be some good ones ag
those most observant of marriage rites. An honest country fellow (as
relates it) in the kingdom of Naples, [c] at plough by the sea-side, saw
carried away by Mauritanian pirates, he ran after in all haste, up to
first, and when he could wade no longer, swam, calling to the govern
ship to deliver his wife, or if he must not have her restored, to let him fo
prisoner, for he was resolved to be a galley-slave, his drudge, willing to
any misery, so that he might but enjoy his dear wife. The Moors
man's constancy, and relating the whole matter to their governors
set them both free, and gave them an honest pension to maintain the
during their lives. I could tell many stories to this effect; but put ca
prove otherwise, because marriage is troublesome, wholly therefore to
is no argument; "[d] He that will avoid trouble must avoid the world."
bius *præpar. Evangel.* 5. *cap.* 50.) Some trouble there is in marriage
not, *Etsi grave sit matrimonium*, saith Erasmus, *edulcatur tamen*
yet there be many things to [e] sweeten it, a pleasant wife, *placens*
children, *dulces nati, deliciæ filiorum hominum*, the chief delight of the
men; Eccles. ii. 8. &c. And howsoever though it were all troubles
publicæ causâ devorandum, grave quid libenter subeundum, it must
be undergone for public good's sake,

"[g] Audite (populus) hæc, inquit Susarion,
Malæ sunt mulieres, veruntamen O populares,
Hoc sine malo domum inhabitare non licet."

"Hear me, O my countrymen,
Women are naught, yet no life

[h] *Malum est mulier, sed necessarium malum.* They are necessary
for our own ends we must make use of them to have issue, [i] *Supplet*
restituit humanum genus, and to propagate the church. For to
man born? why lives he, but to increase the world? and how shall
well, if he do not marry? *Matrimonium humano generi immortalitatem*
saith Nevisanus, matrimony makes us immortal, and, according to
'tis *firmissimum imperii munimentum*, the sole and chief prop of
[l] *Indigne vivit per quem non vivit et alter*, [m] which Pelopidas
minondas, he was an unworthy member of a commonwealth, that left
after him to defend it, and as [n] Trismegistus to his son Tatius
commerce with a single man;" Holding belike that a bachelor
honestly as he should, and with Georgius Wicelius, a great divine
man, who of late by twenty-six arguments commends marriage as a
necessary for all kind of persons, most laudable and fit to be
is persuaded withal, that no man can live and die religiously,
without a wife, *persuasus neminem posse neque pie vivere*,
citra uxorem, he is false, an enemy to the commonwealth, injurious

[c] Cum juxta mare agrum coleret; Omnis enim miseriæ immemorem conjugalis amor
sine ingenti admiratione, tanta hominis charitate motus rex liberos esse jussit, &c.
molestias, vitet mundum. [e] Τίδε βίος τίθε· τερπνὸν ἅτερ χρυσῆς ἀφροδίτης. Quid vita
Cypride dulce? Mimner. [f] Erasmus. [g] E Stobeo. [h] Menander. [i] Senec.
[k] Hist. lib. 4. [l] Palingenius. "He lives contemptibly by whom no other lives."
cap. 23. [n] Noli societatem habere, &c.

ructive to the world, an apostate to nature, a rebel against heaven and h. Let our wilful, obstinate, and stale bachelors ruminate of this, "If we ld live without wives," as Marcellus Numidicus said in [o]Agellius, "we ld all want them; but because we cannot, let all marry, and consult rather he public good, than their own private pleasure or estate." It were an py thing, as wise [p]Euripides hath it, if we could buy children with gold silver and be so provided, *sine mulierum congressu*, without women's pany; but that may not be:

> Orbus jacebit squallido turpis situ,
> Vanum sine ullius classibus stabit mare,
> Alesque cœlo deerit et sylvis fera."

> "Earth, air, sea, land eftsoon would come to nought,
> The world itself should be to ruin brought."

ssity therefore compels us to marry.

ut what do I trouble myself to find arguments to persuade to, or commend riage? behold a brief abstract of all that which I have said, and much e, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in ve motions to mitigate the miseries of marriage, by [r]Jacobus de Voragine,

Res est? habes quæ tueatur et augeat.—2. *Non est? habes quæ quærat. Secundæ res sunt? felicitas duplicatur.*—4. *Adversæ sunt? Consolatur, let, onus participat ut tolerabile fiat.*—5. *Domi es? solitudinis tædium* —6. *Foras? Discedentem visu prosequitur, absentem desiderat, redeun- ta excipit.*—7. *Nihil jucundum absque societate: Nulla societas matri- suavior.*—8. *Vinculum conjugalis charitatis adamantinum.*—9. *Accres- cis affinium turba, duplicatur numerus parentum, fratrum, sororum, m.*—10. *Pulchra sis prole parens.*—11. *Lex Mosis sterilitatem matri- execratur, quanto amplius cœlibatum?*—12. *Si natura pœnam non ne voluntas quidem effugiet.*

Hast thou means? thou hast none to keep and increase it.—2. Hast thou hast one to help to get it.—3. Art in prosperity? thine happiness bled.—4. Art in adversity? she'll comfort, assist, bear a part of thy to make it more tolerable.—5. Art at home? she'll drive away melan- —6. Art abroad? she looks after thee going from home, wishes for thee ne absence, and joyfully welcomes thy return.—7. There's nothing some without society, no society so sweet as matrimony.—8. The band ugal love is adamantine.—9. The sweet company of kinsmen increaseth, mber of parents is doubled, of brothers, sisters, nephews.—10. Thou de a father by a fair and happy issue.—11. Moses curseth the barren- matrimony, how much more a single life?—12. If nature escape not ment, surely thy will shall not avoid it.

this is true, say you, and who knows it not? but how easy a matter is it ver these motives, and to make an *Antiparodia* quite opposite unto it? rcise myself I will essay:

Hast thou means? thou hast one to spend it.—2. Hast none? thy beg- increased.—3. Art in prosperity? thy happiness is ended.—4. Art in ty? like Job's wife she'll aggravate thy misery, vex thy soul, make thy intolerable.—5. Art at home? she'll scold thee out of doors.—6. Art If thou be wise keep thee so, she'll perhaps graft horns in thine , scowl on thee coming home.—7. Nothing gives more content than ness, no solitariness like this of a single life.—8. The band of marriage antine, no hope of loosing it, thou art undone.—9. Thy number in- , thou shalt be devoured by thy wife's friends.—10. Thou art made a by an unchaste wife, and shalt bring up other folks' children, instead own.—11. Paul commends marriage, yet he prefers a single life.—12. age honourable? What an immortal crown belongs to virginity?

6. Si, inquit, Quirites, sine uxore esse possemus, omnes careremus; Sed quoniam sic est ublicæ quam voluptati consulendum. [p]Beatum foret si liberos auro et argento mercari, &c. [r]Gen. ii. Adjutorium simile, &c.

So Siracides himself speaks as much as may be for and ag
doth almost every philosopher plead *pro* and *con*, every poet
case: (though what cares *vulgus hominum* what they say?) so
peradventure, and so canst thou: when all is said, yet since
some bad, let's put it to the venture. I conclude therefore w

——"cur Toro viduo jaces?
Tristem juventam solve: nunc luxus rape,
Effunde habenas, optimos vitæ dies
Effluere prohibe.

"Why dost thou lie alone, let thy youth and best days to pass
whilst thou mayest, *donec viventi canities abest morosa*, whilst th
yet lusty, [s] *Elige cui dicas, tu mihi sola places*, make thy choice,
forthwith, make no delay, but take thy fortune as it falls. 'T

——"t calamitosus est qui inciderit
In malam uxorem, felix qui in bonam,"

'Tis a hazard both ways I confess, to live single or to marry, [u]
ducere, et non ducere malum est, it may be bad, it may be good,
and calamity on the one side, so 'tis a sweet delight, an incom
ness, a blessed estate, a most unspeakable benefit, a sole content
'tis all in the proof. Be not then so wayward, so covetous, so
curious and nice, but let's all marry, *mutuos foventes amplexus;*
thee, and thee to me," to-morrow is St. Valentine's day, let's keep
Cupid's sake, for that great god Love's sake, for Hymen's sake,
[x] Venus' vigil with our ancestors for company together, singin

"Cras amet qui nunquam amavit, quique amavit,
cras amet,
Ver novum, ver jam canorum, ver natus orbis est,
Vere concordant amores, vere nubunt alites,
Et nemus coma resolvit, &c.——
Cras amet," &c.——

"Let those love now who never lo
And those who always loved now
Sweet loves are born with every
Birds from the tender boughs th
&c.

Let him that is averse from marriage read more in Barbarus *de*
cap. 1. Lemnius *de institut. cap.* 4. P. Godefridus *de Amor.*
[y] Nevisanus, *lib.* 3. Alex. ab Alexandro, *lib.* 4. *cap.* 8. Tunstall, E
in laudem matrimonii, &c., and I doubt not but in the end he will
recant with Beroaldus, do penance for his former folly, singing
tial ditties, desire to be reconciled to the deity of this great g
pilgrimage to his shrine, offer to his image, sacrifice upon his al
willing at last to embrace marriage as the rest: There will not
hope, "No, not in that severe family of Stoics, who shall refuse
grave beard, and supercilious looks to the clipping of a wife, or
his fellows in this point." "For what more willingly (as [z] Varro
proper man see than a fair wife, a sweet wife, a loving wife!"
afford a better sight, sweeter content, a fairer object, a more gra

Since then this of marriage is the last and best refuge, and
love, all doubts are cleared, and impediments removed; I say
remains, but that according to both their desires, they be happily
it cannot otherwise be helped? God send us all good wives,
wish in this kind, and me mine!

[b] *And God that all this world hath ywrought,*
Send him his Love that hath it so deere bought.

If all parties be pleased, ask their banns, 'tis a match. [c] Fruitur
sponsa, sponso Dosicle; Rhodanthe and Dosicles shall go together

[s] Ovid. "Find her to whom you may say, 'thou art my only pleasure.'" [t] Euripides
man who has met a bad wife, happy who found a good one." [u] E Græco Valerius
marry, and not to marry, are equally base." [x] Pervigilium Veneris è vetere poeta.
consistere sine uxore. Nevisanus, lib. 2. num. 18. [z] Nemo in severissima Stoicorum
quoque et supercilium amplexibus uxoris submiserit, aut in ista parte à reliquis
[a] Quid libentius homo masculus videre debet quam bellam uxorem? [b] Chaucer
Prodr°, mi. 9. 1. Amor.

Theagines and Chariclea, Poliarchus hath his Argenis, Lysan- make up the mask), [d] *Potiturque suâ puer Iphis Ianthi.*

> *And Troilus in lust and in quiet*
> *Is with Creseid, his own heart sweet.*

they have hardly passed the pikes, through many difficulties ight the match about, yet let them take this of [e] Aristænetus for their comfort: "[f] after many troubles and cares, the mar- are more sweet and pleasant." As we commonly conclude a [g] wedding, and shaking of hands, let's shut up our discourse, h an [h] *Epithalamium.*

tis, God give them joy together. [i] *Hymen O Hymenæe, Hymen ee! Bonum factum*, 'tis well done, *Haud equidem sine mente ne Divum*, 'tis a happy conjunction, a fortunate match, an

> "Ambo animis, ambo præstantes viribus, ambo
> Florentes annis,"———

el in gifts of body and mind, are both equal in years," youth, , she is fair and lovely as Lais or Helen, he as another Cha- ades,

dite ut lubet et brevi	"Then modestly go sport and toy, And let's have every year a boy."

eet smell as incense, and bring forth flowers as the lily:" that reafter, *Scitus Mecastor natus est Pamphilo puer.* In the r,

nes, [n] non murmura vestra columbæ, eræ, neque vincant oscula conchæ."	"Gentle youths, go sport yourselves betimes, Let not the doves outpass your murmurings, Or ivy-clasping arms, or oyster kissings."

rn betime, as those [o] Lacedæmonian lasses saluted Helena and ng at their windows, and wishing good success, do we at yours:

re felix, det vobis Latona enus dea det æqualem amorem aturnus durabiles divitias, mutuò amorem inspiantes, ———	"Good morrow, master bridegroom, and mistress Many fair lovely bernes to you betide! [bride Let Venus to you mutual love procure, Let Saturn give you riches to endure. Long may you sleep in one another's arms, Inspiring sweet desire, and free from harms."

ives long,

is turturum concordia, acitas"———	"The love of turtles hap to you, And ravens' years still to renew."

sing, (as he said;) the Graces dance, not at their weddings eir days long; "so couple their hearts, that no irksomeness efal them: let him never call her other name than my joy, e call him otherwise than sweetheart. To this happiness of ld age any whit detract, but as their years, so let their mutual t increase." And when they depart this life,

quoniam vixere tot annos, eadem, nec conjugis usquam ec sit tumulandus ab illa."	"Because they have so sweetly liv'd together, Let not one die a day before the other, He bury her, she him, with even fate, One hour their souls let jointly separate."

> "Fortunati ambo si quid mea carmina possunt,
> Nulla dies unquam memori vos eximet ævo." [q]

e amore dixisse sufficiat, *sub correctione*, [r] quod ait ille, *cujusque* . Plura qui volet de remediis amoris, legat *Jasonem Praten- Montaltum, Savanarolam, Langium, Valescum, Crimisonum,*

l. 2. Jucundiores multo et suaviores longè post molestas turbas amantium nuptiæ. abit. [g] Quid expectatis, intus fiunt nuptiæ, the music, guests, and all the good cheer conclusion of Chaucer's poem of Troilus and Creseid. [i] Catullus. [k] Catullus. ib. Jam virgo thalamum subibit unde ne virgo redeat, marite, cura. [l] Ecclus. i Epithal. [n] O noctem quater et quater beatam. [o] Theocritus, idyl. 18. [p] Erasm. Nec saltent modo sed duo charissima pectora indissolubili mutuæ benevolentiæ nodo quam eos incedere possit iræ vel tædii. Illa perpetuo nihil audiat nisi, mea lux: ille ime mi: atque huic jucunditati ne senectus detrahat, imo potius aliquid adaugeat. verses have any charms, nor shall time ever detract from the memorable example of rmannus de lineâ amoris.

as Co-rivals; or after, as in this place.

VALESCUS *de Tarantâ, cap. de Melanchol.* Ælian
Guianerius, put jealousy for a cause of melanchol
because melancholy persons amongst these passion
mind, are most obnoxious to it. But methinks fo
that prerogative above other ordinary symptoms, i
a species apart, being of so great and eminent note
almost of as great extent as love itself, as [t] Benedet
without a mixture of jealousy," *qui non zelat, non*
will dilate, and treat of it by itself, as a bastard-bra
choly, which, as heroical love goeth commonly befo
follow, torture, and crucify in like sort, deserves the
requires as much care and industry, in setting out th
nostics and cures. Which I have more willingly do
been jealous, may see his error as in a glass; he that
avoid it himself, and dispossess others that are any

Jealousy is described and defined to be "[n] a ce
lover hath of the party he chiefly loveth, lest he or
of another;" or any eager desire to enjoy some beau
to himself only: a fear or doubt, lest any foreigner
with him in his love. Or (as [x] Scaliger adds) "a
whom he so earnestly affects." Cardan calls it "a
of envy lest any man should beguile us." [z] Lud
the very same words, or little differing in sense.

There be many other jealousies, but improperly
parents, tutors, guardians over their children, fri
such as are left to their wardship or protection.

[n] Storax non redlit hac nocte a cœna Æschin
Neque servulorum quispiam qui adversum

As the old man in the comedy cried out in a pas

their children's, lest if absent they should be misled or sick, ally expecting news from them, how they do fare, and what is , they cannot endure to have them long out of their sight: oh O my dear child, &c. Paul was jealous over the Church of confesseth, 2 Cor. xi. 12. "With a godly jealousy, to present gin to Christ;" and he was afraid still, lest as the serpent be-ough his subtilty, so their minds should be corrupt from the is in Christ. God himself, in some sense, is said to be jealous, ous God, and will visit:" so Psalm lxxix. 5. "Shall thy ke fire for ever?" But these are improperly called jealousies, and to show the care and solicitude they have of them. Although express all the symptoms of this which we treat of, fear, sorrow, y, suspicion, hatred, &c., the object only varied. That of some eminent, to their sons and heirs; for though they love them ldren, yet now coming towards man's estate they may not well son and heir is commonly sick of the father, and the father ell brook his eldest son, *inde simultates, plerumque contentiones* ut that of princes is most notorious, as when they fear co-rivals, ll them) successors, emulators, subjects, or such as they have *isque potestas impatiens consortis erit:* "they are still suspicious rity should be diminished," [g] as one observes; and as Comineus nnot be expressed what slender causes they have of their grief a secret disease, that commonly lurks and breeds in princes' etimes it is for their honour only, as that of Adrian the emper-l all his emulators." Saul envied David; Domitian Agricola, excel him, obscure his honour, as he thought, eclipse his fame. ætus' daughters into kine, for that they contended with her for rissæ, king Eteocles' children, were envied of the goddesses for good parts, and dancing amongst the rest, saith [l] Constantine, ause flung headlong from heaven, and buried in a pit, but the of them, and brought out cypress trees to preserve their memo-, Arachne, and Marsyas, can testify as much. But it is most t is for a kingdom itself, or matters of commodity, it produceth ts, especially amongst tyrants, *in despotico Imperio*, and such red than beloved of their subjects, that get and keep their force and fear. [n] *Quod civibus tenere te invitis scias*, &c., as sius, Periander held theirs. For though fear, cowardice, and tarch's opinion, be the common causes of tyranny, as in Nero, us, yet most take them to be symptoms. For "[o] what slave, (as Bodine well expresseth this passion, *l. 2. c. 5. de rep.*) can re a condemned person, as this fear and suspicion? Fear of torments, are those furies and vultures that vex and disquiet ture them day and night, with perpetual terrors and affrights, fear, desire of revenge, and a thousand such disagreeing pertur-d affright the soul out of the hinges of health, and more griev-d pierce, than those cruel masters can exasperate and vex their ervants, with clubs, whips, chains, and tortures." Many terrible ve in this kind, amongst the Turks especially, many jealous

Lucan. [g] Danæus Aphoris. polit. semper metuunt ne eorum auctoritas minuatur.
[l] Dici non potest quam tenues et infirmas causas habent mœroris et suspicionis, et us, qui in familiis principum regnat. [k] Omnes æmulos interfecit. Lamprid. Ib. 10. c. 5. Cyparissæ Eteoclis filiæ, saltantes ad emulationem dearum in puteum rra miserata, cupressos inde produxit. [m] Ovid. Met. [n] Seneca. [o] Quis um supplicio crudelius afficiat, quam metus? Metus inquam mortis, infamiæ, cruciatus, e quæ tyrannos exagitant, &c. Multo acerbius sauciant et pungunt, quam crudeles fustibus ac tormentis exulcerare possunt.

outrages; [p]Selimus killed Kornutus his youngest brother, five
Mustapha Bassa, and divers others. [q]Bajazet the second Tu
valour and greatness of Achmet Bassa, caused him to be sl
the Magnificent murdered his own son Mustapha; and 'tis an
amongst them, to make away their brothers, or any competit
coming to the crown: 'tis all the solemnity they use at their f
What mad pranks in his jealous fury did Herod of old commit in
massacred all the children of a year old? [s]Valens the emper
tinople, when as he left no man alive of quality in his kingdo
name begun with Theo; Theodoti, Theognosti, Theodosii, Theo
went all to their long home, because a wizard told him that
succeed in his empire. And what furious designs hath [t]Jo.
Muscovian tyrant, practised of late? It is a wonder to read
suspicion, which Suetonius reports of Claudius Cæsar, and of D
were afraid of every man they saw: and which Herodian of
Geta, those two jealous brothers, the one could not endure so
other's servants, but made away him, his chiefest followers, an
longed to him, or were his well-wishers. [u]Maximinus "perceivi
be odious to most men, because he was come to that height
of base beginnings, and suspecting his mean parentage would b
him, caused all the senators that were nobly descended, to be slai
humour, turned all the servants of Alexander his predecessor out
slew many of them, because they lamented their master's deat
them to be traitors, for the love they bare to him." When Ale
fury had made Clitus his dear friend to be put to death, and sa
[x]Curtius) an alienation in his subjects' hearts, none durst talk
began to be jealous of himself, lest they should attempt as m
"and said they lived like so many wild beasts in a wilderness,
another." Our modern stories afford us many notable examples.
Third of France, jealous of Henry of Lorraine, Duke of Guis
caused him to be murdered in his own chamber. [z]Louis the
so suspicious, he durst not trust his children, every man about hi
for a traitor: many strange tricks Comineus telleth of him. H
our Henry the [a]Fourth of King Richard the Second, so long as
he was deposed? and of his own son Henry in his later da
prince well perceiving, came to visit his father in his sickne
velvet gown, full of eyelet holes, and with needles sticking
emblem of jealousy), and so pacified his suspicious father, af
and protestations, which he had used to that purpose. Per
ment, as that of Robert [b]Duke of Normandy, in the days of
forbidding of marriage to some persons, with such like edicts
are ordinary in all states. In a word ([c]as he said) three thi
a mighty state, a rich treasure, a fair wife; or where there
much tyranny, and exactions. In our state, as being fr
fears and miseries, we may be most secure and happy und
fortunate prince:

> "[d]His fortune hath indebted him to none
> But to all his people universally;
> And not to them but for their love alone,
> Which they account as placed worthily.
>
> He is so set, he ha
> Jealous, or dreadi
> The pedestal whe
> Is held of all our

[p] Lonicerus, To. 1. Turc. hist. c. 24. [q] Jovius vita ejus. [r] Knowl
[s] Nicephorus, lib. 11. c. 45. Socrates, lib. 7. cap. 35. Neque Valens alicui
vocaretur. [t] Alexand. Gagnin. Muscov. hist. descrip. c. 5. [u] D. Fletcher,
Herodot. 1. 7. Maximinus invisum se sentiens, quod ex infimo loco in
ac genere barbarus, metuens ne natalium obscuritas objiceretur, omnes Ale
ex aula ejecit, pluribus interfectis, quod mœsti essent ad mortem Alexandri
8. tanquam feræ solitudine vivebant, terrentes alios, timentes. [y] Sorna,
nulli prorsus homini fidebat, omnes insidiari sibi putabat. [z] Cæsar, Ex
notis in blason jealousie. [d] Daniel, in his Panegyric to the King.

t I rove, I confess. These equivocations, jealousies, and many such, which cify the souls of men, are not here properly meant, or in this distinction of s included, but that alone which is for beauty, tending to love, and wherein y can brook no co-rival, or endure any participation: and this jealousy ongs as well to brute beasts, as men. Some creatures, saith [e] Vives, swans, es, cocks, bulls, &c., are jealous as well as men, and as much moved, for of communion.

"[f] Grege pro toto bella juvenci,
Si conjugio timuere suo,
Poscunt timidi prælia cervi,
Et mugitus dant concepti signa furoris."

"In Venus' cause what mighty battles make
Your raving bulls, and stirs for their herd's sake:
And harts and bucks that are so timorous,
Will fight and roar, if once they be but jealous."

bulls, horses, goats, this is most apparently discerned. Bulls especially, *m in pascuis non admittit*, he will not admit another bull to feed in the e pasture, saith [g] Oppian: which Stephanus Bathorius, late king of Poland, l as an impress, with that motto, *Regnum non capit duos.* R. T. in his on of Jealousy, telleth a story of a swan about Windsor, that finding a ge cock with his mate, did swim I know not how many miles after to kill and when he had so done, came back and killed his hen; a certain truth, ith, done upon Thames, as many watermen, and neighbour gentlemen, ell. *Fidem suam liberet;* for my part, I do believe it may be true; for s have ever been branded with that epithet of jealousy.

[h] *The jealous swanne against his death that singeth,*
And eke the owle that of death bode bringeth.

say as much of elephants, that they are more jealous than any other res whatsoever; and those old Egyptians, as [k] Pierius informeth us, ss in their hieroglyphics, the passion of jealousy by a camel; [l] because earing the worst still about matters of venery, he loves solitudes, that he enjoy his pleasure alone, *et in quoscunque obvios insurgit, Zelotypiæ is agitatus*, he will quarrel and fight with whosoever comes next, man st, in his jealous fits. I have read as much of [m] crocodiles; and if Peter r's authority be authentic, *legat. Babylonicæ, lib.* 3. you shall have a e tale to that purpose confidently related. Another story of the y of dogs, see in Hieron. Fabricius, *Tract.* 3. *cap.* 5. *de loquelâ ium.*

this furious passion is most eminent in men, and is as well amongst ors as married men. If it appear amongst bachelors, we commonly call ivals or co-rivals, a metaphor derived from a river, *rivales à* [n] *rivo;* for as saith Acron *in Hor. Art. Poet.* and Donat. *in* Ter. *Eunuch.* divides a n ground between two men, and both participate of it, so is a woman ent between two suitors, both likely to enjoy her; and thence come ulation, which breaks out many times into tempestuous storms, and eth lamentable effects, murder itself, with much cruelty, many single s. They cannot endure the least injury done unto them before their s, and in her defence will bite off one another's noses; they are most nt of any flout, disgrace, lest emulation or participation in that kind. *rat lacertum Largi mordax Memnius.* Memnius the Roman (as Tully e story, *de oratore, lib.* 2.), being co-rival with Largus Terracina, bit the arm, which fact of his was so famous, that it afterwards grew to a in those parts. [p] Phædria could not abide his co-rival Thraso; for armeno demanded, *numquid aliud imperas?* whether he would com- im any more service: "No more (saith he) but to speak in his behalf,

a, cap. de zel. Animalia quædam zelotypia tanguntur, ut olores, columbæ, galli, tauri, &c. ob munionis. [f] Seneca. [g] Lib. 11. Cynoget. [h] Chaucer, in his Assembly of Fowls. k Lib. 12. [l] Sibi timens circa res venereas, solitudines amat quo solus sola fœmina m Crocodili zelotypi et uxorum amantissimi, &c. [n] Qui dividit agrum communem; inde amantes. [o] Erasmus, chil. 1. cent. 9. adag. 99. [p] Ter. Eun. Act. 1. sc. 1. Munus nostrum , et istum æmulum, quoad poteris, ab ea pellito.

›e, Britain, Scandia, Poland, Muscovy, they are not so troubled ıl malady, although Damianus à Goes, which I do much wonder at, aphy of Lapland, and Herbastein of Russia, against the stream of graphers, would fasten it upon those northern inhabitants. Alto-ius, and Munster in his description of Baden, reports that men ıf all sorts go commonly into the baths together, without all suspi-ame of jealousy (saith Munster) is not so much as once heard of " In Friesland the women kiss them they drink to, and are kissed ›se they pledge. The virgins in Holland go hand in hand with from home, glide on the ice, such is their harmless liberty, and er abroad without suspicion, which rash Sansovinus an Italian ıt sign of unchastity. In France, upon small acquaintance, it is t other men's wives, to come to their houses, and accompany them ı the streets, without imputation. In the most northern countries nd maids familiarly dance together, men and their wives, [a] which, xcepted, Italians may not abide. The [b] Greeks, on the other side, ivate baths for men and women, where they must not come near, as see one another: and as [c] Bodine observes, *lib. 5. de repub.* s could never endure this," or a Spaniard, the very conceit of it him mad: and for that cause they lock up their women, and will em to be near men, so much as in the [d] church, but with a parti-ı. He telleth, moreover, how that "when he was ambassador in heard Mendoza the Spanish legate finding fault with it, as a filthy ıen and women to sit promiscuously in churches together: but master of the requests told him again, that it was indeed a filthy pain, where they could not contain themselves from lascivious heir holy places, but not with us." Baronius in his Annals, out of xeth Licinius the emperor for a decree of his made to this effect, *ri simul cum mulieribus in ecclesiâ interessent:* for being prodi-ht himself, *aliorum naturam ex suâ vitiosâ mente spectavit*, he so hers. But we are far from any such strange conceits, and will rives and daughters to go to the tavern with a friend, as Aubanus *bsit lascivia*, and suspect nothing, to kiss coming and going, which, writes in one of his epistles, they cannot endure. England is a women, and hell for horses: Italy a paradise for horses, hell for ıe diverb goes. Some make a question whether this headstrong more in women than men, as Montaigne, 1. 3. But sure it is more ı women, as all other melancholy is, by reason of the weakness of Scaliger, *Poet. lib. cap.* 13. concludes against women: "[e] Besides ancy, treachery, suspicion, dissimulation, superstition, pride (for e by nature proud), desire of sovereignty, if they be great women tance in Juno), bitterness and jealousy are the most remarkable

s aper media tam fulvus in ira est, ›s dum rotat ore canes,	"Tiger, boar, bear, viper, lioness, A woman's fury cannot express."

red-headed women, pale-coloured, black-eyed, and of a shrill ›st subject to jealousy.

"[f] High colour in a woman choler shows,
Naught are they, peevish, proud, malicious;
But worst of all, red, shrill, and jealous."

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art. 3. cap. 2. [b] Busbequius. Sands. [c] Præ amore et zelotypia sæpius insaniunt. ra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur: et quum in egationis causa profectus essem, audivi Mendozam legatum Hispaniarum dicentem turpe nas in, &c. [d] Ideo: mulieres præterquam quod sunt infidæ, suspicaces, inconstantes, rices, superstitiosæ, et si potentes, intolerabiles, amore zelotypæ supra modum. Ovid. 2. *rello.* [f] R. T.

have no other business to trouble their heads wit

More particular causes be these which follow. I is not able of himself to perform those dues which though he be an honest liver, hurt no man, yet Tr a question, *an suum cuique tribuat*, whether he giv therefore when he takes notice of his wants, an craving, clamorous, insatiable and prone to lust th to suspect, that wherein he is defective, she will pleased by some other means. Cornelius Gallus h humour in an epigram to his Lychoris.

> "Jamque alios juvenes allosque requirit
> Me vocat imbellem decrepitumque sen

For this cause is most evident in old men, that are married *succi plenis*, to young wanton wives; w Chaucer, they begin to mistrust all is not well,

> —— *She was young and he was old*
> *And therefore he feared to be a cucko*

And how should it otherwise be? old age is a dise of suspicion and fear; when it is at best, unable, unf *apta nuptiis quam bruma messibus*, as welcome to harvest, saith Nevisanus: *Et si capis juvenculum*, lusty maid and she will surely graft horns on th slippery, often unfaithful to their husbands (as Æne him), but to old men most treacherous: they had r lie with a corse than such a one: [m] *Oderunt illum* On the other side many men, saith Hieronymus, a [n] if they be lightly given, but old folks above the re not complain without a cause in [o] Apuleius, of an ol had to her good man: "Poor woman as I am, w old grim sire to my husband, as bald as a coot, child," a bedful of bones, "he keeps all the doors b woe is me, what shall I do?" He was jealous, an

gh handling makes them worse: as the goodwife of Bath in

> *In his own grease I made him frie*
> *For anger and for very jealousie.*

s, this of hard usage is the worst. 'Tis a great fault (for some to be too fond of their wives, to dote on them as [s]Senior Deliro to be too effeminate, or as some do, to be sick for their wives, 'or them, and like the [t]Tiberini lie in for them, as some birds ırns, they do all women's offices: Cælius Rhodiginus, *ant. lect.* nakes mention of a fellow out of Seneca, [u]that was so besotted ould not endure a moment out of her company, he wore her ent abroad next his heart, and would never drink but in that rst. We have many such fondlings that are their wives' pack-s, (*nam grave malum uxor superans virum suum*, as the comical ıre's no greater misery to a man than to let his wife domineer) ff, dog, and fan, let her wear the breeches, lay out, spend, and ll, go and come whither, when she will, they give consent.

and, do you hear, good man; and carry you my fan," &c.	——"[x] poscit pallam, redimicula, inaures; Curre, quid hic cessas? vulgo vult illa videri, Tu pete lecticas"——

l worthy men have trespassed in this kind, *multos foràs claros lestruxit infamia*, and many noble senators and soldiers (as ave lost their honour, in being *uxorii*, so sottishly overruled and therefore Cato in Plutarch made a bitter jest on his the Romans, "we govern all the world abroad, and our wives ." These offend in one extreme; but too hard and too severe, 'ensive on the other. As just a cause may be long absence of hen they must of necessity be much from home, as lawyers, iners, by their professions; or otherwise make frivolous, im-eys, tarry long abroad to no purpose, lie out, and are gadding ll occasions, it must needs yield matter of suspicion, when vives unkindly in the meantime, and never tarry at home, it engender some such conceit.

ıre te cogitat t potare, aut animo obsequi, ıli, quum sibi sit malè."	"If thou be absent long, thy wife then thinks, Th' art drunk, at ease, or with some pretty minx, 'Tis well with thee, or else beloved of some, Whilst she, poor soul, doth fare full ill at home."

ıe physician, had a smack of this disease; for when he was to as Abdera, and some other remote cities of Greece, he writ to ysius (if at least those [a]Epistles be his) "[b]to oversee his wife in Apollo set a raven to watch his Coronis), although she lived th her father and mother, who he knew would have a care of vould not satisfy his jealousy, he would have his special friend well in his house with her all the time of his peregrination, and behaviour, how she carried herself in her husbands' absence, l not lust after other men. [c]For a woman had need to have an ɔ her honest; they are bad by nature, and lightly given all, and ırbed in time, as an unpruned tree, they will be full of wild egenerate of a sudden." Especially in their husband's absence: cretia were trusty, and one Penelope, yet Clytemnestra made ckold; and no question there be too many of her conditions. If

his Humour. [t]Calcagninus, Apol. Tiberini ab uxorum partu earum vices subeunt, bant, &c. [u]Exiturus fascia uxoris pectus alligabat, nec momento præsentia ejus ıque non hauriebat nisi prægustatum labris ejus. [x]Chaloner. [y]Panegyr. Trajano. sce. I. [a]Fab. Calvo. Ravennate interprete. [b]Dum rediero domum meam ı parentibus habitet ac mea peregrinatione; eam tamen et ejus mores observabis ut ıe degat, nec alios viros cogitet aut quærat. [c]Fœmina semper custode eget qui se suapte enim natura nequitias insitas habet, quas nisi indies comprimat, ut arbores

damsel sing and dance, would needs marry her, t
he was young and rich, *genis gratus, corpore gla*
tunâ opulentus, like that Apollo in [g] Apuleius.
ally taken his liquor (as in that country they do) m
that he no sooner was laid in bed, but he fell f
morning, and then much abashed, *purpureis form*
when the fair morn with purple hue 'gan shine, he
what, out of Hippocrates Cous, &c., and for tha
when as afterward he did not play the man as h
with a good fellow, and whilst he sat up late at his
mending some hard places in Festus or Pollux, ca
her still what he had done, she did not much reg
would have another matter mended much rathe
was corrupt:" thus he continued at his study lat
festivas noctes agitabat, hating all scholars for hi
to suspect, and turned a little yellow, as well h
fault; and if men be jealous in such cases ([i] as
in their own hands, they must thank themselves.
Neander, or be much offended with such wives, *si*
et cornutos reddant, if they deceive those that co
wife in [k] Aristænetus, because her husband wa
quando lecto danda opera, threatened to cornute l
Philinna, one of her gossips, as much, and that
he follow other men's matters and leave his own
plead my cause, I care not if he know it."

A fourth eminent cause of jealousy may be th
and as Pindarus of Vulcan, *sine gratiis natus*, h
given, will marry some fair nice piece, or light h
(as well he may) she doth not affect him. [l] *Lis*
tiæ, beauty and honesty have ever been at odds.
wife because she was fair: so was Vulcan of hi

he should be. Your fine faces have commonly this fault; and d, saith Francis Philelphus in an epistle to Saxola his friend, est, a proper woman not proud or unchaste. "Can she be fair ?"

"[o] Sæpe etenim oculuit pictâ sese hydra sub herbâ,
Sub specie formæ, incauto se sæpè marito
Nequam animus vendit,"——

s a wife that is snowy fair alone, let him look, saith [p] Barbarus, cess than Vulcan had with Venus, or Claudius with Messalina. ible almost in such cases the wife should contain, or the good dous: for when he is so defective, weak, ill-proportioned, un- e parts which women most affect, and she most absolutely fair other side, if she be not very virtuously given, how can she although she be not fair, yet if he admire her and think her she is absolute, he holds it impossible for any man living not to , to look on her and not lust, not to covet, and if he be in com- not to lay siege to her honesty: or else out of a deep appre- nfirmities, deformities, and other men's good parts, out of his h and desert, he distrusts himself, (for what is jealousy but spects she cannot affect him, or be not so kind and loving as certainly loves some other man better than himself.

ib. 4. *num.* 72, will have barrenness to be a main cause of er husband cannot play the man, some other shall, they will es unessayed, and thereupon the good man grows jealous; I stance, but be it as it is.

eason given by some men, because they have been formerly ves, they think they may be so served by others, they turned the cards were shuffled; they shall have therefore *legem talio-*

quo posset ludere pacto
unc premor arte mea."

"Wretch as I was, I taught her bad to be,
And now mine own sly tricks are put upon me."

us animus, as the saying is, ill dispositions cause ill suspicions.

"[s] There is none jealous, I durst pawn my life,
But he that hath defiled another's wife,
And for that he himself hath gone astray,
He straightway thinks his wife will tread that way."

ove-named causes, or incendiaries of this rage, I may very well umstances of time, place, persons, by which it ebbs and flows, fury, as [t] Vives truly observes; and such like accidents or ding from the parties themselves, or others, which much ag- nd this suspicious humour. For many men are so lasciviously t of a depraved nature, or too much liberty, which they do mselves, by reason of their greatness, in that they are noble *peccandi, et multitudo peccantium* are great motives) though be never so fair, noble, virtuous, honest, wise, able, and well t have change.

unguntur fœdere lecti,
cique domoque puellis,
sque lupas in fornice quærunt,
ova carpere gaudia tentant."

"Who being match'd to wives most virtuous,
Noble, and fair, fly out lascivious."

atum est, that which is ordinary, is unpleasant. Nero (saith d Octavia his own wife, a noble virtuous lady, and loved Acte, respect. [x] Cerinthus rejected Sulpitia, a nobleman's daughter, oor servant maid. ——*tanta est alienâ in messa voluptas*, for

ften has the serpent lain hid beneath the coloured grass, under a beautiful aspect, inclination effected a sale without the husband's priv ty." [p] De re uxoria, lib. 1.
s sunt, ex mutatione viri se putant concipere. [r] Tibullus, eleg. 6. [s] Wither's Sat.
ac decrescit zelotypia cum personis, locis, temporibus, negotiis. [t] Marullus.

that "[y] stolen waters be more pleasant:" or as Vitellius t
wont to say, *Jucundiores amores, qui cum periculo habentur*, lik
still the sweetest is that love which is most difficultly attained:
to hunt by stealth in another man's walk, than to have th
that may be at game of their own.

"[z] Aspice ut in cœlo modò sol, modò luna ministret, Sic etiam nobis una puella parùm est."	"As sun and moon in heaven So they change loves, thoug

Or that some fair object so forcibly moves them, they cannot con
be it heard or seen they will be at it. [a] Nessus, the centaur,
ment to carry Hercules and his wife over the river Evenus;
he set Dejanira on the other side, but he would have offere
her, leaving Hercules to swim over as he could: and though h
a spectator, yet would he not desist till Hercules, with a poiso
him to death. [b] Neptune saw by chance that Thessalian T
wife, he forthwith, in the fury of his lust, counterfeited her h
and made him cuckold. Tarquin heard Collatine commend hi
so far enraged, that in the midst of the night to her he went.
Ariadne, *vi rapuit* that Trazenian Anaxa, Antiope, and now b
a girl not yet ready for a husband. Great men are most part t
"as a horse they neigh," saith Jeremiah, after their neighbour
visâ pullus adhinnit equâ: and if they be in company with other
in their own wives' presence, they must be courting and dally
Juno in Lucian complains of Jupiter that he was still kissing G
her face, which did not a little offend her: and besides he w
Amphitryo, a bull, a swan, a golden shower, and played many n
too long, too shameful to relate.

Or that they care little for their own ladies, and fear no
freely keep whores at their wives' noses. 'Tis too frequent wi
be dishonest; *Pietas, probitas, fides, privata bona sunt*, as [e] he
piety, chastity, and such like virtues are for private men:
looked after in great courts: and which Suetonius of the go
time, they might be all engraven in one ring, we may tru
potentates of our age. For great personages will familiarl
kind, and yield occasion of offence. [f] Montaigne, in his Ess
in Cæsar, Mahomet the Turk, that sacked Constantinople, a
of Naples, that besieged Florence: great men, and great
monly great, &c., *probatum est*, they are good doers. M
equally balanced in their actions,

"[g] Militis in galea nidum fecere columbæ, Apparet Marti quam sit amica Venus."	"A dove within a hel 'Twixt Mars and V

Especially if they be bald, for bald men have ever been s
in Aristotle, *Sect.* 4. *prob.* 19.), as Galba, Otho, Domit
Cæsar amongst the rest. [h] *Urbani servate uxores, macchu*
besides, this bald Cæsar, saith Curio in Sueton, was *om*
he made love to Eunoe, queen of Mauritania; to Cleopatr
to Sergius Sulpitius; to Lollia, wife to Gabinius; to T
Mutia, Pompey's wife, and I know not how many besid
for, if all be true that I have read, he had a license to
Inter alios honores Cæsari decretos (as Sueton. *cap.* 5
lib. 44. relate) *jus illi datum, cum quibuscunque fæmi*
private history will yield such variety of instances: othe
men, virtuous and valiant, but too faulty in this. Pr

[y] Prov. ix. 17. [z] Propert. eleg. 2. [a] Ovid. lib. 9. Met. Pa
hyemalibus. Delanîram suscipit, Herculem nando sequi jubet.
[d] Cap. v. 8. [e] Seneca. [f] Lib. 2. cap. 23. [g] Petronius.

lawfully begotten. [i]Philippus Bonus left fourteen bastards. lici, a good prince and a wise, but, saith Machiavel, [k]prodigi- None so valiant as Castruccius Castrucanus, but, as the said none so incontinent as he was. And 'tis not only predominant fault: but if you will take a great man's testimony, 'tis fami- base soldier in France (and elsewhere, I think). "This vice thor) is so common with us in France, that he is of no account, , not worthy the name of a soldier, that is not a notorious In Italy he is not a gentleman, that besides his wife hath not a mistress. 'Tis no marvel, then, if poor women in such cases n they shall see themselves manifestly neglected, contemned, ly used: their disloyal husbands to entertain others in their y times to court ladies to their faces: other men's wives to ls: how shall a poor woman in such a case moderate her pas- *bi nunc Dido cernenti talia sensus?*

other side, shall a poor man contain himself from this feral e shall see so manifest signs of his wife's inconstancy? when, she dotes upon every young man she sees, or, as [o]Martial's *sequitur Clitum marito*, "deserts her husband and follows h her husband be proper and tall, fair and lovely to behold, entment to any one woman, yet she will taste of the forbidden Iberina to a hair, she is as well pleased with one eye as one g gallant come by chance into her presence, a fastidious brisk, is clothes well in fashion, with a lock, jingling spur, a feather; and withal compliment, court a gentlewoman, she raves upon lovely proper man he was," another Hector, an Alexander, a emi-god, how sweetly he carried himself, with how comely a , *sic ille manus, sic ora ferebat*, how neatly he did wear his *sese ore ferens, quam forti pectore et armis*, how bravely did le, sing, and dance, &c., and then she begins to loathe her *ians osculatur*, to hate him and his filthy beard, his goatish oris said of Polyphemus, [q]*totus qui saniem, totus ut hircus olet*, ulsome fellow, a goblin-faced fellow, he smells, he stinks, *Et liumque ructat*[r]——*si quando ad thalamum*, &c., how like a an ass, he looks, how like a clown he behaves himself! [s]she ar him by her own good will, but wholly rejects him, as Venus us Vulcan, at last, *Nec Deus hunc mensâ, Dea nec dignata* did Lucretia, a lady of Senæ, after she had but seen Euryalus, *a ferebatur, domum reversa*, &c., she would not hold her eyes esence,——[u]*tantum egregio decus enitet ore*, and in his absence one but him, *odit virum*, she loathed her husband forthwith, him:

negligens tori, viro
rbo nauseat fastidio;"

"All against the laws of matrimony,
She did abhor her husband's phis'nomy;"

pportunity to see her sweetheart again. Now when the good ve his wife so lightly given, "to be so free and familiar with r immodesty and wantonness," (as [y]Camerarius notes) it must er of suspicion to him, when she still pranks up herself beyond

ejus. [k] Lib. 8. Flor. hist. Dux omnium optimus et sapientissimus, sed in re veneria Castruccii. Idem uxores maritis abalienavit. [m] Seselius, lib. 2 de Repub. Gal- id infimos obtinuit hoc vitium, ut nullius ferè pretii sit, et ignavus miles qui non in tcellat, et adulterio. [n] Virg. Æn. 4. "What now must have been Dido's sensations ese doings?" [o] Epig. 9. lib. 4. [p] Virg. 4. Æn. [q] Secundus syl. [r] "And f onions and garlic." [s] Æneas Sylvius. [t] "Neither a god honoured him with s with her bed." [u] Virg. 4. Æn. "Such beauty shines in his graceful features." [y] Cont. 2. ca. 38. Oper. subcis. mulieris liberius et familiarius communicantis cum *modestia, sinistri sermonis et suspicionis materiam viro præbet.*

countenance salute him, especially when he come
home, weep, sigh, lament, and take upon them t
Jocundo's wife in [c]Ariosto, when her husband was
&c., they care not for him.

"Aye me, the thought (quoth she) makes me so 'fraid,
That scarce the breath abideth in my breast;
Peace, my sweet love and wife, Jocundo said,
And weeps as fast, and comforts her his best, &c.
All this might not assuage the woman's pain,
Needs must I die before you come again,
Nor how to keep my life I can devise,

The doleful da
From meat m
eyes, &c.
That very nigl
That he had p
Jocundo's wif
Amid his arm

And yet for all these counterfeit tears and prot
back in all haste for a jewel he had forgot,

"His chaste and yoke-fellow he found
Yok'd with a knave, all honesty neglected,
The adulterer sleeping very sound,

Yet by his fac
A beggar's br
And now was

Thus can they cunningly counterfeit, as [d]Platin
"kiss their husbands, whom they had rather see
swear they love him dearer than their own lives,
ransom for their little dog's;"

——"similis si permutatio detur,
Morte viri cupiunt animam servare

Many of them seem to be precise and holy forso
[e]church, to hear such a good man by all means, a
for no other intent (as he follows it) than "to see
what fashions are in use, to meet some pander, baw
some good fellow." For they persuade themsel
"That it is neither sin nor shame to lie with a lord
proper man; [g]and though she kneel often, and
Platina) not for her husband's welfare, or childre
for her sweetheart's return, her pander's health."
her go, she feigns herself sick, [h]*Et simulat subitò e*
aches, and she cannot stir: but if her paramour

twenty-four hours, or so intoxicate them that they can remember of that they saw done, or heard, and, by washing of their feet, restore ain, and so make their husbands cuckolds to their faces." Some are sed at all times, to all persons they like, others more wary to some few, nd such seasons, as Augusta Livia, *non nisi plenâ navi vectorem tollebat.* e said,

> "[l] No pen could write, no tongue attain to tell,
> By force of eloquence, or help of art,
> Of women's treacheries the hundredth part."

say truth, are often faulty; men and women give just occasions in nour of discontent, aggravate and yield matter of suspicion: but most the chief causes proceed from other adventitious accidents and circes, though the parties be free, and both well given themselves. The t carriage of some lascivious gallant (*et è contra* of some light woman) ften frequenting of a house, bold unseemly gestures, may make a nd by his over familiarity, if he be inclined to yellowness, colour him t. If he be poor, basely born, saith Benedetto Varchi, and otherwise ome, he suspects him the less; but if a proper man, such as was es in Greece, and Castruccius Castrucanus in Italy, well descended, dable for his good parts, he taketh on the more, and watcheth his [m] Theodosius the emperor gave his wife Eudoxia a golden apple when suitor to her, which she long after bestowed upon a young gallant in t, of her especial acquaintance. The emperor, espying this apple in , suspected forthwith, more than was, his wife's dishonesty, banished court, and from that day following forbare to accompany her any more. merchant had a fair wife; according to his custom he went to travel; sence a good fellow tempted his wife: she denied him; yet he, dying fter, gave her a legacy for the love he bore her. At his return, her usband, because she had got more by land than he had done at sea, er away upon suspicion.

hen those other circumstances of time and place, opportunity and ity shall concur, what will they not effect?

> "Fair opportunity can win the coyest she that is,
> So wisely he takes time, as he'll be sure he will not miss:
> Then he that loves her gamesome vein, and tempers toys with art,
> Brings love that swimmeth in her eyes to dive into her heart."

, masks, great feasts and banquets, one singles out his wife to dance, rts her in his presence, a third tempts her, a fourth insinuates with compliment, a sweet smile, ingratiates himself with an amphibo- ch, as that merry companion in the [o] Satirist did to his Glycerium, *interiorem palmam amabiliter concutiens,*

> "Quod meus hortus habet sumat impunè licebit,
> Si dederis nobis quod tuus hortus habet;"

uch, &c., and then as he saith,

> [q] *She may no while in chastity abide,*
> *That is assaid on every side.*

reat feast,—[r] *Vino sæpe suum nescit amica virum.* Noah (saith hewed his nakedness in his drunkenness, which for six hundred covered in soberness." Lot lay with his daughters in his drink, ith Myrrha,——[s] *quid enim Venus ebria curat?* The most be overcome, or if otherwise they keep bad company, they that

. 75. [m] Lipsius Polit. [n] Seneca, lib. 2. controv. 8. [o] Bodicher, Sat.. r, and shaking her hand lovingly." [q] Tibullus. [r] "After wine the mistress is quish her own lover." [s] Epist. 85. ad Oceanum: Ad unius horæ ebrietatem nudak ntos annos *sobrietate* contexerat. [t] Juv. Sat. 13.

are modest of themselves, and dare not offend, "confirmed by impudent, and confident, and get an ill habit."[x]

"[x] Alia quæstus gratia matrimonium corrumpit,
Alia peccans multas vult morbi habere socias."

Or if they dwell in suspected places, as in an infamous inn, or near monks, friars, Nevisanus adds, where be many tempters, idle persons that frequent their companies, it may give just cause. Martial of old inveighed against them that counterfeited a disease bath; for so many times,

——"relicto
Conjuge Penelope venit, abit Helena."

Æneas Sylvius puts in a caveat against princes' courts, because *formosi juvenes qui promittunt*, so many brave suitors to tempt, you leave her in such a place, you shall likely find her in company not, either they come to her, or she is gone to them." [z]Kornman a doubting jest in his lascivious country, *Virginis illibatæ comitatus ad quam frequenter accedant scholares?* And Baldus the lawyer, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur dicere noster*, when a scholar talks with a maid, or another man's wife, it is presumed he saith not a *pater noster*. Or if I shall see a man climb up a ladder at midnight into a virgin's or widow's chamber, I shall hardly think he then goes to administer the sacrament, or hear confession. These are the ordinary causes of jealousy, which are to be remitted as the circumstances vary.

MEMB. II.

SUBSECT. I.—*Symptoms of Jealousy, Fear, Sorrow, Suspicion, strange Gestures, Outrages, Locking up, Oaths, Trials, Law, &c.*

OF all passions, as I have already proved, love is most violent, and bitter potions which this love-melancholy affords, this bastard jealousy greatest, as appears by those prodigious symptoms which it hath and produceth. For besides fear and sorrow, which is common to all, anxiety of mind, suspicion, aggravation, restless thoughts, paleness, neglect of business, and the like, these men are farther put and in a higher strain. 'Tis a more vehement passion, a more [illegible] bation, a bitter pain, a fire, a pernicious curiosity, a gall corrupting of our life, madness, vertigo, plague, hell, they are more than [illegible] quieted, they lose *bonum pacis*, as [a]Chrysostom observes; and though rich, keep sumptuous tables, be nobly allied, yet *miserrimi omnium*, are most miserable, they are more than ordinarily discontent, more *tristius*, more than ordinarily suspicious. Jealousy, saith [b]Vives, unquietness in the mind, night and day: he hunts after every word, every whisper, and amplifies it to himself (as all melancholy men do matters) with a most unjust calumny of others, he misinterprets [illegible] said or done, most apt to mistake or misconstrue," he pries into [illegible] follows close, observes to a hair. 'Tis proper to jealousy so to do.

"Pale hag, infernal fury, pleasure's smart,
Envy's observer, prying in every part."

Besides those strange gestures of staring, frowning, grinning, [illegible] menacing, ghastly looks, broken pace, interrupt, precipitate, [illegible]

[x] Nihil audent primo, post ab aliis confirmatæ, audaces et confidentes sunt. Ut [illegible] transierint. [y] Euripides, l. 63. "Love of gain induces one to break her [illegible] associates to keep her in countenance actuates others." [z] De miser. Curialium. [illegible] aut isse alium reperies. [a] Cap. 18. de Virg. [b] Hom. 38. in c. 17. Gen. [illegible] b 3 de Anima. Omnes voces, auras, omnes susurros captat zelotypus, [illegible] sima de singulis calumnia. Maximé suspiciosi, et ad pejora credendam [illegible]

mes sigh, weep, sob for anger, *Nempe suos imbres etiam ista dunt,*[c]—swear and belie, slander any man, curse, threaten, brawl, and sometimes again flatter and speak fair, ask forgiveness, kiss demn his rashness and folly, vow, protest, and swear he will never and then eftsoons, impatient as he is, rave, roar, and lay about madman, thump her sides, drag her about perchance, drive her out d her home, he will be divorced forthwith, she is a whore, &c., and ith all submission compliment, entreat her fair, and bring her in es her dearly, she is his sweet, most kind and loving wife, he will nor leave her for a kingdom; so he continues off and on, as the n, the object moves him, but most part brawling, fretting, unquiet ng and suspecting not strangers only, but brothers and sisters, other, nearest and dearest friends. He thinks with those Italians,

"Chi non tocca parentado,
Tocca mal e rado."

a fear conceives unto himself things almost incredible and impos- ffected. As a heron when she fishes, still prying on all sides; oth a mouse, his eye is never off hers; he gloats on him, on her, bserving on whom she looks, who looks at her, what she saith, ner, at supper, sitting, walking, at home, abroad, he is the same, g, mandring, gazing, listening, affrighted with every small object; smile, why did she pity him, commend him? why did she drink h a man? why did she offer to kiss, to dance? &c., a whore, a rant whore. All this he confesseth in the poet,

rent, timidus sum, ignosce timori,
a tunica suspicor esse virum.
ulta tibi dabit oscula mater,
t cum qua dormit amica simul."

"Each thing affrights me, I do fear,
Ah pardon me my fear,
I doubt a man is hid within
The clothes that thou dost wear."

nan in woman's apparel? is not somebody in that great chest, or door, or hangings, or in some of those barrels? may not a man e window with a ladder of ropes, or come down the chimney, have or get in when he is asleep? If a mouse do but stir, or the wind ment clatter, that's the villain, there he is: by his good-will no ee her, salute her, speak with her, she shall not go forth of his ch as to do her needs. [e] *Non ita bovem argus,* &c. Argus did his cow, that watchful dragon the golden fleece, or Cerberus the f hell, as he keeps his wife. If a dear friend or near kinsman st to his house, to visit him, he will never let him be out of his nd company, lest, peradventure, &c. If the necessity of his uch that he must go from home, he doth either lock her up, or vith a deal of injunctions and protestations to some trusty friends, he sets and bribes to oversee: one servant is set in his absence ther, and all to observe his wife, and yet all this will not serve, usiness be very urgent, he will when he is half way come back post haste, rise from supper, or at midnight, and be gone, and ve his business undone, and as a stranger court his own wife in d habit. Though there be no danger at all, no cause of suspicion, ch a place, where Messalina herself could not be dishonest if she e suspects her as much as if she were in a bawdy-house, some t, or in a common inn, where all comers might have free access. on a sudden all to nought, she is a strumpet, a light housewife, a nt whore. No persuasion, no protestation can divert this passion, se him, secure or give him satisfaction. It is most strange to report ous acts by men and women have been committed in this kind, by

unders pour down their peculiar showers." d Propertius. e Æneas Silv.

women especially, that will run after their husbands into a
panies, [f]as Jovianus Pontanus's wife did by him, follow him
went, it matters not, or upon what business, raving like Ju
miscalling, cursing, swearing, and mistrusting every one sh
in his third book of the Life and Deeds of Francis Ximeniu
bishop of Toledo, hath a strange story of that incredible
queen of Spain, wife to king Philip, mother of Ferdinand
Fifth, emperors; when her husband Philip, either for that
his wife's jealousy, or had some great business, went into th
she was so impatient and melancholy upon his departure, that
eat her meat, or converse with any man; and though she we
season of the year very bad, the wind against her, in all ha
sea after him. Neither Isabella her queen mother, the ar
other friend could persuade her to the contrary, but she
When she was now come into the Low Countries, and kindl
her husband, she could not contain herself, "[g]but in a rage ra
haired wench," with whom she suspected her husband to be
her hair, did beat her black and blue, and so dragged her a
ordinary thing for women in such cases to scratch the faces,
such as they suspect; as Henry the Second's importune Ju
mond at Woodstock: for she complains in a [h]modern poet,

"But flies with eager fury to my face,
Offering me most unwomanly disgrace.
Look how a tigress, &c.

So fell she on me in
As could disdain and

Or if it be so they dare not or cannot execute any such tyr
they will miscall, rail and revile, bear them deadly hate
[i]Tacitus observes, "The hatred of a jealous woman is in
such as she suspects."

"[k]Nulla vis flammæ tumidique venti
Tanta, nec teli metuenda torti,
Quanta cùm conjux viduata tædis
Ardet et odit.

"Winds, weapons, flames nal
As raving women turn all

So did Agrippina by Lollia, and Calphurnia in the days o
women are sufficiently curbed in such cases, the rage
eminent, and frequently put in practice. See but with
jealous husbands tyrannise over their poor wives. In G
Turkey, Africa, Asia, and generally over all those hot c
vestræ terra vestra, arate sicut vultis, Mahomet in his Alco
to men, your wives are as your land, till them, use them,
foul, as you will yourselves. [m]*Mecastor lege durâ vivun*
them still in their houses, which are so many prisons
nobody to come at them, or their wives to be seen ab
liceat lustrare patentes. They must not so much as look
great persons, they have eunuchs to keep them, as the G
the Turks, the Sophies of Persia, those Tartarian Mogor
Infantes masculos castrant innumeros ut regi servian
geld innumerable infants" to this purpose; the Kin
10,000 eunuchs in his family to keep his wives." T
keep their courtezans in such a strict manner, that
sight of them he dies for it; and if they chance t
instantly cry out, though from their windows, they
Turks have I know not how many black, deformed e

[f] Ant. Dial.
[g] Rabie concepta, cæsariem abrasit, puellæque mirabil
[h] Daniel.
[i] Annal. lib. 12. Principis mulieris zelotypæ est in alie
inseparabilia.
[k] Seneca in Medea.
[l] Alcoran cap. Bovis, inter
[m] Plautus.
[n] Expedit. in Sinas. l. 3. c. 8.
[o] Decem eunuchos
qui servant uxores ejus.

ries) to this purpose sent commonly from Egypt, deprived in of all their privities, and brought up in the seraglio at Con- eep their wives; which are so penned up they may not confer man, or converse with younger women, have a cucumber or them for their diet, but sliced, for fear, &c., and so live and their unchaste thoughts all the days of their lives. The vul- en, if at any time they come abroad, which is very seldom, to , or go to their baths, are so covered, that no man can see them, were in old Rome, *lectica aut sellâ tectâ vectæ*, so [p] Dion and *Velatæ totæ incedunt*, which [q] Alexander ab Alexandro relates , *lib.* 5. *cap.* 24. which, with Andreas Tiraquellus his com- er think should be understood of Persians. I have not yet not only lock them up, *sed et pudendis seras adhibent:* hear lates *lib.* 6. of his Venetian history, of those inhabitants that oa in Africa. *Lusitani, inquit, quorundam civitates adierunt, fœminis naturam consuunt, quoad urinæ exitus ne impediatur, everint sic consutas in matrimonium collocant, ut sponsi prima iatas puellæ oras ferro interscindere.* In some parts of Greece those old Jews, they will not believe their wives are honest, *astruatum prima nocte videant:* our countryman [r] Sands, in , saith it is severely observed in Zazynthus, or Zante; and ime at Fez, in Africa, *non credunt virginem esse nisi videant pam; si non, ad parentes pudore rejicitur.* Those sheets are y their parents, and kept as a sign of incorrupt virginity. examined their maids *ex tenui membrana*, called Hymen, s in his anatomy, Columbus, *lib.* 12. *cap.* 16. Capivaccius, *uteri affectibus*, Vincent, Alsarius Genuensis, *quæsit. med.* nus Mercurialis, *consult.* Ambros. Pareus, Julius Cæsar Clau- . as that also *de* [s] *ruptura venarum ut sanguis fluat*, copiously sufficient trial they contend. And yet others again defend olinus, *Institut. Anat. lib.* 1. *cap.* 31. Pinæus of Paris, Alber- *cret. mulier. cap.* 9 & 10, &c., and think they speak too much en. [t] Ludovicus Boncialus, *lib.* 2. *cap.* 2. *muliebr. naturalem um constrictionem, in quâ virginitatem consistere volunt, astrin- s fieri posse vendicat, et si defloratæ sint, astutæ* [u] *mulieres nt in his. Idem* Alsarius Crucius Genuensis *iisdem ferè verbis. lib.* 3. *Fen.* 20. *Tract* 1. *cap.* 47. [x] Rhasis, *Continent. lib.* 24. o, *de nat. mul. lib.* 1. *cap.* 3. An old bawdy nurse in [y] Aris- hat Spanish Cælestina, [z] *quæ quinque mille virgines fecit que mulieres arte sua virgines*) when a fair maid of her ot and made her moan to her, how she had been deflowered, be married, was afraid it would be perceived, comfortably *ri, filia*, &c. "Fear not, daughter, I'll teach thee a trick to *ec extra callem.* To what end are all those astrological ques- *, an sit casta, an sit mulier?* and such strange absurd trials nus, Bap. Porta, *Mag. lib.* 2. *cap.* 21. in Wecker. *lib.* 5. *de* perfumes, to make them piss, and confess I know not what me jealous brain was the first founder of them. And to what scribe those severe laws against jealousy, *Num.* v. 14, Adul- xxii. *v.* 22. as amongst the Hebrews, amongst the Egyptians

Semotis à viris servant interioribus, ab eorum conspectu immunes. [r] Lib. 1. fol. 7. sæpe fiunt à proprîis digitis vel ab aliis instrumentis. [t] Idem Rhasis Arab. cont. ut non possunt coitum exercere. [x] Qui et pharmacum præscribit doceique. er. [z] Barthius. Ludus illi temeratum pudicitiæ florem mentitis machinis pro docebo te qui mulier ante nuptias sponso te probes virginem.

(read [a] Bohemus, *l.* 1. *c.* 5. *de mor. gen.* of the Carthaginian
lib. 2. *cap.* 11.) amongst the Athenians of old, Italians at
they are to be severely punished, cut in pieces, burned, *vi*
alive, with several expurgations, &c., are they not as so m
incredible jealousy? we may say the same of those vestal vi
water in a sieve, as Tatia did in Rome, *anno ab urb. condi*
senators; and [b] Æmilia, *virgo innocens*, that ran over hot
Edward the Confessor's mother did, the king himself being
the like. We read in Nicephorus, that Chunegunda the
Bavarus emperor, suspected of adultery, *insimulata adulte*
meres illæsa transiit, trod upon red hot coulters, and had no ha
story we find in Regino, *lib.* 2. In Aventinus and Sigonin
Third and his wife Richarda, *An.* 887, that was so purged
Pausanias saith, that he was once an eye-witness of such a m
temple, a maid without any harm at all walked upon burni
Secund. in his description of Europe, *c.* 46. relates as much,
monly practised at Diana's temple, for women to go barefoot
try their honesties: Plinius, Solinus, and many writers, m
[c] Geronia's temple, and Dionysius Halicarnassus, *lib.* 3. of M
which were used to this purpose. Tatius, *lib.* 6. of Pan his
old St. Wilfrid's needle in Yorkshire), wherein they did u
[d] whether they were honest; when Leucippe went in, *suavi*
sonus cœpit: Austin *de civ. Dei, lib.* 10. *c.* 16. relates many
which Lavater *de spectr. part.* 1. *cap.* 19. contends to be done b
devils; though Thomas, *quæst.* 6. *de potentiâ*, &c., ascribes it
Some, saith [e] Austin, compel their wives to swear they be hon
were a lesser sin than adultery; [f] some consult oracles, as Pha
king of Egypt. Others reward, as those old Romans used to d
were contented with one man, *Corona pudicitiæ donabatur*, &
of chastity bestowed on her. When all this will not serve, a
Gaguinus, *cap.* 5. *descript. Muscoviæ*, the Muscovites, if they
wives, will beat them till they confess, and if that will not a
wild Irish, be divorced at their pleasures, or else knock th
as the old [g] Gauls have done in former ages. Of this tyranny
more in Parthenius, *Erot. cap.* 10. Camerarius, *cap.* 53. *de*
cap. 34. Cœlia's epistles, Tho. Chaloner *de repub. Ang. lib.* 1
stasse 1. Fœlix Platerus, *observat. lib.* 1. &c.

MEMB. III.

Prognostics of Jealousy, Despair, Madness, to make many

THOSE which are jealous, most part, if they be not
"[h] proceed from suspicion to hatred, from hatred to fr
murder and despair."

"[i] A plague by whose most damnable effect,
Divers in deep despair to die have sought.
By which a man
As well with

In their madness many times, saith [k] Vives, they mak
others. Which induceth Cyprian to call it, *Fœcundum*
fontem cladium et seminarium delictorum, a fruitful

[a] Qui mulierem violasset, virilia execabant, et mille virgas dabant.
Feronia uco. Virg. d Ismene was so tried by Diana's will, is
drowned, Eustathius, lib. 8. e Contra mendac. ad confess. 21 cap.
per decennium, oraculum consuluit de uxoris pudicitia. Herod. Euterp.
vitæ necisque in uxores habuerunt potestatem. h Animi
dementes reddunt. Acak. comment. in par. art. Ficini. i Ar
c. 3. de zelotyp. transit in rabiem et odium, et alibi et alia vitiosa

ıtain of murders. Tragical examples are too common in this
ınd old, in all ages, as of [l]Cephalus and Procris, [m]Phærus of
ıtreus, and Thyestes. [n]Alexander Phæreus was murdered
llicatûs suspitionem, Tully saith. Antoninus Verus was so
ıucilla; Demetrius the son of Antigonus, and Nicanor, by
cules poisoned by Dejanira, [o]Cæcinna murdered by Vespasian.
n lady, by her husband. [p]Amestris, Xerxes' wife, because
ısband's cloak in Masista's house, cut off Masista, his wife's
hem to the dogs, flayed her besides, and cut off her ears, lips,
the nose of Artaynta her daughter. Our late writers are full

ius, in his history of France, hath a tragical story of Chil-
his death, made away by Ferdegunde his queen. In a jealous
from hunting, and stole behind his wife, as she was dressing
head in the sun, gave her a familiar touch with his wand,
king for her lover, said, "Ah Landre, a good knight should
d not behind:" but when she saw herself betrayed by his
tantly took order to make him away. Hierome Osorius, in
k of the deeds of Emanuel King of Portugal, to this effect
arration of one Ferdinandus Chalderia, that wounded Gothe-
untryman of his, at Goa in the East Indies, "[r]and cut off one
at he looked as he thought too familiarly upon his wife, which
cause of many quarrels, and much bloodshed." Guianerius
ud. matr. speaks of a silly jealous fellow, that seeing his child
ed in a caul, thought sure a [s]Franciscan that used to come to
he father of it, it was so like the friar's cowl, and thereupon
riar to kill him: Fulgosus of a woman in Narbonne, that cut
s privities in the night, because she thought he played false
story of Jonuses Bassa, and fair Manto his wife, is well
s have read the Turkish history; and that of Joan of Spain,
ed in my former section. Her jealousy, saith Gomesius, was
h their deaths: King Philip died for grief a little after, as
sician gave it out, "and she for her part after a melancholy
, misspent in lurking holes and corners, made an end of her
: Plater, in the first book of his observations, hath many such
ıysician of his acquaintance, "[u]that was first mad through
erwards desperate: of a merchant "[x]that killed his wife in
ır, and after precipitated himself:" of a doctor of law that
's nose: of a painter's wife in Basil, anno 1600, that was
children and had been twenty-seven years married, yet after-
ıd so impatient that she became desperate, and would neither
her own house, for fear her husband should poison her. 'Tis
this; for when once the humours are stirred, and the imagina-
it will vary itself in divers forms; and many such absurd
ccompany, even madness itself. Skenkius, *observat. lib.* 4. *cap.*

vid, &c. [m]Phærus, Ægypti rex, de cæcitate oraculum consulens, visum ei rediturum
isset lotio mulieris quæ aliorum virorum esset expers; uxoris urinam expertus nihil
stra, eas omnes (ea excepta per quam curatus fuit) unum in locum coactas concre-
[n]Offic. lib. 2. [o]Aurelius Victor. [p]Herod. lib. 9. in Calliope. Masistæ
amillas præscindit, easque canibus abjicit, filiæ nares præscindit, labra, linguam, &c.
curandæ intenta capillum in sole pectit, à marito per lusum leviter percussa furtim
lsu suborto, mi Landrice dixit. frontem vir fortis petet, &c. Marito conspecto attonita:
ejus mortem conspirat, et statim inter venandum efficit. [r]Qui Goæ uxorem habens
quendam virum quod uxori suæ oculos adjecisset, ingenti vulnere deformavit in facie,
mutuæ cædes. [s]Eo quod infans natus involutus esset pannículo, credebat eum
, &c. [t]Zelotypia reginæ regis mortem acceleravit paulo post, ut Martianus medicus
m atra bile inde exagitata in latebras se subducens præ ægritudine animi re[illegible]
[u]A zelotypia redactus ad insaniam et desperationem. [x]Uxorem interemit, [illegible]
se præcipitavit.

"Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope salvus erit."

"[a] This is the cruel wound
No liquor's force prevail
No skill of stars, no dept
Devised by that great cl
A wound that so infects
As all our sense and reas
A wound whose pang an
As it may rightly called

Yet what I have formerly said of other melancholy, I will s
cured or mitigated at least by some contrary passion, good c
sion, if it be withstood in the beginning, maturely resis
ancients hold, "[a]the nails of it be pared before they gro
better means to resist or repel it than by avoiding idleness, t
busied about some matters of importance, to drive out those
fantasies and irksome suspicions out of his head, and then t
his judicious friends, to give ear to their good counsel and
to consider, how much he discredits himself, his friends, disho
disgraceth his family, publisheth his shame, and as a trum
misery, divulgeth, macerates, grieves himself and others: w
of weakness it is, how absurd a thing in its own nature, ho
brutish a passion, how sottish, how odious; for as [b]Hier
Odium sui facit, et ipse novissimè sibi odio est, others hate hi
hates himself for it; how harebrain a disease, mad and fur
but hear them speak, no doubt he may be cured. [c]Joan, q
whom I have formerly spoken, under pretence of changing air
plutum, or Alcada de las Heneras, where Ximenius the arch
then lived, that by his good counsel (as for the present she
eased. "[d]For a disease of the soul, if concealed, tortures
and by no physic can sooner be removed than by a discreet m
speeches." I will not here insert any consolatory sentences t
forestall any man's invention, but leave it every one to dilate
shall think fit in his own judgment: let him advise with Si
"Be not jealous over the wife of thy bosom;" read that comf
speech to this purpose of Ximenius, in the author himself, as

himself without a cause; or put case which is the worst, he be a
annot be helped, the more he stirs in it, the more he aggravates his
. How much better were it in such a case to dissemble or contemn
ould that be feared which cannot be redressed? *multæ tandem de-*
saith [e]Vives) *quum flecti maritos non posse vident,* many women,
see there is no remedy, have been pacified; and shall men be more
ı women? 'Tis some comfort in such a case to have companions,
seris socios habuisse doloris; Who can say he is free? Who can
elf he is not one *de præterito,* or secure himself *de futuro?* If it
e alone, it were hard; but being as it is almost a common cala-
ot so grievously to be taken. If a man have a lock, which every
vill open, as well as his own, why should he think to keep it private
In some countries they make nothing of it, *ne nobiles quidem,* saith
n many parts of Africa (if she be past fourteen) there's not a noble-
arries a maid, or that hath a chaste wife; 'tis so common; as the
horns once a month to the world, do they to their husbands at
'tis most part true which that Caledonian lady, [g]Argetocovus, a
ce's wife, told Julia Augusta, when she took her up for dishonesty,
ıs are naught at least with some few choice men of the better sort,
mans lie with every base knave, you are a company of common
everus the emperor in his time made laws for the restraint of this
s [h]Dion Nicæus relates in his life, *tria millia mœchorum,* three
ckold-makers, or *naturæ monetam adulterantes,* as Philo calls them,
, and clippers of nature's money, were summoned into the court at
yet, *Non omnem molitor quæ fluit undam videt,* "the miller sees not
r that goes by his mill:" no doubt, but, as in our days, these were
nonalty, all the great ones were not so much as called in question
ırtial's Epigram I suppose might have been generally applied in
ious times, *Omnia solus habes,* &c., thy goods, lands, money, wits,
n, *Uxorem sed habes, Candide, cum populo;* but neighbour Candidus
common: husband and cuckold in that age it seems were recipro-
the emperors themselves did wear Actæon's badge; how many
ıt I reckon up together, and what a catalogue of cornuted kings
in every story? Agamemnon, Menelaus, Phillippus of Greece,
of Ægypt, Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius,
&c., that wore fair plumes of bull's feathers in their crests. The
iers and most heroical spirits could not avoid it. They have been
passive in this business, they have either given or taken horns,
ıur, whom we call one of the nine worthies, for all his great valour,
hily served by Mordred, one of his round-table knights: and
Helena Alba, his fair wife, as Leland interprets it, was an arrant
ıan. *Parcerem libenter* (saith mine [i]author) *Heroinarum læsæ non historiæ veritas aurem vellicaret,* I could willingly wink at a
ults, but that I am bound by the laws of history to tell the truth:
will, God knows, did he write it, and so do I repeat it. I speak
mes all this while, we have good, honest, virtuous men and women,
zeal, fear of God, religion and superstition contains: and yet for
have many knights of this order, so dubbed by their wives, many
abused by dissolute husbands. In some places, and such persons
soon enjoin them to carry water in a sieve, as to keep themselves

[f] Lib. 3. [g] Argetocoxi, Caledonii regulı uxor, Juliæ Augustæ cum ipsam morderet quod
tur, respondet, nos cum optimis viris consuetudinem habemus, vos Romanas autem occulte
onstuprant. [h] Leges de mœchis fecit, ex civibus plures in jus vocati. [i] L. 3. Epig. 26.
parcerem libenter heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret.
land's assert. Arthuri.

whom speak they not in this sense? From the highest to t
thus censured all: there is no remedy then but patience.
own fault, and he hath no reason to complain, 'tis *quid pro*
is worse: "[n] Bethink thyself, hast thou not done as muc
neighbours? why dost thou require that of thy wife, which
form thyself? Thou rangest like a town bull, [o] why art thou
tread awry?"

"[p] Be it that some woman break chaste wedlock's laws,
And leaves her husband and becomes unchaste:
Yet commonly it is not without cause,
She sees her man in sin her goods to waste,
She feels that he his love fre
And hath on some perhaps l
Who strike with sword, th
strike,
And sure love craveth love,

Ea semper studebit, saith [q] Nevisanus, *pares reddere vices*, sh
can. And therefore, as well adviseth Siracides, *cap.* ix. 1. "
evil lesson against thyself," which as Jansenius, Lyranus,
Carthusianus interpret, is no otherwise to be understood tha
not a mischief. I do not excuse her in accusing thee; but i
mend thyself first; for as the old saying is, a good husband m

Yea but thou repliest. 'tis not the like reason betwixt
through her fault my children are bastards, I may not endu
lenta, sit imperiosa, prodiga, &c. Let her scold, brawl, and
modò sit casta, so she be honest, I could easily bear it; but
may not, I will not; "my faith, my fame, mine eye must n
the diverb is, *Non patitur tactum fama, fides, oculus.* I say
wife, touch all, use all, take all but this. I acknowledge t
be true, *Nullius boni jucunda possessio sine socio*, there is n
the possession of any good thing without a companion, this on
This. And why this? Even this which thou so much abhor
thy progeny's good, [s] better be any man's son than thine, to
Irus, poor Seius, or mean Mevius, the town swineherd's, a
and well is he, that like Hercules he hath any two fathers;
hast peradventure more diseases than a horse, more infirmi
mind, a cankered soul, crabbed conditions, make the wor

miliarly kissing another man's wife, was so far from misconceiving it, presently kneeled down and thanked God there was so much charity t they on the other side will ascribe nothing to natural causes, indulge to familiarity, mutual society, friendship; but out of a sinister sus- resently lock them close, watch them, thinking by those means to all such inconveniences, that's the way to help it; whereas by such ey do aggravate the mischief. 'Tis but in vain to watch that which y.

odiri si velit ulla potest;
tem servare potes, licet omnia serves;
exclusis intus adulter erit."

"None can be kept resisting for her part;
Though body be kept close, within her heart
Advoutry lurks, t' exclude it there's no art."

vith a hundred eyes cannot keep her, *et hunc unus sæpè fefellit amor*, riosto.

"If all our hearts were eyes, yet sure they said
We husbands of our wives should be betrayed."

holds, *Uxor impudica servari non potest, pudica non debet, infida stitatis est necessitas*, to what end is all your custody? A dishonest cannot be kept, an honest woman ought not to be kept, necessity is a ot to be trusted. *Difficile custoditur, quod plures amant;* that which vet, can hardly be preserved, as [y] Salisburiensis thinks. I am of Sylvius' mind, "[z] Those jealous Italians do very ill to lock up their or women are of such a disposition, they will most covet that which most, and offend least when they have free liberty to trespass." It to lock her up if she be dishonest; *et tyrannicum imperium*, as our . Aristotle calls it, too tyrannical a task, most unfit: for when she her husband observes her and suspects, *liberius peccat*, saith [a] Nevi- *Toxica Zelotypo dedit uxor mæcha marito*, she is exasperated. all means to vindicate herself, and will therefore offend, because she ly suspected. The best course then is to let them have their own e them free liberty, without any keeping.

"In vain our friends from this do us dehort,
For beauty will be where is most resort."

honest as Lucretia to Collatinus, Laodamia to Protesilaus, Penelope lysses, she will so continue her honor, good name, credit, *Penelope mper Ulyssis ero;* "I shall always be Penelope the wife of Ulysses." Phocias' wife, in [c] Plutarch, called her husband "her wealth, treasure, y, delight, orb and sphere," she will hers. The vow she made unto man; love, virtue, religion, zeal, are better keepers than all those nuchs, prisons; she will not be moved:

vel tellus optem prius ima dehiscat,
omnipotens adigat me fulmine ad umbras,
umbras Erebi, noctemque profundam,
or quam te violem, aut tua jura resolvam."

"First I desire the earth to swallow me,
Before I violate mine honesty,
Or thunder from above drive me to hell,
With those pale ghosts, and ugly nights to dwell."

solved with Dido to be chaste; though her husband be false, she will and as Octavia writ to her Antony,

"[d] These walls that here do keep me out of sight,
Shall keep me all unspotted unto thee,
And testify that I will do thee right,
I'll never stain thine house, though thou shame me."

loose to all those Tarquins and Satyrs, she will not be tempted. In of Valence the Emperor, saith [f] St. Austin, one Archidamus, a Consul ch, offered a hundred pounds of gold to a fair young wife, and besides husband free, who was then *sub gravissimâ custodiâ*, a dark prisoner, *is noctis concubitu:* but the chaste matron would not accept of it.

or. lib. 3. eleg. 4. [x] Lib. 4. st. 72. [y] Policrat. lib. 8. c. 11. De amor. [z] Eurial. et Lucret. ccludunt, meo judicio minus utiliter faciunt; sunt enim eo ingenio mulieres ut id potissimum d maximè denegatur; si liberas habent habenas, minus delinquunt; frustra seram adhibes, si e casta. [a] Quando cognoscunt maritos hoc advertere. [b] Ausonius. [c] Ὀφθαλμὸς καὶ θησαυρὸς ἦν, thesaurum suum, &c. [d] Virg. Æn. [e] Daniel. [f] l. de serm. d. in monte tom. 16.

wise she be naught, use all the means thou canst, she will
deest animus sed corruptor, she hath so many lies, excu
muses, tricks, panders, bawds, shifts, to deceive, 'tis to no p
up, or to reclaim her by hard usage. "Fair means per
somewhat." [k] *Obsequio vinces aptius ipse tuo.* Men and wo
predicament in this behalf, so sooner won, and better pacif
non cogi: though she be as arrant a scold as Xantippe, as
clamorous as Hecuba, as lustful as Messalina, by such me
may be reformed. Many patient [l] Grizels, by their obse
kind, have reclaimed their husbands from their wandering
Francia and Turkey (as Leah, Rachel, and Sarah did to Ab
they bring their fairest damsels to their husbands' beds; I
lustful appetites of Augustus: Stratonice, wife to King Dio
bring Electra, a fair maid, to her good man's bed, but broug
begot on her, as carefully as if they had been her own. Ter
Cornelia's mother, perceiving her husband's intemperance,
made much of the maid, and would take no notice of it. A
when a pickthank friend of his, to curry favour, had sho
familiar in private with a young gallant, courting and dallyi
he, let him do his worst, I dare trust my wife, though I da
The best remedy then is by fair means; if that will not take
ble it as I say, or turn it off with a jest: hear Guexerra's a
vel joco excipies, vel silentio eludes; for if you take exceptio
your wife doth, Solomon's wisdom, Hercules' valour, E
Socrates' patience, Argus' vigilance, will not serve turn.
malum, [m] a less mischief, Nevisanus holds, *dissimulare*,
emptor, a buyer of cradles, as the proverb is, than to be too
good fellow, when his wife was brought to bed before her ti
dozen of cradles beforehand for so many children, as if his
tinue to bear children every two months." [p] Pertinax the Et
told him a fiddler was too familiar with his empress, made n
And when that Macedonian Philip was upbraided with his
cum tot victor regnorum ac populorum esset, &c., a conqueror o
not tame his wife (for she thrust him out of doors), he n

eus hearing of a journey he was to take to Delphos, [q]set a company of eirs to intercept him in his passage; they did it accordingly, and as they osed left him stoned to death. The news of this fact was brought instantly ergamus; Attalus, Eumenes' brother, proclaimed himself king forthwith. possession of the crown, and married Stratonice the queen. But by-and-hen contrary news was brought, that King Eumenes was alive, and now ng to the city, he laid by his crown, left his wife, as a private man went eet him, and congratulate his return. Eumenes, though he knew all parars passed, yet dissembling the matter, kindly embraced his brother, and his wife into his favour again, as if no such matter had been heard of or Jocundo, in Ariosto, found his wife in bed with a knave, both asleep, his ways, and would not so much as wake them, much less reprove them t. [r]An honest fellow finding in like sort his wife had played false at s, and borne a man too many, drew his dagger, and swore if he had not his very friend, he would have killed him. Another hearing one had done for him, which no man desires to be done by a deputy, followed in a rage his sword drawn, and having overtaken him, laid adultery to his charge; ffender hotly pursued, confessed it was true; with which confession he atisfied, and so left him, swearing that if he had denied it, he would not put it up. How much better is it to do thus, than to macerate himself, iently to rave and rage, to enter an action (as Arnoldus Tilius did in the of Toulouse, against Martin Guerre, his fellow-soldier, for that he counted his habit, and was too familiar with his wife), so to divulge his own e, and to remain for ever a cuckold on record? how much better be elius Tacitus than Publius Cornutus, to condemn in such cases, or take no e of it? *Melius sic errare quam Zelotypiæ curis,* saith Erasmus, *se con-* better be a wittol and put it up, than to trouble himself to no purpose. though he will not *omnibus dormire,* be an ass, as he is an ox, yet to at it as many do is not amiss at some times, in some cases, to some s, if it be for his commodity, or some great man's sake, his landlord, n, benefactor, (as Calbas the Roman saith [s]Plutarch did by Mæcenas, hayllus of Argos did by King Philip, when he promised him an office at condition he might lie with his wife) and so let it pass:

> "[t]pol me haud pœnitet,
> Scilicet boni dimidium dividere cum Jove,"

ever troubles me (said Amphitrio) to be cornuted by Jupiter, let it not t thee then;" be friends with her;

> "[u]Tu cum Alcmena uxore antiquam in gratiam
> Redi"——

eive Alcmena to your grace again; let it, I say, make no breach of etween you. Howsoever the best way is to contemn it, which Henry II. of France advised a courtier of his, jealous of his wife, and complaining unchasteness, to reject it, and comfort himself; for he that suspects his incontinency, and fears the Pope's curse, shall never live a merry hour, p a quiet night: no remedy but patience. When all is done according t counsel of [y]Nevisanus, *si vitium uxoris corrigi non potest, ferendum est:* ay not be helped, it must be endured. *Date veniam et sustinete taciti,* phocles' advice, keep it to thyself, and which Chrysostom calls *palæstram phiæ et domesticum gymnasium,* a school of philosophy, put it up. There other cure but time to wear it out, *Injuriarum remedium est oblivio,* as if

osuit armatos qui ipsum interficerent; hi protenus mandatum exequentes, &c. Ille et rex declaratur, nicem quæ fratri nupserat, uxorem ducit; sed postquam audivit fratrem vivere, &c. Attalum accepit, pristinamque uxorem complexus, magno honore apud se habuit. [r]See John Harrington's 18. book of Ariosto. [s]Amator dial. [t]Plautus, scen. ult. Amphit. [u]Idem. [x]T. Daniel, French. [y]Lib. 4. num. 80.

wives and children, all as one: and which Cæsar in his Comm
of those old Britons, that first inhabited this land, they
wives allotted to such a family, or promiscuously to be used
not one to one, as with us, or four, five, or six to one as
[a]Nicholaites, a sect that sprang, saith Austin, from Nic
would have women indifferent; and the cause of this filthy
the deacon's jealousy, for which when he was condemned t
his offence, he broached his heresy, that it was lawful to lie
wives, and for any man to lie with his; like to those [b]Anaba
that would consort with other men's wives as the spirit m
[c]Mahomet, the seducing prophet, would needs use women as
beget prophets; two hundred and five, their Alcoran saith,
him, and [d]he as able as forty men. Amongst the old
[e]Bohemus relates out of Sabellicus, the king of the country
the first night, and once in a year they went promiscuously all t
Cosmog. lib. 3. *cap.* 497. ascribes the beginning of this brutish
to one Picardus, a Frenchman, that invented a new sect o
naked as Adam did, and to use promiscuous venery at set
priest repeated that of Genesis, "Increase and multiply," [f]out
in the place where they met, "and without all respect of a
tions, catch that catch may, every man took her that came
fasten this on those ancient Bohemians and Russians: [g]oth
tants of Mambrium, in the Lucerne valley in Piedmont; an
practised in Scotland amongst Christians themselves, until
time, the king or the lord of the town had their maidenhead
of [h]India in our age, and those [i]islanders, [k]as amongst th
old, they will prostitute their wives and daughters (which
Greek modern writer, for want of better intelligence puts u
such travellers or seafaring men as come amongst them b
how far they were from this feral vice of jealousy, and how li
it. The kings of Calecut, as Lod. Vertomannus relates, wi
wives, till one of their Biarmi or high priests have lain f

Nevisanus the lawyer, *lib.* 4. *num.* 33. *syl. nupt.* would have him that is inclined to this malady, to prevent the worst, marry a quean, *Capiens meretricem, hoc habet saltem boni quòd non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in Seneca constuprated two wenches in a night; for satisfaction, the one desired to hang him, the other to marry him. [n] Hierome, king of Syracuse in Sicily, espoused himself to Pitho, keeper of the stews; and Ptolemy took Thais a common whore to be his wife, had two sons, Leontiscus and Lagus by her, and one daughter Irene: 'tis therefore no such unlikely thing. [o] A citizen of Eugubine gelded himself to try his wife's honesty, and to be freed from jealousy; so did a baker in [p] Basil, to the same intent. But of all other precedents in this kind, that of [q] Combalus is most memorable; who to prevent his master's suspicion, for he was a beautiful young man, and sent by Seleucus his lord and king, with Stratonice the queen to conduct her into Syria, fearing the worst, gelded himself before he went, and left his genitals behind him in a box sealed up. His mistress by the way fell in love with him, but he not yielding to her, was accused to Seleucus of incontinency (as that Bellerophon was in like case falsely traduced [s] by Sthenobia, to king Prætus her husband, *cum non posset ad coitum inducere*), and that by her, and was therefore at his coming home cast into prison; the day of hearing appointed, he was sufficiently cleared and acquitted by showing his privities, which to the admiration of the beholders he had formerly cut off. The Lydians used to geld women whom they suspected, saith Leonicus. *var. hist. lib.* 3. *cap.* 49. as well as men. To this purpose, [r] Saint Francis, because he used to confess women in private, to prevent suspicion, and prove himself a maid, stripped himself before the Bishop of Assise and others: and Friar Leonard for the same cause went through Viterbium in Italy, without any garments.

Our Pseudo-catholics, to help these inconveniences which proceed from jealousy, to keep themselves and their wives honest, make severe laws; against adultery present death; and withal fornication, a venial sin, as a sink to convey that furious and swift stream of concupiscence, they appoint and permit stews, those punks and pleasant sinners, the more to secure their wives in all populous cities, for they hold them as necessary as churches; and howsoever unlawful, yet to avoid a greater mischief, to be tolerated in policy, as usury, for the hardness of men's hearts; and for this end they have whole colleges of courtezans in their towns and cities. Of [u] Cato's mind belike that would have his servants (*cum ancillis congredi coitus causa, definito ære, ut graviora facinora evitarent, cæteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle persons, young, rich, and lusty, so many servants, monks, friars, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, younger brothers, and soldiers at all to marry, as those diseased persons, votaries, priests, servants. Therefore, as well to keep and ease the one as the other, they tolerate and wink at these kind of brothel-houses and stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in religion. Others prescribe filters, spells, charms to keep men and women honest. [t] *Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, et adipem, et exsicca, calescat in oleo, &c., et non alium præter te amabit. In Alexi. Porta, &c., plura invenies, et multò his absurdiora, uti et in Rhasi, ne mulier virum admittat, et maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

[n] Stephanus, præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit; Ptolomæus Thaidem nobile scortum duxit et ex ea duos filios suscepit, &c. [o] Poggius Florenc. [p] Felix. Plater. [q] Plutarch, Lucian, Salmutz Tit. 2. de porcellanis cum in Panciro l. de nov. repert. et Plutarchus. [r] Stephanus è l. confor. Bonavent. c. 6. vit. Francisci. [s] Plutarch. vit. ejus. [t] Vecker lib. 7. secret.

whom he takes, of what age, &c., and cautelous in his proc
man should not marry a young woman, nor a young woman a
malè inæquales veniunt ad aratra juvenci! such matches m
a perpetual cause of suspicion, and be distasteful to each o

"[b] Noctua ut in tumulis, super atque cadavera bubo, Talis apud Sophoclem nostra puella sedet."	"Night-crows on tombs, ov So lies a wench with Sop

For Sophocles, as [c]Athenæus describes him, was a very o
January, a bed-fellow of bones, and doted yet upon Archip
tezan, than which nothing can be more odious. [d]*Senex mu*
ingratus est, an old man is a most unwelcome guest to a you
unfit:

"[e] Amplexus suos fugiunt puellæ,
Omnis horret amor Venusque Hymenque."

And as in like case a good fellow that had but a peck of corn
yet would needs build a new mill for it, found his error eftso
must let his mill lie waste, pull it quite down, or let others
these men, &c.

Seneca therefore disallows all such unseasonable matches, *
dicti locum crebræ nuptiæ. And as [f]Tully farther inveigh
any, but ugly and filthy in old age," *Turpe senilis amor*, one of
[g]God hateth. Plutarch, in his book *contra Coleten*, rails d
kind of marriages which are attempted by old men, *qui jam c*
et à voluptatibus deserti, peccant animo, and makes a quest
some cases it be tolerable at least for such a man to marry—
affectat sine viribus, "that is now past those venerous exercise
man lies with a virgin and sighs," Ecclus. xxx. 20, and now
him in Petronius, *funerata est hæc pars jam quæ fuit olim Ac*
done,

"[h] Vixit puellæ nuper idoneus,
Et militavit non sine gloria."

But the question is whether he may delight himself as those
which in their decrepit age, lay commonly between two wenc
contactu formosarum, et contrectatione, num adhuc gaudeat

imself makes such matches. [k] Lovinus Lemnius reckons up three ch generally disturb the peace of marriage; the first is when they npestive or unseasonably, "as many mortal men marry precipitately derately, when they are effete and old: the second when they ually for fortunes and birth: the third, when a sick impotent person hat is sound, *novæ nuptæ spes frustratur:* many dislikes instantly any doting dizzards, it may not be denied, as Plutarch confesseth, themselves with such obsolete, unseasonable and filthy remedies them), with a remembrance of their former pleasures, against stir up their dead flesh:" but an old lecher is abominable; *mulier s,* [m] Nevisanus holds, *præsumitur lubrica et inconstans,* a woman s a third time may be presumed to be no honester than she should. th, thus Ambrose concludes in his comment upon Luke, "[n] they pled together, not to get children, but to satisfy their lust, are not t fornicators," with whom St. Austin consents: matrimony without dren, *non matrimonium, sed concubium dici debet,* is not a wedding, ling or coupling together. In a word, except they wed for mutual and comfort one of another (in which respects, though [o] Tiberius thout question old folks may well marry, for sometimes a man hath f a wife, according to Puccius, when he hath no need of a wife;) is most odious, when an old acherontic dizzard, that hath one grave, a *silicernium,* shall flicker after a young wench that is blithe

——"[p] salaciorque
Verno passere, et albulis columbis."

n be more detestable?

pite amas, senex nequissime,
ætatis, animaque fœtida
osus tu osculare mulierem?
s vomitum potius excutiet."

"Thou old goat, hoary lecher, naughty man,
With stinking breath, art thou in love?
Must thou be slavering? she spews to see
Thy filthy face, it doth so move."

e will, it is much more tolerable for an old man to marry a young ladies' match they call it) for *cras erit mulier,* as he said in Tully. oman, Critobulus, in [r] Xenophon, [s] Tyraquellus of late, Julius Scanid many famous precedents we have in that kind; but not *è contra:* l fit for an ancient woman to match with a young man. For as *Anus dum ludit morti delitias facit,* 'tis Charon's match between l Casca, and the devil himself is surely well pleased with it. And s the [u] poet inveighs, thou old Vetustina bed-ridden quean, that art nd bones.

pilli, quatuorque sunt dentes,
adæ, crusculumque formicæ,
m quæ geris stola frontem,
m cassibus pares mammas."

"Thou hast three hairs, four teeth, a breast
Like grasshopper, an emmet's crest,
A skin more rugged than thy coat,
And dugs like spider's web to boot."

marry a youth again? And yet *ducentas ire nuptum post mortes* wsoever it is, as [x] Apuleius gives out of his Meroe, *congressus stilens, abhorrendus,* a pestilent match, abominable, and not to be In such case how can they otherwise choose but be jealous, how agree one with another? This inequality is not in years only, but rtunes, conditions, and all good [y] qualities, *si quâ voles aptè nubere,* tis my counsel, saith Anthony Guiverra, to choose such a one. *ducat, Nobilis Nobilem,* let a citizen match with a citizen, a gen-

ad optimam vitam; maxima mortalium pars præcipitanter et inconsideratè nubit, idque ea apta est, quum senex adolescentulæ, sanus morbidæ, dives pauperi, &c. [l] Obsoleto, rpi remedio fatentur se uti; revocatione pristinarum voluptatum se recreant, et adversante m carnem et enectam excitant. [m] Lib. 2. nu. 25. [n] Qui vero non procreandæ prolis, idinis causa sibi invicem copulantur, non tam conjuges quam fornicarii habentur. [o] Lex laud. c. 23. [p] Pentanus, Harum lib. 1. "More salacious than the sparrow in spring, te ring-doves." [q] Plautus, mercator. [r] Symposio. [s] Vide Thuani historiam. octarum. [u] Martial. lib. 3. 62. epig. [x] Lib. 1. Milesi. [y] Ovid. "If you would marry your equal in every respect."

and when he is assured of them, not to prefer birth, for
bringing up, and good conditions. [a] Coquage god of cuck
said, accompanies the goddess Jealousy, both follow the f
appointment, and they sacrifice to them together: beauty
agree; straight personages have often crooked manners;
good complexions, ill conditions. *Suspicionis plena re*
beauty (saith [b] Chrysostom) is full of treachery and suspi
fair wife, cannot have a worse mischief, and yet must co
else in marriage but that and wealth were to be respected
Duke of Milan, was so curious in this behalf, that he wo
Duke of Mantua's daughter, except he might see her
Lycurgus appointed in his laws, and Morus in his Utop
approves. [d] In Italy, as a traveller observes, if a man
daughters, or more, and they prove fair, they are marri
formed, they change their lovely names of Lucia, Cynthia,
Dorothy, Ursula, Bridget, and so put them into monaster
fit for marriage but such as are eminently fair: but
tenets: a modest virgin well conditioned, to such a fair sno
be preferred. If thou wilt avoid them, take away all cau
jealousy, marry a coarse piece, fetch her from Cassandra's
wont in Italy to be a sanctuary of all deformed maids, a
sure that no man will make thee cuckold, but for spite.
in France had a filthy, dowdy, deformed slut to his wife, an
with another man, cried out as one amazed; *O miser! q*
adegit? O thou wretch, what necessity brought thee hither
for who can affect such a one? But this is warily to be und
in another extreme, they prefer wealth before beauty, and
care not how she look; but these are all out as faulty as t
uxoris forma, as [f] Salisburiensis adviseth, *ne si alteram*
sordere putes, as the Knight in Chaucer that was marrie

And all day after hid him as an owl,
So woe was his wife looked so foul.

isery to possess that which no man likes: on the other side, *Difficile cus-tur quod plures amant.* And as the bragging soldier vaunted in the comedy, *ia est miseria pulchrum esse hominem nimis.* Scipio did never so hardly ege Carthage, as these young gallants will beset thine house, one with wit erson, another with wealth, &c. If she be fair, saith Guazzo, she will be ected howsoever. Both extremes are naught, *Pulchra citò adamatur, fœda e concupiscit,* the one is soon beloved, the other loves: one is hardly kept, use proud and arrogant, the other not worth keeping; what is to be done is case? Ennius in Menelippe adviseth thee as a friend to take *statam am, si vis habere incolumem pudicitiam,* one of a middle size, neither too nor too foul, [h] *Nec formosa magis quàm mihi casta placet,* with old Cato, gh fit let her beauty be, *neque lectissima, neque illiberalis,* between both. I approve; but of the other two I resolve with Salisburiensis, *cæteris pari-* both rich alike, endowed alike, *majori miseriâ deformis habetur quam for- servatur,* I had rather marry a fair one, and put it to the hazard, than be bled with a blowze; but do thou as thou wilt, I speak only of myself. owsoever, *quod iterum moneo,* I would advise thee thus much, be she fair ul, to choose a wife out of a good kindred, parentage, well brought up, honest place.

> "[i] Primum animo tibi proponas quo sanguine creta,
> Qua forma, qua ætate, quibusque ante omnia virgo
> Moribus, in junctos veniat nova nupta penates."

hat marries a wife out of a suspected inn or alehouse, buys a horse in hfield, and hires a servant in Paul's, as the diverb is, shall likely have e to his horse, a knave for his man, an arrant honest woman to his wife. *præsumitur esse matri similis,* saith [k] Nevisanus? "Such [l] a mother, a daughter;" *mali corvi malum ovum,* cat to her kind.

> "[m] Scilicet expectas ut tradat mater honestos
> Atque alios mores quàm quos habet?"——

he mother be dishonest, in all likelihood the daughter will *matrizare,* after her in all good qualities,"

> "Creden' Pasiphae non tauripotente futuram
> Tauripetam?"——

he dam trot, the foal will not amble." My last caution is, that a woman t bestow herself upon a fool, or an apparent melancholy person; jea- is a symptom of that disease, and fools have no moderation. Justina, nan lady, was much persecuted, and after made away by her jealous nd, she caused and enjoined this epitaph, as a caveat to others, to be ven on her tomb:

> Discite ab exemplo Justinæ, discite patres,
> Ne nubat fatuo filia vestra viro," &c.
>
> "Learn parents all, and by Justina's case,
> Your children to no dizzards for to place."

marriage, I can give no better admonitions than to use their wives well, hich a friend of mine told me that was a married man, I will tell you as heap, saith Nicostratus in [o] Stobeus, to avoid future strife, and for quiet- ake, "when you are in bed take heed of your wife's flattering speeches ight, and curtain sermons in the morning." Let them do their endea- likewise to maintain them to their means, which [p] Patricius ingeminates, t them have liberty with discretion, as time and place requires: many n turn queans by compulsion, as [q] Nevisanus observes, because their hus- are so hard, and keep them so short in diet and apparel, *paupertas as meretricari,* poverty and hunger, want of means, makes them dis- , or bad usage; their churlish behaviour forceth them to fly out, or bad

illus. "Not the most fair but the most virtuous pleases me." [i] Chaloner, lib. 9. de repub. Ang. num. 159. [l] Si genetrix caste, caste quoque filia vivit; si meretrix mater, filia talis erit. Sat. 6. [m] Camerarius, cent. 2. cap. 54. oper. subcis. [o] Ser. 72. Quod amicus quidam uxorem illi dixit, dicam vobis, In cubili cavendæ adulationes vesperi, mane clamores. [p] Lib. 4. tit. 4. Reipub. cap. de officio mariti et uxoris. [q] Lib. 4. syl. nup. num. 81. Non curant de uxoribus, ut ius subvenire de victu, vestitu, &c.

house; and 'twas well performed and ordered by the Gi

——"mulier ne qua in publicum
Spectandam se sine arbitro præbeat viro:"[u]

which made Phidias belike at Elis paint Venus tread
symbol of women's silence and housekeeping. For a wom
is like a deer broke out of a park, *quam mille venatore*
every hunter follows; and besides in such places she can
herself, but as that virgin Dinah (Gen. xxxiv. 2), "going
ters of the land," lost her virginity, she may be defiled
sudden: *Imbelles damæ quid nisi præda sumus?*"

And therefore I know not what philosopher he was, tha
come but thrice abroad all their time, "[y] to be baptized, r
but he was too strait-laced. Let them have their liberty i
good sort, *modò non annos viginti ætatis suæ domi relinquan*
so that they look not twenty years younger abroad than the
not spruce, neat, angels abroad, beasts, dowdies, sluts at h
means to please and give content to their husbands: t
things, obedient, silent and patient; if they be incensed,
their wives must not [z] cample again, but take it in goo
woman, I cannot now tell where she dwelt, but by report
was, hearing one of her gossips by chance complain of her h
told her an excellent remedy for it, and gave her withal a
when he brawled she should hold still in her mouth, ar
as often as he chid; she did so two or three times with
length seeing her neighbour, gave her great thanks for
know the ingredients, [a] she told her in brief what it wa
no more: for it was not the water, but her silence which
Let every froward woman imitate this example, and be qu
(as [b] M. Aurelius prescribes) a necessary caution it is t
good matrons that love their credits, to come little abro
work at home, look to their household affairs and privat
incumbentes, be sober, thrifty, wary, circumspect, modest

ver 'tis good to keep them private, not in prison;

"[d] Quisquis custodit uxorem vectibus et seris,
Etsi sibi sapiens, stultus est, et nihil sapit."

nore of this subject, Horol, *princ. lib.* 2. *per totum.* Arnisæus, *polit.* , Tertullian, Bossus *de mulier. apparat.* Godefridus *de Amor. lib.* 2. Levinus Lemnius, *cap.* 54. *de institut.* Christ. Barbarus *de re uxor. lib.* 2. Franciscus Patritius *de institut. Reipub. lib.* 4. *Tit.* 4 *et* 5. *de mariti et uxoris,* Christ. Fonseca, *Amphitheat. Amor. cap.* 45. Sam. r, &c.

e cautions concern him; and if by those or his own discretion otherwise ot moderate himself, his friends must not be wanting by their wisdom, possible, to give the party grieved satisfaction, to prevent and remove sions, objects, if it may be to secure him. If it be one alone, or many, ider whom he suspects or at what times, in what places he is most d, in what companies. [e]Nevisanus makes a question whether a young n ought to be admitted in cases of sickness, into a new married man's o administer a julep, a syrup, or some such physic. The Persians of ld not suffer a young physician to come amongst women. [f]Apollonides ade Artaxerxes cuckold, and was after buried alive for it. A gaoler in netus had a fine young gentleman to his prisoner; [g]in commiseration of th and person he let him loose, to enjoy the liberty of the prison, but ndly made him a cornuto. Menelaus gave good welcome to Paris a , his whole house and family were at his command, but he ungently ay his best beloved wife. The like measure was offered to Agis king læmon, by [h]Alcibiades an exile, for his good entertainment, he was too with Timea his wife, begetting a child of her, called Leotichides: and g moreover when he came home to Athens, that he had a son should of the Lacedemonians. If such objects were removed, no doubt but ies might easily be satisfied, or that they could use them gently and them well, not to revile them, scoff at, hate them, as in such cases ly they do, 'tis a human infirmity, a miserable vexation, and they not add grief to grief, nor aggravate their misery, but seek to please, all means give them content, by good counsel, removing such offensive or by mediation of some discreet friends. In old Rome there was a erected by the matrons to that *Viriplaca Dea,* another to Venus *ta, quæ maritos uxoribus reddebat benevolos,* whither (if any difference d between man and wife) they did instantly resort: there they did crifice, a white hart, Plutarch records, *sine felle,* without the gall ay the like of Juno's temple), and make their prayers for conjugal efore some [k]indifferent arbitrators and friends, the matter was heard man and wife, and commonly composed. In our times we want no hurches, or good men to end such controversies, if use were made of Some say that precious stone called [l]beryllus, others a diamond, hath t virtue, *contra hostium injurias, et conjugatos invicem conciliare,* cile men and wives, to maintain unity and love; you may try this when l, and as you see cause. If none of all these means and cautions will ce, I know not what remedy to prescribe, or whither such persons may ase, except they can get into the same [m]Turkey paradise, "Where ll have as many fair wives as they will themselves, with clear eyes, and

der. "Whoever guards his wife with bolts and bars will repent his narrow policy." [e]Lib. 5. [f]Ctesias in Persicis finxit vulvæ morbum esse nec, curari posse nisi cum viro concumberet, ti compos, &c. [g]Exsolvit vinculis solutumque demisit, at ille inhumanus stupravit conjugem. vita ejus. [h]Eosinus, lib. 2. 19. Valerius, lib. 2. cap. 1. [k]Alexander ab Alexandro, l. 4. dier. [l]Fr. Rueus de gemmis, l. 2. cap. 8. et 15. [m]Strozius Cicogna, lib. 2. cap. 15. spiritek ent ibidem uxores quot *volunt cum oculis clarissimis, quos nunquam in aliquem prater maritum* , &c. *Bredenbacchius, Idem et Bohemus,* &c.

are non possit, incide de capitis ejus, &c., and he shall s
women's eyes, and never suspect or disagree with his
wears it. If this course be not approved, and other
had, they must in the last place sue for a divorce; but
cult to effect, and not all out so fit. For as Felisacu
uxore urgeth, if that law of Constantine the Great, or t
Valentinian, concerning divorce, were in use in our time
dum viduas haberemus, et cœlibes viros, we should h
couples left. Try therefore those former remedies; or a
Democritus, that put out his eyes, [p] because he could n
without lust, and was much troubled to see that which h
him make himself blind, and so he shall avoid that c
watching his wife. One other sovereign remedy I co
antidote against jealousy, an excellent cure, but I am no
it, not that like a covetous empiric I conceal it for any
reasons, I am not willing to publish it; if you be very
when I meet you next I will peradventure tell you what i
is the best counsel I can give; which he that hath need
may apply unto himself. In the mean time, —— *di*
pestem, [q] as the proverb is, from heresy, jealousy an
deliver us.

SECT. IV. MEMB. I.

SUBSECT. I.—*Religious Melancholy. Its object God; wh*
it allures. The parts and parties affe

THAT there is such a distinct species of love melancho
yet doubted: but whether this subdivision of [r] *Reli*
warrantable, it may be controverted.

"[s] Pergite Pierides, medio nec calle vagantem
Linquite me, quâ nulla pedum vestigia ducu
Nulla rotæ currus testantur signa priores."

are addicted to new opinions, some foretell strange things, *de statu mundi tichristi*, saith Gordonius. Some will prophesy of the end of the world to almost, and the fall of the Antichrist, as they have been addicted or ht up; for so melancholy works with them, as [x]Laurentius holds. If have been precisely given, all their meditations tend that way, and in ision produce strange effects, the humour imprints symptoms according ir several inclinations and conditions, which makes [y]Guianerius and Plater put too much devotion, blind zeal, fear for eternal punishment, at last judgment for a cause of those enthusiastic and desperate persons: me do not obscurely make a distinct species of it, dividing love-melan- into that whose object is women; and into the other whose object is God. , in Convivio, makes mention of two distinct furies: and amongst our rics, *Hercules de Saxoniâ, lib.* 1. *pract. med. cap.* 16. *cap. de Melanch.* expressly treat of it in a distinct species. "[a]Love melancholy (saith he) fold; the first is that (to which peradventure some will not vouchsafe ame or species of melancholy) affection of those which put God for their , and are altogether about prayer, fasting, &c., the other about women." Forestus in his observations delivereth as much in the same words: and Platerus *de mentis alienat. cap.* 3. *frequentissima est ejus species, in quâ dâ sæpissimè multùm fui impeditus;* 'tis a frequent disease; and they a ground of what they say, forth of Areteus and Plato. [b]Areteus, an old r, in his third book, *cap.* 6. doth so divide love melancholy, and derives econd from the first, which comes by inspiration or otherwise. [c]Plato Phædrus hath these words, "Apollo's priests in Delphos, and at na, in their fury do many pretty feats, and benefit the Greeks, but never ir right wits." He makes them all mad, as well he might; and he that but consider that superstition of old, those prodigious effects of it (as in ice I will shew the several furies of our fatidici dii. pythonissas, sibyls, siasts, pseudoprophets, heretics, and schismatics in these our latter ages) nstantly confess, that all the world again cannot afford so much matter of ess, so many stupendous symptoms, as superstition, heresy, schism have ht out: that this species alone may be paralleled to all the former, has a r latitude, and more miraculous effects; that it more besots and infa- men, than any other above named whatsoever, does more harm, works disquietness to mankind, and has more crucified the souls of mortal men hath been the devil's craft) than wars, plagues, sicknesses, dearth e, and all the rest.

e me but a little leave, and I will set before your eyes in brief a stupendou infinite ocean of incredible madness and folly: a sea full of shelves and sands, gulfs, euripes and contrary tides, full of fearful monsters, uncouth , roaring waves, tempests, and siren calms, halcyonian seas, unspeak- isery, such comedies and tragedies, such absurd and ridiculous, feral and table fits, that I know not whether they are more to be pitied or derided, y be believed, but that we daily see the same still practised in our days, examples, *nova novitia,* fresh objects of misery and madness, in this hat are still represented unto us, abroad, at home, in the midst of us, in osoms.

before I can come to treat of these several errors and obliquities, their , symptoms, affections, &c., I must say something necessarily of the

6. de Melanch. [y]Cap. 5. Tractat. multi ob timorem Dei sunt melancholici, et timorem gehennæ. still troubled for their sins. [z]Plater c. 13. [a]Melancholia Erotica vel quæ cum amore est, at: prima quæ ab aliis forsan non meretur nomen melancholiæ, est affectio eorum quæ pro objecto nt Deum et ideo nihil aliud curant aut cogitant quam Deum, jejunia, vigilias: altera ob mulieres. peritur furoris species à prima vel à secunda, deorum rogantium, vel afflatu numinum furor hic [c]Qui in Delphis futura prædicunt vates, et in Dodona sacerdotes furentes quidem multa jocunda eferunt, sani vero exigua aut nulla.

object of this love, God himself, what tl
proceeds, and (which is the cause of all o
and swerve from it.

Amongst all those divine attributes th
nity, omnipotency, immutability, wisdo
[d]beauty is not the least: one thing, sait
and that I will still desire, to behold th
And out of Sion, which is the perfection
l. 2. All other creatures are fair, I confe
enamour us, a fair house, a fair horse, a
saith Austin, "when I look up to heaven a
beauty of angels, principalities, powers,
ciently commend, or set out this beauty
so fair a face, eyes, nose, cheeks, chin, b
besides the beauty of the soul which can
be so much affected with the comeliness o
with that admirable lustre of God himse
prerogative and power, and what is amiab
hearts and affections of all spectators u
how shall this divine form ravish our so
essence of all beauty? *Cœlum pulchru*
heaven be so fair, the sun so fair, how mu
fair? "For by the greatness and beaut
maker of them is seen," Wisd. xiii. 5. I
a beautiful person alone, and, as a plausibl
shall this beauty of God himself, that is in
angels, &c. [f]*Omnis pulchritudo floru*
omnium pulcherrimarum ad Dei pulchri
other beauties are night itself, mere dark
prehensible, unspeakable, eternal, infinite
lustre, *pulchritudo omnium pulcherrima.*
divine majesty," is it that draws all creat
adore it; and those heathens, pagans, p
have yet left of God's image, are so far fo
ledge a God; but, though after their own
his bounty, goodness, to adore and seek l
of the world itself, and beauty of all his
protection, enforceth them to love him, s
way to adore him: but for us that are
adopted sons, illuminated by his word, hav
standings opened; how fairly doth he of
Deus (Austin saith) *donis et formâ suâ*, l
mises, to come unto him; "[h]the whole
tion, a love-letter to this purpose;" to in
as Gregory calls it, to his creatures. H
that epithalamium or mystical song of Sol
paring his head "to fine gold, his locks c
5. his eyes like doves on rivers of waters,
dropping down pure juice, his hands as r
his church to a vineyard, a garden enclo

[d] Deus bonus, justus, pulcher, juxta Platonem. [e] Mirc
siderum, angelorum, &c. et quis digne laudet quod in nob
nares, genas, oculos, intellectum, omnia pulchra; si
[f] Drexelius Nicet. lib. 2. cap. 11. [g] Fulgor divinæ
Epistolas et totam scripturam, quibus nobis faceret am
scriptura nisi Epistola omnipotentis Dei ad creaturam

d of pomegranates, with sweet scents of saffron, spike, calamus and
non, and all the trees of incense, as the chief spices, the fairest amongst
, no spot in her, [k] his sister, his spouse, undefiled, the only daughter of
other, dear unto her, fair as the moon, pure as the sun, looking out as
rning;" that by these figures, that glass, these spiritual eyes of con-
tion, we might perceive some resemblance of his beauty, the love be-
his church and him. And so in the xlv. Psalm this beauty of his church
pared to a "queen in a vesture of gold of Ophir, embroidered raiment
llework, that the king might take pleasure in her beauty." To incense
her yet, [l] John, in his apocalypse, makes a description of that heavenly
lem, the beauty of it, and in it the maker of it; "Likening it to a city
gold, like unto clear glass, shining and garnished with all manner of
s stones, having no need of sun or moon: for the Lamb is the light of
glory of God doth illuminate it: to give us to understand the infinite
beauty, and happiness of it." Not that it is no fairer than these crea-
which it is compared, but that this vision of his, this lustre of his divine
y, cannot otherwise be expressed to our apprehensions, "no tongue can
heart can conceive it," as Paul saith. Moses himself, Exod. xxxiii. 18.
e desired to see God in his glory, was answered that he might not
it, no man could see his face and live. *Sensibile forte destruit sensum,*
g object overcometh the sight, according to that axiom in philosophy:
m solis ferre non potes, multo magis creatoris; if thou canst not endure
beams, how canst thou endure that fulgor and brightness of Him that
he sun? The sun itself and all that we can imagine, are but shadows of
visio præcellens, as [m] Austin calls it, the quintessence of beauty this,
far exceeds the beauty of heavens, sun and moon, stars, angels, gold
er, woods, fair fields, and whatsoever is pleasant to behold." All those
eauties fail, vary, are subject to corruption, to loathing; "[n] But this is
ortal vision, a divine beauty, an immortal love, an indefatigable love and
, with sight of which we shall never be tired nor wearied, but still the
e see, the more we shall covet him." "[o] For as one saith, where this
is, there is absolute beauty; and where is that beauty, from the same
n comes all pleasure and happiness; neither can beauty, pleasure, hap-
be separated from his vision or sight, or his vision, from beauty,
e, happiness." In this life we have but a glimpse of this beauty and
ss: we shall hereafter, as John saith, see him as he is: thine eyes, as
promiseth, xxxiii. 17. "shall behold the king in his glory," then shall
erfectly enamoured, have a full fruition of it, desire, [p] behold and love
ne as the most amiable and fairest object, or *summum bonum,* or
good.

likewise should we now have done, had not our will been corrupted;
ve are enjoined to love God with all our heart, and all our soul: for to
d were we born, to love this object, as [q] Melancthon discourseth, and to
. "And him our will would have loved and sought alone as our *sum-*
num, or principal good, and all other good things for God's sake: and
as she proceeded from it, would have sought this fountain; but in
rmity of human nature this order is disturbed, our love is corrupt:"
an is like that monster in [r] Plato, composed of a Scylla, a lion and a
e are carried away headlong with the torrent of our affections: the

l. 8. [l] Cap. xxvii. 11. [m] In Psal. lxxxv. omnes pulchritudines terrenas auri, argenti, nemorum
um pulchritudinem Solis et Lunæ, stellarum, omnia pulchra superans. [n] Immortalis hæc visio,
amor, indefessus amor et visio. [o] Osorius; ubicunque visio et pulchritudo divini aspectûs,
s ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus
otest. [p] Leon Hæbreus. Dubitatur an humana felicitas Deo cognoscendo an amando termi-
[q] Lib. de anima. *Ad hoc objectum amandum et fruendum nati sumus; et hunc expetisset,*
nc amasset humana voluntas, ut summum bonum, et cæteras res omnes eo ordine. [r] 9. de Repub.

in this life whatsoever. In this world there be so m
splendours and brightness of gold, majesty of glory, ass
promises, smooth words, victories, triumphs, and such a
pleasing beauties to allure us, and draw us from God, tha
him." And this is it which Christ himself, those pro
much thundered against, 1 John, xvii. 15, dehort us from
nor the things that are in the world: if any man love
the Father is not in him, 16. For all that is in the wor
the lust of the eyes, and pride of life, is not of the Fath
and the world passeth away and the lust thereof; but he
of God abideth for ever. "No man," saith our Saviour, "
but he must love the one and hate the other," &c., *bono
vel mali faciunt amores*, Austin well infers: and this i
fathers inculcate. He cannot ([u] Austin admonisheth) l
delighted with the pleasures of the world: "make clea
thine heart; if thou wilt see this beauty, prepare thyse
of contemplation by which we must behold it, the wing
lifts us up and rears our souls with the motion of our
of contemplation:" so saith Gregory cited by [x] Bonaven
Judæus seconds him, "He that loves God will soar aloft
and, leaving the earth, fly up to heaven, wander with su
that heavenly troop, God himself being his guide." If
we must lay aside all vain objects, which detain us and
as [z] Ficinus adviseth us, "get us solar eyes, spectacles
the sun: to see this divine beauty, lay aside all material
then thou shalt see him as he is." Thou covetous wret
tulates, "why dost thou stand gaping on this dross, mu
ments? behold a far fairer object, God himself woos the
him, he is sick for love." Cant. v. he invites thee to hi
his fair garden, to eat and drink with him, to be merry
his presence for ever. [b] Wisdom cries out in the street
the top of high places, before the city, at the entry of the

et obsecro. In [c]Ficinus's words, "I exhort and beseech you, that you embrace and follow this divine love with all your hearts and abilities, by ices and endeavours make this so loving God propitious unto you." For alone, saith [d]Plotinus, "we must forsake the kingdoms and empires of hole earth, sea, land, and air, if we desire to be ingrafted into him, leave d follow him."

w, forasmuch as this love of God is a habit infused of God, as [e]Thomas 1. 2. *quæst.* 23. "by which a man is inclined to love God above all, and ighbour as himself," we must pray to God that he will open our eyes, clear our hearts, that we may be capable of his glorious rays, and per- those duties that he requires of us, Deut. vi. and Josh. xxiii. "to love above all, and our neighbour as ourself, to keep his commandments. In ve know, saith 1 John, c. v. 2. we love the children of God, when we love and keep his commandments." This is the love of God, that we keep mmandments; he that loveth not, knoweth not God, for God is love, v. 8. and he that dwelleth in love, dwelleth in God, and God in him;" ve pre-supposeth knowledge, faith, hope, and unites us to God himself, as Hebreus delivereth unto us, and is accompanied with the fear of God, lity, meekness, patience, all those virtues, and charity itself. For if we God, we shall love our neighbour, and perform the duties which are re- d at our hands, to which we are exhorted, 1 Cor. xv. 4, 5; Ephes. iv.; s. iii.; Rom. xii. We shall not be envious or puffed up, or boast, in, think evil, or be provoked to anger, but suffer all things; endeavour p the unity of the spirit in the bond of peace." Forbear one another, e one another, clothe the naked, visit the sick, and perform all those s of mercy, which [g]Clemens Alexandrinus calls *amoris et amicitiæ imple- n et extentionem,* the extent and complement of love; and that not for r worldly respects, but *ordine ad Deum,* for the love of God himself. we shall do if we be truly enamoured; but we come short in both, we er love God nor our neighbour as we should. Our love in spiritual things [h]defective, in worldly things too excessive, there is a jar in both. We he world too much; God too little; our neighbour not at all, or for our own

Vulgus amicitias utilitate probat. "The chief thing we respect is our odity;" and what we do is for fear of worldly punishment, for vain-glory, of men, fashion, and such by respects, not for God's sake. We neither God aright, nor seek, love or worship him as we should. And for these s, we involve ourselves into a multitude of errors, we swerve from this ove and worship of God: which is a cause unto us of unspeakable mise- running into both extremes, we become fools, madmen, without sense, w in the next place I will show you.

e parties affected are innumerable almost, and scattered over the face of rth, far and near, and so have been in all precedent ages, from the begin- of the world to these times, of all sorts and conditions. For method's I will reduce them to a two-fold division, according to those two extremes ess and defect, impiety and superstition, idolatry and atheism. Not that is any excess of divine worship or love of God; that cannot be, we can- ve God too much, or do our duty as we ought, as Papists hold, or have erfection in this life, much less supererogate; when we have all done, we profitable servants. But because we do *aliud agere,* zealous without ledge, and too solicitous about that which is not necessary, busying our- about impertinent, needless, idle, and vain ceremonies, *populo ut placerent,*

18. Rom. Amorem hunc divinum totis viribus amplexamini; Deum vobis omni officiorum genere am facite. [c] Cap. 7. de pulchritudine regna et imperia totius terræ et maris et cœli oportet abjicere um conversus velis inseri. [d] Habitus à Deo infusus, per quem inclinatur homo ad diligendum super omnia. [f] Dial. 1. Omnia convertit amor in ipsius pulchri naturam. [g] Stromatum lib. 2. am.

that many times which is not befitting to be said or do
are all superstitious idolaters, ethnics, Mahometans,
thusiasts, divinators, prophets, sectaries, and schismatics.
such infidels to four chief sects; but I will insist and follo
method: all which with many other curious persons, mon
be ranged in this extreme, and fight under the superstitio
rude idiots, and infinite swarms of people that are seduc
other extreme or in defect, march those impious epicure
hypocrites, infidels, worldiy, secure, impenitent, unthankf
men, that attribute all to natural causes, that will ackn
power; that have cauterised consciences, or live in a rep
desperate persons as are too distrustful of his mercie
many subdivisions, diverse degrees of madness and folly, s
as shall be shown in the symptoms: and yet all mise
doting, and beside themselves for religion's sake. For
tinguished and all the world knows, religion is twofold,
that vain superstition of idolaters, such as were of old, (
sent Mahometans, &c. *Timorem deorum inanem,* [l]Tully
Zanchy defines it, *Ubi falsi dii, aut falso cultu colitur I*
or that God is falsely worshipped. And 'tis a miserabl
the soul, a mere madness, *Religiosa insania,* [m]Meteran
error, as [n]Seneca, a frantic error; or as Austin, *Insa*
furious disease of the soul; *insania omnium insanissim*
madness; [o]for he that is superstitious can never be quiet.
alone, *uni superbia, avaritia, superstitio,* saith Plin. *lib.* 7
post sævit de futuro, which wrings his soul for the prese
greatest misery belongs to mankind, a perpetual servit
timore timor, a heavy yoke, the seal of damnation, an intol
that are superstitious are still fearing, suspecting, vex
auguries, prodigies, false tales, dreams, idle, vain works,
as [q]Boterus observes, *curâ mentis ancipite versantur:* e
themselves. In a word, as Seneca concludes, *Religio D*

morere (as in those persecutions of the primitive Church, it was put in ctice, as you may read in Eusebius and others), though enemies be now ready nvade, and all in an uproar, [r] *Si fractus illabatur orbis, impavidos ferient ræ*, though heaven should fall on his head, he would not be dismayed. But good Christian prince once made answer to a menacing Turk, *facilè scele- hominum arma contemnit, qui Dei præsidio tutus est:* or as [s] Phalaris writ Alexander in a wrong cause, he nor any other enemy could terrify him, for t he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calami-, persecutions whatsoever, as David did, 2 Sam. ii. 22, he will sing with , "the Lord is my rock, my fortress, my strength, my refuge, the tower horn of my salvation," &c. In all troubles and adversities, Psal. xlvi. 1. od is my hope and help, still ready to be found, I will not therefore fear," 'tis a fear expelling fear; he hath peace of conscience, and is full of hope, ch is (saith [t] Austin) *vita vitæ mortalis*, the life of this our mortal life, hope mmortality, the sole comfort of our misery: otherwise, as Paul saith, we ll others were most wretched, but this makes us happy, counterpoising our rts in all miseries; superstition torments, and is from the devil, the author ies; but this is from God himself, as Lucian, that Antiochian priest, made divine confession in [u] Eusebius, *Auctor nobis de Deo Deus est*, God is the hor of our religion himself, his word is our rule, a lantern to us, dictated the Holy Ghost, he plays upon our hearts as so many harpstrings, and we his temples, he dwelleth in us, and we in him.

he part affected of superstition, is the brain, heart, will, understanding, l itself, and all the faculties of it, *totum compositum*, all is mad and dotes: for the extent, as I say, the world itself is the subject of it (to omit that nd sin of atheism), all times have been misaffected, past, present, "there ot one that doth good, no not one, from the prophet to the priest," &c. A entable thing it is to consider, how many myriads of men this idolatry and erstition (for that comprehends all) hath infatuated in all ages, besotted by blind zeal, which is religion's ape, religion's bastard, religion's shadow, e glass. For where God hath a temple, the devil will have a chapel: re God hath sacrifices, the devil will have his oblations: where God hath monies, the devil will have his traditions: where there is any religion, the il will plant superstition; and 'tis a pitiful sight to behold and read, what tures, miseries, it hath procured, what slaughter of souls it hath made, how ageth amongst those old Persians, Syrians, Egyptians, Greeks, Romans, cans, Gauls, Germans, Britons, &c. *Britannia jam hodiè celebrat tam nitè*, saith [x] Pliny, *tantis ceremoniis* (speaking of superstition) *ut dedisse Per- ideri possit.* The Britons are so stupendly superstitious in their ceremonies, t they go beyond those Persians. He that shall but read in Pausanias ne, those gods, temples, altars, idols, statues, so curiously made with such nite cost and charge, amongst these old Greeks, such multitudes of them l frequent varieties, as [y] Gerbelius truly observes, may stand amazed, and er enough wonder at it; and thank God withal, that by the light of the spel, we are so happily freed from that slavish idolatry in these our days. t heretofore, almost in all countries, in all places, superstition hath blinded hearts of men; in all ages what a small portion hath the true church ever n! *Divisum imperium cum Jove Dæmon habet.*[z] The patriarchs and ir families, the Israelites a handful in respect, Christ and his apostles, and all of them, neither. Into what straits hath it been compinged, a little k! how hath superstition on the other side dilated herself, error, ignorance, barism, folly, madness, deceived, triumphed, and insulted over the most

for. [s] Epist. Phalar. [t] In Psal. iii. [u] Lib. 9. cap. 6. [x] Lib. 3. [y] Lib. 6. descript. Græc. est via quæ non innumeris idolis est referta. Tantum tunc temporis in miserrimos mortales potestas udelis *Tyrannidis Satan exerruit.* [z] "The devil divides the empire with Jupiter."

in Fez, Sus, Morocco, &c. The Tartar, the great Mogor,
sia, with most of their dominions and subjects, are at thi
See how the devil rageth: those at odds, or differing
some for [b]Ali, some Enbocar, for Acmor, and Ozimen,
Mahomet's successors, and are subdivided into seventy-tv
[c]Leo Afer reports. The Jews, as a company of vagabonds
all parts; whose story, present estate, progress from time
down by [d]Mr. Thomas Jackson, Doctor of Divinity, in h
creed. A fifth part of the world, and hardly that, now pr
but so inlarded and interlaced with several superstitions, tl
sound part to be found, or any agreement amongst them.
Africa, lord of those Abyssinians, or Ethiopians, is by his
tian, but so different from us, with such new absurdities a
liberty, such a mixture of idolatry and paganism, [e]that tl
than a bare title of Christianity. They suffer polygamy, ci
fastings, divorce as they will themselves, &c., and as the
Virgin Mary, so do they on Thomas Didymus before Chr
Eastern Church is rent from this of the West, and as t
patriarchs, so have they four subdivisions, besides those N
Syrians, Armenians, Georgians, &c., scattered over Asia M
&c., Greece, Walachia, Circassia, Bulgaria, Bosnia, Albar
vonia, Croatia, Thrace, Servia, Rascia, and a sprinkling a
the Russians, Muscovites, and most of that great duke's
part of the Greek Church, and still Christians: but as
successu multas illi addiderunt superstitiones. In proces
added so many superstitions, they be rather semi-christis
That which remains is the Western Church with us in Eu
with several schisms, heresies and superstitions, that or
to find it. The papists have Italy, Spain, Savoy, part o
Poland, and a sprinkling in the rest of Europe. In Am
that which Spaniards inhabit, Hispania Nova, Castella A

ndia is Christian, but [h] Damianus A-Goes, the Portugal knight, complains, ixed with magic, pagan rites and ceremonies, they may be as well counted aters: what Tacitus formerly said of a like nation, is verified in them, people subject to superstition, contrary to religion." And some of them bout Lapland and the Pilapians, the devil's possession, to this day, *Misera gens* (saith mine [k] author) *Satanæ hactenus possessio—et quod maxime ndum et dolendum*, and which is to be admired and pitied; if any of them ptised, which the kings of Sweden much labour, they die within seven or days after, and for that cause they will hardly be brought to Christi-, but worship still the devil, who daily appears to them. In their idola- courses, *Gaudentibus diis patriis quos religiose colunt*, &c. Yet hey very superstitious, like our wild Irish: though they of the better the kings of Denmark and Sweden themselves, that govern them, be erans; the remnant are Calvinists, Lutherans, in Germany equally mixed. yet the emperor himself, dukes of Lorraine, Bavaria, and the princes ors, are most part professed papists. And though some parts of France reland, Great Britain, half the cantons in Switzerland, and the Low Coun- be Calvinists, more defecate than the rest, yet at odds amongst them- s, not free from superstition. And which [l] Brochard, the monk, in his iption of the Holy Land, after he had censured the Greek church, and ed their errors, concluded at last, *Faxit Deus ne Latinis multæ irrepse- stultitiæ*, I say God grant there be no fopperies in our church. As a dam ater stopped in one place breaks out into another, so doth superstition. I othing of Anabaptists, Socinians, Brownists, Barrowists, Familists, &c. e is superstition in our prayers, often in our hearing of sermons, bitter entions, invectives, persecutions, strange conceits, besides diversity of ons, schisms, factions, &c. But as the Lord (Job *cap.* xlii. *v.* 7.) said to haz, the Temanite, and his two friends, "his wrath was kindled against , for they had not spoken of him things that were right:" we may justly ese schismatics and heretics, how wise soever in their own conceits, *non loquuntur de Deo*, they speak not, they think not, they write not well of and as they ought. And therefore, *Quid quæso, mi Dorpi*, as Erasmus udes to Dorpius, *hisce Theologis faciamus, aut quid preceris, nisi forte m medicum, qui cerebro medeatur?* What shall we wish them but *sanam em*, and a good physician? But more of their differences, paradoxes, ons, mad pranks, in the symptoms: I now hasten to the causes.

ECT II.—*Causes of Religious melancholy. From the devil by miracles, paritions, oracles. His instruments or factors, politicians, Priests, Im- stors, Heretics, blind guides. In them simplicity, fear, blind zeal, igno- nce, solitariness, curiosity, pride, vain-glory, presumption, &c. his engines, sting, solitariness, hope, fear, &c.*

E are taught in Holy Scripture, that the "Devil rangeth abroad like a ng lion, still seeking whom he may devour:" and as in several shapes, so everal engines and devices he goeth about to seduce us; sometimes he sforms himself into an angel of light; and is so cunning that he is able, were possible, to deceive the very elect. He will be worshipped, as [m] God self, and is so adored by the heathen, and esteemed. And in imitation of divine power, as [n] Eusebius observes, [o] to abuse or emulate God's glory, andinus adds, he will have all homage, sacrifices, oblations, and whatso-

plorat. Gentis Lapp. [i] Gens superstitioni obnoxia, religionibus adversa. [k] Boissardus de Magia. septimum aut nonum a baptismo diem moriuntur. Hinc fit, &c. [l] Cap. de Incolis terræ sanctæ. o in Crit. Dæmones custodes sunt hominum et eorum domini, ut nos animalium; nec hominibus, sed onibus imperant, vaticiniis, auguriis, nos regunt. Idem fere Max. Tyrius, ser. 1. et 26. 27. medios vult nes inter Deos et homines deorum ministros, præsides hominum, a cœlo ad homines descendentes. æparat. Evangel. [o] Vel in abusum Dei vel in æmulationem. Dandinus, com. in lib. 2. Arist. de ext. 29.

him. And to compel them more to stand in awe of h
cures diseases, disquiets their spirits (as Cyprian saith), t
their souls, to make them adore him: and all his study, al
divert them from true religion to superstition: and becaus
self, and in an error, he would have all the world particip
be damned with him. The *primum mobile*, therefore, a
superstition, is the devil, that great enemy of mankind,
who in a thousand several shapes, after diverse fashions,
illusions, and by several names hath deceived the inhabit
several places and countries, still rejoicing at their falls.
before Christ's time, he freely domineered, and held the s
slavish subjection (saith [r] Eusebius) in diverse forms, ceren
till Christ's coming," as if those devils of the air had share
them, which the Platonists held for gods ([s] *Ludus deoru*
our governors and keepers. In several places, they had
names, of which read Wierus *de præstigiis dæmonum*, *lib.*
Cicogna, and others; Adonided amongst the Syrians: A
the Capernaites, Asiniæ amongst the Emathites; Astartes
Astaroth with the Palestines; Dagon with the Philistine
Hanæi; Melchonis amongst the Ammonites: Beli the Bab
and Baal with the Samaritans and Moabites; Apsis, Isis,
the Ægyptians; Apollo Pythius at Delphos, Colophon, Anc
Jupiter in Crete, Venus at Cyprus, Juno at Carthage, Æscu
Diana at Ephesus, Pallas at Athens, &c. And even in t
in the East and West Indies, in Tartary, China, Japan
idols, in what prodigious forms, with what absurd ceremon
What strange sacraments, like ours of Baptism and the
goodly temples, priests, sacrifices they had in America,
first landed there, let Acosta the jesuit relate, *lib. 5. cap.*
how the devil imitated the Ark and the children of Isr
Egypt; with many such. For as Lipsius well discourseth
of the Stoics, *maximè cupiunt adorationem hominum*

ous in all other things should be so gulled, so tortured with superstition, d as to worship stocks and stones. But it is no marvel, when we see as great effects amongst Christians themselves; how are those Ana-s, Arians, and Papists above the rest, miserably infatuated! Mars, r, Apollo, and Æsculapius, have resigned their interest, names, and to St. George,

"[x] (Maxime bellorum rector, quem nostra juventus
Pro Mavorte colit.)"——

ristopher, and a company of fictitious saints, Venus to the Lady of o. And as those old Romans had several distinct gods, for diverse persons, places, so have they saints, as [y] Lavater well observes out of tius, *mutato nomine tantum*, 'tis the same spirit or devil that deludes still. The manner how, as I say, is by rewards, promises, terrors, ts, punishments. In a word, fair and foul means, hope and fear. often hath Jupiter, Apollo, Bacchus, and the rest, sent plagues in e and Italy, because their sacrifices were neglected?"

"[a] Dii multa neglecti dederunt
Hesperiæ mala luctuosæ."

ify them, to arouse them up, and the like: see but Livy, Dionysius rnassæus, Thucydides, Pausanias, Philostratus, * Polybius, before the of Cannæ, *prodigiis, signis, ostentis, templa cuncta, privatæ etiam ædes nt.* Œneus reigned in Ætolia, and because he did not sacrifice to Diana is other gods (see more in Libanius his Diana), she sent a wild boar, *magnitudinis, qui terras et homines miserè depascebatur*, to spoil both d country, which was afterwards killed by Meleager. So Plutarch in fe of Lucullus relates, how Mithridates, king of Pontus, at the siege of n, with all his navy, was overthrown by Proserpina, for neglecting of her y. She appeared in a vision to Aristagoras in the night. *Cras inquit em Libicum cum tybicine Pontico committam* ("to-morrow I will cause a between a Lybian and a Pontic minstrel)," and the day following this was understood; for with a great south wind which came from Lybia, ite overwhelmed Mithridates' army. What prodigies and miracles, , visions, predictions, apparitions, oracles, have been of old at Delphos, a, Trophonius Denne, at Thebes, and Lebaudia, of Jupiter Ammon in , Amphiareus in Attica, &c.; what strange cures performed by Apollo Æsculapius? Juno's image and that of [b] Fortune spake, [c] Castor and fought in person for the Romans against Hannibal's army, as Pallas, Juno, Venus, for Greeks and Trojans, &c. Amongst our pseudo-catholics g so familiar as such miracles; how many cures done by our Lady of o at Sichem! of old at our St. Thomas's shrine, &c. [d] St. Sabine was fight for Arnulphus, duke of Spoleto. [e] St. George fought in person n the Bastard of Portugal, against the Castilians; St. James for the rds in America. In the battle of Bannockburn, where Edward the , our English king, was foiled by the Scots, St. Philanus' arm was seen t (if [f] Hector Boethius doth not impose), that was before shut up in a apcase; another time, in the same author, St. Magnus fought for them. or visions, revelations, miracles, not only out of the legend, out of pur-, but every day comes news from the Indies, and at home read the Letters, Ribadeneira, Thurselinus, Acosta, Lippomanus, Xaverius, us' Lives, &c., and tell me what difference?

ordinary instruments or factors which he useth, as God himself did

Mant. 4. Fast. de Sancto Georgio. "O great master of war, whom our youths worship as if he self." [y] Part. 1. cap. 1. et lib. 2. cap. 9. [z] Polyd. Virg. lib. 1. de prodig. * Hor. 1. 3. od. 6. tist. [b] Orata lege me dicastis mulieres Dion Halicarn. [c] Tully de nat. deorum lib. 3. nus Teucris, Pallas iniqua fuit. [d] Jo. Molanus, lib. 3. cap. 59. [e] Pet. Oliver. de Johanne rtugalliæ Rege strenue pugnans, et diversæ partis ictus clypeo excipiens. [f] L. 14. Locutus eruisse et pro iis pugnasse.

neglected, brings plagues, to the city, opens a ga
that which all our late politicians ingeminate.
Boterus, *l.* 3. *de incrementis urbium.* Clapmarius,
pub. cap. 4. *lib.* 2. *polit.* Captain Machiavel will h
counterfeit religion, to be superstitious in show at
frequent holy exercises, honour divines, love t
Numa, Lycurgus, and such law-makers were and d
sed ut subditos religionis metu facilius in officio co
obedience. [m] *Nam naturaliter* (as Cardan writes), *l*
justitiæ, fidei, simplicitatis, &c. But this error of h
a French lawyer, theorem. 9. *comment.* 1. *de Relig*
book *de ruinis gentium et Regnorum* have copiously
I dare not deny, maintain religion as a true mean
without hypocrisy, are truly zealous and religious
religion are the two chief props and supporters o
wealth; but most of them are but Machiavelians, c
ends; for *solus rex* (which Campanella, *cap.* 18. *ath*
as amongst our modern Turks, *reipub. Finis,* as
animos imperium; and that, as [o] Sabellicus delivers
is like a horse without a bridle." No way better t
terrify men's consciences, and to keep them in a
statutes, invent new religions, ceremonies, as so ma
ends. [p] *Hæc enim* (*religio*) *si falsa sit, dummodo*
ferociam domat, libidines coercet, subditos principi
fore (saith [r] Polybius of Lycurgus), "did he maint
was superstitious himself, but that he perceived mort
paradoxes than aught else, and durst attempt no
gods." This was Zamolcus's stratagem amongst t
when he said he had conference with the nymph Æ
with a hart; to get more credit to their decrees,
gods; or else they did all by divine instinct, whic
observes of Lycurgus, Solon, and Minos, they had

this means, than by force of arms, or severity of human laws. *Sola eam agnoscebat* (saith Vaninus, *dial.* 1. *lib.* 4. *de admirandis naturæ* speaking of religion, *quæ facile decipitur, magnates vero et philosophi im,* your grandees and philosophers had no such conceit, *sed ad onformationem et amplificationem quam sine prætextu religionis tueri ant;* and many thousands in all ages have ever held as much, Philo- especially, *animadvertebant hi semper hæc esse fabellas, attamen ob ublicæ potestatis silere cogebantur,* they were still silent for fear of laws, this end that Syrian Phyresides, Pythagoras his master, broached in amongst the heathens, first the immortality of the soul, as Trismegistus gypt, with a many of feigned gods. Those French and Briton Druids est first taught, saith [t]Cæsar, *non interire animas* (that souls did not t after death to go from one to another, that so they might encourage virtue." 'Twas for a politic end, and to this purpose the old [u]poets those Elysian fields, their Æacus, Minos, and Rhadamanthus, their judges, and those Stygian lakes, fiery Phlegethons, Pluto's kingdom, ety of torments after death. Those that had done well, went to the fields, but evil doers to Cocytus, and to that burning lake of [x]hell with brimstone for ever to be tormented. 'Tis this which [y]Plato labours s Phædon, *et* 9. *de rep.* The Turks in their Alcoran, when they set wards, and several punishments for every particular virtue and vice, hey persuade men, that they that die in battle shall go directly to but wicked livers to eternal torment, and all of all sorts (much like stical purgatory), for a set time shall be tortured in their graves, as by that tract which John Baptista Alfaqui, that Mauritanian priest, ned Christian, hath written in his confutation of the Alcoran. After leath two black angels, Nunquir and Nequir (so they call them) come o his grave and punish him for his precedent sins; if he lived well, ure him the less; if ill, *per indesinentes cruciatus ad diem judicii,* they ly punish him to the day of judgment. *Nemo viventium qui ad entionem non totus horret et contremiscit,* the thought of this crucifies their lives long, and makes them spend their days in fasting and *e mala hæc contingant,* &c. A Tartar prince, saith Marcus Polus, p. 28. called Senex de Montibus, the better to establish his govern- ongst his subjects, and to keep them in awe, found a convenient place asant valley, environed with hills, in "[*]which he made a delicious of odoriferous flowers and fruits, and a palace of all worldly contents," ld possibly be devised, music, pictures, variety of meats, &c., and t a certain young man, whom with a [a]soporiferous potion he so ed, that he perceived nothing: "and so fast asleep as he was, caused be conveyed into this fair garden;" where after he had lived awhile ich pleasures a sensual man could desire, "[b]He cast him into a sleep nd brought him forth, that when he awaked he might tell others he n in Paradise." The like he did for hell, and by this means brought ple to subjection. Because heaven and hell are mentioned in the scrip- nd to be believed necessary by Christians: so cunningly can the devil ministers, in imitation of true religion, counterfeit and forge the like, mvent and delude his superstitious followers. Many such tricks and res are acted by politicians, in China especially, but with what effect iscourse in the symptoms.

belli Gallici. Ut metu mortis neglecto, ad virtutem incitarent. [u] De his lege Lucianum de luctu ner. Odyss. 11. Virg. Æn. 6 [x] Baratheo sulfure et flamma stagnante æternum demergebantur. epub. omnis institutio adolescentum eo referenda ut de deo bene sentiant ob commune bonum. [*] Citra aquam, viridarium plantavit maximum et pulcherrimum, floribus odoriferis et suavibus . [a] Potum quendam dedit quo inescatus et gravi sopore oppressus, in viridarium interim &c. [b] Atque iterum memoratum potum bibendum exhibuit, et sic extra Paradisum reduxi' ilaret, sopore soluto, &c.

Those Egyptian priests of old got all the
knowing, as [e]Curtius insinuates, *nulla re*
superstitio; melius vatibus quàm ducibus
impotentes fœminæ; the common people w
and nothing so forcible as superstition,
multitude; have so terrified and gulled t
All nations almost have been besotted in t
old Gauls the Druids; magi in Persia; p
amongst the Oriental; Brachmanni in Ind
Turditanes in Spain; Augurs in Rome,
Greece, Phæbades and Pythonissæ, by th
arius and his companions; now mahomets
not effect? How do they not infatuate the
writes of the mahometan priests), *tum genti*
ministra vulgi secat spes ad ea quæ ipsi f
they gull the commons in all places and
that high priest of Rome, the dam of that
the bull-bellowing pope, which now rage
Cerberus hath played his part. "[g]Whose
a state wholly composed of superstition and
superstition to maintain it, that useth colle
purpose as forts and castles, and doth m
scribbling parasites, fiery-spirited friars, ze
fessors, and those pretorian soldiers, his Ja
society, as [h]Langius terms it, *postremus dial*
that now stand in the fore front of the ba
engross all other learning, but domineer in di
belli, and fight alone almost (for the rest ar
than ever he could have done by garrisons a
or penal law, be it never so strict, could enf
science'-sake they will voluntarily undergo?
from marriage, rise to their prayers at midni

he Romans the priests are wildest, the lewdest priests are cardinals, and the baddest man amongst the cardinals is s," that is an epicure, as most part the popes are, infidels or so they think and believe; and what is said of Christ to apostures, of heaven and hell, day of judgment, paradise, he soul, are all,

> "[l] Rumores vacui, verbaque inania,
> Et par sollicito fabula somnio."

nd old wives' tales." Yet as so many [m] whetstones to make but cut not themselves, though they be of no religion at all, others most devout and superstitious, by promises and threats, from, and lead them by the nose like so many bears in a line; nd is not to propagate the church, advance God's kingdom, or common good, but to enrich themselves, to enlarge their omineer and compel them to stand in awe, to live in subjection ome. For what otherwise care they? *Si mundus vult decipi,* ice the world wishes to be gulled, let it be gulled," 'tis fit it And for which [n] Austin cites Varro to maintain his Roman ay better apply to them: *multa vera, quæ vulgus scire non est falsa, quæ tamen aliter existimare populum expedit;* some e, some false, which for their own ends they will not have the onalty take notice of. As well may witness their intolerable strange forgeries, fopperies, fooleries, unrighteous subtleties, lusions, new doctrines, paradoxes, traditions, false miracles, ave still forged, to enthral, circumvent and subjugate them, to r own estates. [o] One while by bulls, pardons, indulgences, and es of good works, that they be meritorious, hope of heaven, by they have so fleeced the commonalty, and spurred on this free horse, that he runs himself blind, and is an ass to carry burdens. amplified Peter's patrimony, that from a poor bishop, he is become *Dominus dominantium*, a demigod, as his canonists make him the rest), above God himself. And for his wealth and [p] temporali- uferior to many kings: [q] his cardinals, princes' companions: and gdom almost, abbots, friars, monks, friars, &c., and his clergy, ed a [r] third part, half, in some places all, into their hands. Three ors in Germany, bishops; besides Magdeburg, Spire, Saltsburg, berg, &c. In France, as Bodine, *lib. de repub.* gives us to under- revenues are 12,300,000 livres; and of twelve parts of the reve- nce, the church possesseth seven. The Jesuits, a new sect, begun have, as [s] Middendorpius and [t] Pelargus reckon up, three or four lleges in Europe, and more revenues than many princes. In France, s proves, in thirty years they have got *bis centum librarum millia* 0,000*l.* I say nothing of the rest of their orders. We have had , as Armachanus demonstrates, above 30,000 friars at once, and as lects out of Leland and others, almost 600 religious houses, and 00*l.* in revenues of the old rent belonging to them, besides images ver, plate, furniture, goods and ornaments, as [x] Weever calculates, s them at the dissolution of abbeys, worth a million of gold. How s in every kingdom hath superstition enriched? What a deal of musty relics, images, idolatry, have their mass-priests engrossed,

[m] Vice cotis, acutum Reddere quæ ferrum valet, exors ipsa secandi. [n] De civ. D. 31. [o] Seeking their own, saith Paul, not Christ's. [p] He hath the Duchy of Spoleto in quisate of Ancona, beside Rome, and the territories adjacent, Bologna, Ferrara, &c. Avi- ce, &c. [q] Estote fratres mei, et principes hujus mundi. [r] The Lalty suspect their greatness, statutes of mortmain. [s] Lib. 8. de Academ. [t] Præfat. lib. de paradox. Jesuit-Rom. bel Col. 36. Neapol. 23. Veneta 13. Lucit. 15. India orient. 27. Brasil. 20, &c. [u] In his Hen. 8. [x] 15. cap. of his funeral monuments.

and what sums have they scraped
Walsingham in England, in those d
thing shines with gold," saith Eras
[y] Delphos so renowned of old in G
conciliabulum et emporium solâ reli
wealth were sustained by religion,
get but a relic of some saint, the V
city is for ever made, it needs no
their impostures or juggling tricks
magnanimous or zealous Luther,
him, dare touch the monks' bellies,
Demetrius and his associates are
their trades, "[a] Great is Diana of t
hours long they will roar and not

Now for their authority, what by
Peter's keys, thunderings, excom
priest of Rome, shaking his Gorgon
a silly man, insulted over majesty
Europe for many ages, and still do
subjection, as never tyrannising Sp
by their galley-slaves. "[b] The bis
of his, *de Mag. Eccles. lib.* 2. *cap.* 1.)
Roman emperors could never achi
kings, and crowned them again wi
his pleasure, &c. [c] "Tis a wonde
"what slavery King Henry II. en
what things he was enjoined by the
that which in our times a private
superstition. [d] Henry IV. disposed
at the gates of Canossus. [e] Frederic
III., another held Adrian's stirrup,
the Pope's legate, &c. What mad
France, Britain, &c., into the Holy
a pilgrimage so familiarly to Jerusa
stition? What makes them so fre
countries, to go seek martyrdom i
sins, to meet death, murder kings,
or blind obedience which they inst
illusions, hope of being martyrs a
work by priests, and so well for the
And if it were not yet enough, by
and crucify the souls of men, he h
in the fire, another scene of heretic
schismatics, impostors, false proph
larity, vain-glory, blind zeal, cause
by their new doctrines, paradoxes,
subdivisions, new sects, oppose on
another, commit prince and subje
son, to the ruin and destruction o
peace, and to make a general confus

[y] Pausanias in Laconicis, lib. 3. Idem de A
[a] Exercit. Eth. Colleg. 3. disp. 3. [a] Act. xix. 2
jura dat, ad regna evehit, ad pacem cogit, et pecc
armati non effecerunt. [c] Mirum quanta pa
quorum hodie ne privatus quidem partem tace

ge of old? how many did they circumvent? Those Pelagians, Manichees, , their names alone would make a just volume. How many silly souls e impostors still deluded, drawn away, and quite alienated from Christ! ian's Alexander Simon Magus, whose statue was to be seen and adored in e, saith Justin Martyr, *Simoni deo Sancto*, &c., after his decease. [f]Apol- s Tianæus, Cynops, Eumo, who by counterfeiting some new ceremonies juggling tricks of that Dea Syria, by spitting fire, and the like, got an together of 40,000 men, and did much harm: with *Eudo de stellis*, of n Nubrigensis speaks, *lib.* 1. *cap.* 19. that in King Stephen's days imitated of Christ's miracles, fed I know not how many people in the wilderness, built castles in the air, &c., to the seducing of multitudes of poor souls. anconia, 1476, a base illiterate fellow took upon him to be a prophet, and h, John Beheim by name, a neatherd at Nicholhausen, he seduced 30,000 ns, and was taken by the commonalty to be a most holy man, come from n. "[g]Tradesmen left their shops, women their distaffs, servants ran their masters, children from their parents, scholars left their tutors, all ar him, some for novelty, some for zeal. He was burnt at last by the p of Wartzburg, and so he and his heresy vanished together." How such impostors, false prophets, have lived in every king's reign? what icles will not afford such examples? that as so many *ignes fatui*, have en out of the way, terrified some, deluded others, that are apt to be d about by the blast of every wind, a rude inconstant multitude, a silly any of poor souls, that follow all, and are cluttered together like so many es in a tide. What prodigious follies, madness, vexations, persecutions, dities, impossibilities, these impostors, heretics, &c., have thrust upon orld, what strange effects shall be shown in the symptoms.

w the means by which, or advantages the devil and his infernal ministers so to delude and disquiet the world with such idle ceremonies, false doc- s, superstitious fopperies, are from themselves, innate fear, ignorance, icity, hope and fear, those two battering cannons and principal engines, their objects, reward and punishment, purgatory, *Limbus Patrum*, &c. now more than ever tyrannise; "[h]for what province is free from m, superstition, idolatry, schism, heresy, impiety, their factors and fol- s? thence they proceed, and from that same decayed image of God, is yet remaining in us.

"[i]Os homini sublime dedit, cœlumque tueri
Jussit."————

wn conscience doth dictate so much unto us, we know there is a God ature doth inform us; *Nulla gens tam barbara* (saith Tully) *cui non insi- hæc persuasio Deum esse; sed nec Scytha, nec Græcus, nec Persa, nec rboreus dissentiet* (as Maximus Tyrius the Platonist, *ser.* 1. farther adds), *ntinentis nec insularum habitator*, let him dwell where he will, in what soever, there is no nation so barbarous that is not persuaded there is a It is a wonder to read of that infinite superstition amongst the Indians s kind, of their tenets in America, *pro suo quisque libitu varias res vene- tur superstitiose, plantas, animalia, montes*, &c. *omne quod amabant aut ant* (some few places excepted as he grants, that had no God at all.) So heavens declare the glory of God, and the firmament declares his handy " Psalm xix. "Every creature will evince it;" *Præsentemque refert t herba deum. Nolentes sciunt, fatentur inviti*, as the said Tyrius pro- will or nill, they must acknowledge it. The philosophers, Socrates,

es contends Apollonius to have been as great a prophet as Christ, whom Eusebius confutes. Cosmog. l. 3. c. 37. Artifices ex officinis, arator è stiva, fœminæ è colo, &c. quasi numine quodam is parentibus et dominis recta adeunt, &c. Combustus demum ab Herbipolensi Episcopo; hæresis

h Nulla non provincia hæresibus, Atheismis, &c. plena. Nullus orbis angulus ab hisce belluis

i Lib. 1. de nat. Deorum. "He gave to man an upward gaze, commanding him to fix his aven."

selves, which the devil perceiving, led them farther on
and made them worship him as their God with stock
themselves to their own destruction, as he thought
priests and ministers with lies and fictions to prosecu
for their own ends were as willing to undergo, taking
plicity, fear and ignorance. For the common people
rude, illiterate rout, void many times of common se
multorum capitum, will go whithersoever they are
over a gap by the horns, all the rest will follow, [n] *N*
itur, they will do as they see others do, and as their p
him be of what religion he will, they are for him.
Maxentius and Licinius, then for Constantine a Chr
negant, malè pereant, acclamatum est Decies, for two h
non colunt, Augusti inimici sunt, acclamatum est ter
idolaters again under that Apostate Julianus; all Ar
good Catholics again under Jovinianus, "And little di
the discretion of men and children in this case, esp
women, as [p] Cardan discourseth, when as they are to
stition, and with other men's folly and dishonesty."
ignorance is a cause of their superstition, a sympt
Supplicii causa est, suppliciumque sui. Their own fe
deplored lethargy, is that which gives occasion to th
miseries on their own heads. For in all these reli
amongst our idolaters, you shall find that the parti
rude, ignorant people, old folks, that are naturally pr
women, or some poor, rude, illiterate persons, that are
and gulled in this kind, prone without either examina
(for they take up religion a trust, as at mercers' they
anything. And the best means they have to broac
when they have done, is to keep them still in ignora
mother of devotion," as all the world knows, and

h [r]Bredenbachius) "full of nonsense, barbarism, confusion, without rhyme, on, or any good composition, first published to a company of rude rustics, rubbers, that had no discretion, judgment, art, or understanding, and is so maintained." For it is a part of their policy to let no man comment, dare ispute or call in question to this day any part of it, be it never so absurd, edible, ridiculous, fabulous as it is, must be believed *implicite*, upon pain of h no man must dare to contradict it, "God and the emperor," &c. What lo our papists, but by keeping the people in ignorance vent and broach all new ceremonies and traditions, when they conceal the scripture, read it atin, and to some few alone, feeding the slavish people in the meantime tales out of legends, and such like fabulous narrations? Whom do they with but collapsed ladies, some few tradesmen, superstitious old folks, rate persons, weak women, discontent, rude, silly companions, or sooner nvent? so do all our schismatics and heretics. Marcus and Valentinian, ics, in [s]Irenæus, seduced first I know not how many women, and made believe they were prophets. [t]Friar Cornelius of Dort seduced a com- of silly women. What are all our anabaptists, brownists, barrowists, ists, but a company of rude, illiterate, capricious, base fellows? What are of our papists, but stupid, ignorant and blind bayards? how should they wise be, when as they are brought up and kept still in darkness? "[u]If pastors (saith Lavater) had done their duties, and instructed their flocks ey ought, in the principles of Christian religion, or had not forbidden them reading of scriptures, they had not been as they are." But being so d all their lives in superstition, and carried hood-winked like hawks, how hey prove otherwise than blind idiots, and superstitious asses? what else we expect at their hands? Neither is it sufficient to keep them blind, and nmerian darkness, but withal, as a schoolmaster doth by his boys, to mal e follow their books, sometimes by good hope, promises and encourage s, but most of all by fear, strict discipline, severity, threats and punish- s, do they collogue and soothe up their silly auditors, and so bring them a fools' paradise. *Rex eris aiunt, si rectè facies*, do well, thou shalt be ned; but for the most part by threats, terrors, and affrights, they tyran- and terrify their distressed souls: knowing that fear alone is the sole and means to keep men in obedience, according to that hemistichium of Petro- *primus in orbe deos fecit timor*, the fear of some divine and supreme rs, keeps men in obedience, makes the people do their duties: they play their consciences; [x]which was practised of old in Egypt by their ts; when there was an eclipse, they made the people believe God was y, great miseries were to come; they take all opportunities of natural s, to delude the people's senses, and with fearful tales out of purgatory, ed apparitions, earthquakes in Japonia or China, tragical examples of s, possessions, obsessions, false miracles, counterfeit visions, &c. They insult over and restrain them, never hoby so dared a larke, that they will offend the least tradition, tread, or scarce look awry: *Deus bone* ([z]Lavater ims) *quot hoc commentum de purgatorio miserè afflixit!* good God, how men have been miserably afflicted by this fiction of purgatory!

these advantages of hope and fear, ignorance and simplicity, he hath al engines, traps, devices, to batter and enthral, omitting no opportuni- according to men's several inclinations, abilities, to circumvent and ur them, to maintain his superstitions, sometimes to stupify, besot them:

[r]grin. Hieroa. ca. 5. totum scriptum confusum sine ordine vel colore, absque sensu et ratione ad maximos, idem dedit, rudissimos, et prorsus agrestes, qui nullus erant discretionis, ut dijudicare possent. [s]cap. 9. Valent. hæres. 9. [t]Meteranus, li. 8. hist. Belg. [u]Si doctores suum fecissent officium, in fidei commissam recte instituissent de doctrinæ christianæ capitibus, nec sacris scripturis interdixissent multis proculdubio recte sensissent. [x]Curtius, li. 4. [y]See more in Kemnitius Examen Trident. de Purgatorio. [z]Part 1. c. 16. part 3. cap. 18. et 14.

strongest constitutions. *Nonnulli* (saith Peter Forestus) *ob studia et meditationes cœlestes, de rebus sacris et religione semper* ing overmuch, and divine meditations, are overcome. Not that ing itself to be discommended, for it is an excellent means to in subjection, a preparative to devotion, the physic of the soul, te thoughts are engendered, true zeal, a divine spirit, whence nsels do proceed, concupiscence is restrained, vicious and predo- nd humours are expelled. The fathers are very much in com- it, and, as Calvin notes, " sometimes immoderate. [f]The mother of heaven, a spiritual wing to ereare us, the chariot of the Holy of faith," &c. And 'tis true they say of it, if it be moderately y used, by such parties as Moses, Elias, Daniel, Christ, and his e use of it; but when by this means they will supererogate, and well taxeth, *Cœlum non sufficere putant suis meritis*, Heaven is ward for it; they make choice of times and meats, buy and sell attribute more to them than to the ten Commandments, and reater sin to eat meat in Lent, than to kill a man, and as one *respiciunt assum piscem, quam Christum crucifixum, plus salmo- Zomonem, quibus in ore Christus, Epicurus in corde*, " pay more roiled fish than to Christ crucified, more regard to salmon than ave Christ on their lips, but Epicurus in their hearts," when some nd some attribute more to such works of theirs than to Christ's assion; the devil sets in a foot, strangely deludes them, and by makes them to overthrow the temperature of their bodies, and souls. Never any strange illusions of devils amongst hermits, never any visions, phantasms, apparitions, enthusiasms, prophets, ns, but immoderate fasting, bad diet, sickness, melancholy, soli- ome such things, were the precedent causes, the forerunners or of them. The best opportunity and sole occasion the devil takes m. Marcilius Cognatus, *lib.* 1. *cont. cap.* 7. hath many stories to of such as after long fasting have been seduced by devils; and ulous thing to relate (as Cardan writes) what strange accidents fasting; dreams, superstitions, contempt of torments, desire of ecies, paradoxes, madness; fasting naturally prepares men to " Monks, anchorites, and the like, after much emptiness, become vertiginous, they think they hear strange noises, confer with hob- ls, rivel up their bodies, *et dum hostem insequimur*, saith Gregory, *iligimus, trucidamus*, they become bare skeletons, skin and bones; *tinentes proprias carnes devorant, ut nil præter cutem et ossa sit* Hilarion, as [k]Hierome reports in his life, and Athanasius of Anto- bare with fasting, " that the skin did scarce stick to the bones; vapours he could not sleep, and for want of sleep became idle- d every night infants cry, oxen low, wolves howl, lions roar (as clattering of chains, strange voices, and the like illusions of ch symptoms are common to those that fast long, are solitary, emplation, overmuch solitariness and meditation. Not that these said of fasting) are to be discommended of themselves, but very some cases and good: sobriety and contemplation join our souls hat heathen [l]Porphyrie can tell us. " [m]Ecstacy is a taste of

, clavis cœlorum, ala animæ quæ leves pennas producat, ut in sublime ferat; currus Spiritus idei, porta paradisi, vita angelorum, &c. [f] Castigo corpus meum. Paul. [h] Mor b. 8. cap. 10. de rerum varietate: admiratione digna sunt quæ per jejunium hoc modo ia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania; ter præparat ad hæc omnia. [k] Epist. 1. 3. Ita attenuatus fuit jejunio et vigiliis, in ore ut ossibus vix hærebat, unde nocte infantum vagitus, balatus pecorum, mugitus boum, hæmonum, &c. [l] Lib. de abstinentia. Sobrietas et continentia mentem Deo conjungunt. t aliud quam gustus futuræ beatitudinis, in qua toti absorbemur in Deum. Erasmus

lives, they hear and act strange things in their dea
lib. 2. de prodigiis, "holds that those prophecies and
dreams, which they suppose come from God, to pro
dæmonum, by the devil's means; and so those e
pseudo-prophets from the same cause. [r]Fracastoriu
have all your pythonesses, sybils, and pseudo-prophets
so doth Wierus prove, *lib.* 1. *cap.* 8. *et l.* 3. *cap.* 7. a
sis, that melancholy is a sole cause and the devil tog
solitariness, of such sybilline prophecies, if there wer
[s]Casaubon and others I justly except at; for it is not
God should ever reveal such manifest revelations and
those Pythonissæ witches, Apollo's priests, the devil's
better), and conceal them from his own prophets; for
particular circumstances of Christ's coming, and man
far more perspicuous and plain than ever any proph
there be no Phæbades or sybils, I am assured the
prophets, *dii Fatidici* Magi, (of which read Jo. Boi
riously collected them into a great [t]volume of late, w
epitomised their lives) &c., ever have been in all a
from those causes, [u]*qui visiones suas enarrant, somn*
et ejusmodi deliriis agitati, Spiritum Sanctum si
That which is written of Saint Francis' five w
monastical effects of him and others, may justly
melancholy; and that which Matthew Paris rel
Evesham, who saw heaven and hell in a vision
went down into Saint Patrick's purgatory in Kir
saw as much: Walsingham of him that showed as
Beda, *lib.* 5. *cap.* 13. 14. 15. *et* 20. reports of Kir
eccl. hist. that saw strange [x]visions; and Stumphius
of Basle, that beheld rare apparitions at Augsburg,
der ab Alexandro, *gen. dier. lib.* 6. *cap.* 21. of an ent
out as probable as that of Eris Armenius, in Plato's

n their brains were addled, and their bellies as empty of meat as their s of wit. Florilegus hath many such examples, *fol.* 191. one of Saint ake of Crowald that fought with devils, but still after long fasting, over-h solitariness, [b]the devil persuaded him therefore to fast, as Moses and s did, the better to delude him. [c]In the same author is recorded Carolus nus' vision *An.* 185. or ecstacies, wherein he saw heaven and hell after h fasting and meditation. So did the devil of old with Apollo's priests. hiaraus and his fellows, those Egyptians, still enjoin long fasting before ould give any oracles, *triduum à cibo et vino abstinerent,* [d]before they gave nswers, as Volateran, *lib.* 13. *cap.* 4. records, and Strabo, *Geog. lib.* 14. bes Charon's den, in the way between Tralles and Nissum, whither the s led sick and fanatic men: but nothing performed without long fasting, od to be done. That scoffing [e]Lucian conducts his Menippus to hell by rections of that Chaldean Mithrobarzanes, but after long fasting, and such le preparation. Which the Jesuits right well perceiving of what force asting and solitary meditation is, to alter men's minds, when they would a man mad, ravish him, improve him beyond himself, to undertake some business of moment, to kill a king, or the like, [f]they bring him into a choly dark chamber, where he shall see no light for many days together, npany, little meat, ghastly pictures of devils all about him, and leave him as he will himself, on the bare floor in this chamber of meditation, as they on his back, side, belly, till by this strange usage they make him quite nd beside himself. And then after some ten days, as they find him ani- and resolved, they make use of him. The devil hath many such factors, such engines, which what effect they produce, you shall hear in the fol- g symptoms.

CT. III.—*Symptoms general, love to their own sect, hate of all other gions, obstinacy, peevishness, ready to undergo any danger or cross for Martyrs, blind zeal, blind obedience, fastings, vows, belief of incredibi- s, impossibilities: Particular of Gentiles, Mahometans, Jews, Chris- s; and in them, heretics old and new, schismatics, schoolmen, prophets, usiasts, &c.*

ur *Heraclitus, an rideat Democritus?* in attempting to speak of these oms, shall I laugh with Democritus, or weep with Heraclitus? they are iculous and absurd on the one side, so lamentable and tragical on the a mixed scene offers itself, so full of errors and a promiscuous variety ects, that I know not in what strain to represent it. When I think of urkish paradise, those Jewish fables, and pontifical rites, those pagan stitions, their sacrifices, and ceremonies, as to make images of all matter, dore them when they have done, to see them kiss the pyx, creep to the &c. I cannot choose but laugh with Democritus: but when I see them and torture themselves, grind their souls for toys and trifles, desperate, ow ready to die, I cannot choose but weep with Heraclitus. When I see st say mass, with all those apish gestures, murmurings, &c. read the ns of the Jews' synagogue, or Mahometa Meschites, I must needs [g]laugh eir folly, *risum teneatis, amici?* but when I see them make matters of ence of such toys and trifles, to adore the devil, to endanger their souls, er their children to their idols, &c. I must needs condole their misery. I see two superstitious orders contend *pro aris et focis,* with such have

193. post abstinentiæ curas miras illusiones dæmonum audivit. [c]Fol. 155. post seriam nem in vigilia diei dominicæ visionem habuit de purgatorio. [d]Ubi multos dies manent jejuni sacerdotum auxilia invocantes. [e]In Necromant. Et cibus quidem glandes erant, potus aqua, b divo, &c. [f]John Everardus Britanno. Romanus lib. edit. 1611 describes all the manner of [g]Varius mappa componere risum vix poterat.

to all other plagues, miseries and calamities whatsoever
pestiferous, more grievous, more general, more violent
Other fears and sorrows, grievances of body and mind, a
time; but this is for ever, eternal damnation, hell itsel
inundation hurts one province alone, and the loss may
superstition involves all the world almost, and can neve
ness and sorrows come and go, but a superstitious soul
stitione imbutus animus nunquam quietus esse potest, n
True religion and superstition are quite opposite, *longè*
pietas, as Lactantius describes, the one erects, the o
pietas, mera impietas; the one is an easy yoke, the other
an absolute tyranny; the one a sure anchor, a haven;
ous ocean; the one makes, the other mars; the one is
folly, madness, indiscretion; the one unfeigned, the ot
one a diligent observer, the other an ape; one leads to
hell. But these differences will more evidently appe
symptoms. What religion is, and of what parts it do
chism will tell you, what symptoms it hath, and what ef
for their superstitions, no tongue can tell them, no pe
many, so diverse, so uncertain, so inconstant, and so
selves. *Tot mundi superstitiones quot cœlo stellæ*, one s
superstitions in the world, as there be stars in heaven
that are the first founders of them: with such ridicul
and signs, so many several rites, ceremonies, torments
panying, as may well express and beseem the devil to be
tainer of them. I will only point at some of them, *ex*
the rest, and those of the chief kinds of superstition,
tians now domineer and crucify the world, Gentiles, M

Of these symptoms some be general, some particula
general to all, are, an extraordinary love and affection
such as are of their own sect, and more than Vatinia
opposite in religion, as they call it, or disagree from then

nes (as [m] Rich. Dinoth writes), have been of late for matters of religion in e, and what hurlyburlies all over Europe for these many years. *Nihil est tam impotenter rapiat homines, quam suscepta de salute opinio; siquidem omnes gentes corpora et animas devovere solent, et arctissimo necessitudi- uculo se invicem colligare.* We are all brethren in Christ, servants of one members of one body, and therefore are or should be at least dearly ed, inseparably allied in the greatest bond of love and familiarity, united kers not only of the same cross, but coadjutors, comforters, helpers, at all upon all occasions: as they did in the primitive church, Acts v. they heir patrimonies, and laid them at the apostles' feet, and many such rable examples of mutual love we have had under the ten general perse- ns, many since. Examples on the other side of discord none like, as aviour saith, he came therefore into the world to set father against son In imitation of whom the devil belike ([n] *nam superstitio irrepsit veræ reli- imitatrix*, superstition is still religion's ape, as in all other things, so in doth so combine and glue together his superstitious followers in love and ion, that they will live and die together: and what an innate hatred hath ll inspired to any other superstition opposite? How those old Romans affected, those ten persecutions may be a witness, and that cruel execu- in Eusebius, *aut lita aut morere*, sacrifice or die. No greater hate, more nuate, bitter faction, wars, persecution in all ages, than for matters of re- , no such feral opposition, father against son, mother against daughter, nd against wife, city against city, kingdom against kingdom: as of old ntria and Combos:

ortale odium et nunquam sanabile vulnus, faror vulgo, quod numina vicinorum uterque locus, quum solos credit habendos deos quos ipse colat."———	"Immortal hate it breeds, a wound past cure, And fury to the commons still to endure: Because one city t' other's gods as vain Deride, and his alone as good maintain."

Turks at this day count no better of us than of dogs, so they commonly s giaours, infidels, miscreants, make that their main quarrel and cause of tian persecution. If he will turn Turk, he shall be entertained as a er, and had in good esteem, a Mussulman or a believer, which is a greater them than any affinity or consanguinity. The Jews stick together like ny burrs; but as for the rest, whom they call Gentiles, they do hate and , they cannot endure their Messiah should be a common saviour to us all, ather, as [p] Luther writes, "than they that now scoff at them, curse them, cute and revile them, shall be coheirs and brethren with them, or have art or fellowship with their Messiah, they would crucify their Messiah ten over, and God himself, his angels, and all his creatures, if it were pos- though they endure a thousand hells for it." Such is their malice rds us. Now for Papists, what in a common cause for the advancement eir religion they will endure, our traitors and pseudo-catholics will declare us; and how bitter on the other side to their adversaries, how violently let those Marian times record, as those miserable slaughters at Merindol Cabriers, the Spanish inquisition, the Duke of Alva's tyranny in the Low tries, the French massacres and civil wars. "[q] *Tantum religio potuit ere malorum.*" "Such wickedness did religion persuade." Not there but all over Europe, we read of bloody battles, racks and wheels, sedi- factions, oppositions.

——"[r] obvia signis
Signa, pares aquilas, et pila minantia pilis,"

tives and contentions. They had rather shake hands with a Jew, Turk, the Spaniards do, suffer Moors to live amongst them, and Jews, than

hist. lib. 1. [n] Lactantius. [o] Juv. Sat. 15. [p] Comment. in Micah. Ferre non possunt Messias communis servator sit, nostrum gaudium, &c. Messias vel decem decies crucifixuri sumque Deum si id fieri posset, una cum angelis et creaturis omnibus, nec absterrentur ab hoc mille inferna subeunda forent. [q] Lucret. [r] Lucan.

Protestants; "my name (saith [a] Luther)
or murderer." So it is with all heretics ar
so passionate, violent in their tenets, o
peevish, factious, singular and stiff in def
cute and hate, but pity all other religi
they alone were the true church, they ar
heaven by a peculiar donation, 'tis entail
doctrine sound, *per funem aureum de co*
heaven by a golden rope," they alone ar
are so incomprehensibly proud and churl
domini terrarum salutari volunt. And a
self-willed withal, that amongst their most
nought but gross dotage, horrible hardne
in all their actions, opinions, conversatio
man living can be more, and vindicate th
'Tis so with all other superstitious sects,
Tartary; our ignorant Papists, Anabaptis
Amsterdam, they alone, and none but the
saith, Rom. x. 2.) without knowledge," t
suffer and do that which the sunbeams
Furiis, all extremities, losses and danger
tity, wilful poverty, forsake all and follo
some Jews did to Pilate's soldiers, in
manifestè præ se ferentes, (as Josephus
patriæ observationem, rather than abjur
religion which their fathers profess, and
up in, be it never so absurd, ridiculous
farther inquiry or examination of the t
they will believe it; they will take n
we shall do to heaven. Single out the
understanding, show him his errors, g
Non persuadebis etiamsi persuaseris, h
pagans told the Jesuits in Japona, [y] th
done: and with Ratholde the Frisian I
of their friends went thither: they wil
ture can stir them. So that papists
obedience, orders, merits, martyrdoms,
ages: much and more than all this, I s
by these superstitious Gentiles, Pagans,
and idolatrous superstition in all kinds i
and it is hard to say which is the grea
man shall duly consider those superstitio
the Bannians in Gusart, the Chinese id
especially, Mahometan priests, he shall
same orders and ceremonies, or so like,
be derived from some heathen spirit, an
the rest. In a word, this is common t
mad and absurd, so ridiculous, impossi
believe, observe, and diligently perform,
monstrous to conceive, or intolerable to
they will not willingly undertake. So

[a] Ad Galat. Comment. Nomen odiosius meum quam
Adeo incomprehensibilis et aspera eorum superbia, &c.
gentissimos Rabbinos nil præter ignorantiam et insipie
et obstinationem, &c. [x] Great is Diana of the Ephes
cum aliis bene sentire. [y] Acosta, l. 5.
incredibiles posteris tuis

ɔt (as Trismegistus exclaims) thy religion is fables, and such as posterity not believe." I know that in true religion itself, many mysteries are so hended alone by faith, as that of the Trinity, which Turks especially le, Christ's incarnation, resurrection of the body at the last day, *quod ideo ndum* (saith Tertullian) *quod incredibile*, &c. many miracles not to be con-rted or disputed of. *Mirari non rimari sapientia vera est*, saith [b]Gerhar- *et in divinis* (as a good father informs us) *quædam credenda, quædam randa*, &c. some things are to be believed, embraced, followed with all ission and obedience, some again admired. Though Julian the apostate at Christians in this point, *quod captivemus intellectum in obsequium fidei*, g, that the Christian creed is like the Pythagorean *Ipse dixit*, we make ill and understanding too slavishly subject to our faith, without farther nation of the truth; yet as Saint Gregory truly answers, our creed is *alti-præstantiæ*, and much more divine; and as Thomas will, *piè consideranti r suppetunt rationes, ostendentes credibilitatem in mysteriis supernatura-* we do absolutely believe it, and upon good reasons, for as Gregory well neth us; *Fides non habet meritum, ubi humana ratio quærit experimen-* that faith hath no merit, is not worth the name of faith, that will not hend without a certain demonstration: we must and will believe God's ; and if we be mistaken or err in our general belief, as [c]Richardus de *Victore* vows he will say to Christ himself at the day of judgment; l, if we be deceived, thou alone hast deceived us:" thus we plead. But e rest I will not justify that pontificial consubstantiation, that which ometans and Jews justly except at, as Campanella confesseth, *Atheismi phat. cap.* 12. *fol.* 125, *difficillimum dogma esse, nec aliud subjectum hæreticorum blasphemiis, et stultis irrisionibus politicorum reperiri.* They t impossible, *Deum in pane manducari;* and besides they scoff at it, *entem comedentem Deum suum, inquit quidam Maurus.* [e]*Hunc Deum et vermes irrident, quum ipsum polluunt et devorant, subditus est igni, et latrones furantur, pixidem auream humi prosternunt, et se tamen non dit hic Deus. Quî fieri potest, ut integer in singulis hostiæ particulis, corpus numero, tam multis locis, cœlo, terra*, &c. But he that shall read 'urks' Alcoran, the Jews' Talmud, and Papists' golden legend, in the mean vill swear that such gross fictions, fables, vain traditions, prodigious para- and ceremonies, could never proceed from any other spirit, than that of evil himself, which is the author of confusion and lies; and wonder l how such wise men as have been of the Jews, such learned under-ing men as Averroes, Avicenna, or those heathen philosophers, could ever rsuaded to believe, or to subscribe to the least part of them: *aut fraudem etegere:* but that as [g]Vanninus answers, *ob publicæ potestatis formidinem ure philosophi non audebant*, they durst not speak for fear of the law. But descend to particulars: read their several symptoms and then guess.

such symptoms as properly belong to superstition, or that irreligious on, I may say as of the rest, some are ridiculous, some again feral to . Of those ridiculous, there can be no better testimony than the multi- of their gods, those absurd names, actions, offices they put upon them, feasts, holy days, sacrifices, adorations, and the like. The Egyptians pretended so great antiquity, 300 kings before Amasis: and as Mela s, 13,000 years from the beginning of their Chronicles, that bragged so of their knowledge of old, for they invented arithmetic, astronomy, etry: of their wealth and power, that vaunted of 20,000 cities: yet at me time their idolatry and superstition was most gross: they worshipped,

litat. 19. de cœna domin. [c]Lib. 1. de trin. cap. 2. si decepti sumus, &c. [d]Vide Samsatis nis objections in monachum Milesium. [e]Lege Hossman. Mus exenteratus. [f]Ἀλλ' ὑπὸ τῶν s Iliad, Ovid's Metamorphoses, Æsop's fables. [g]Dial. 52. de oraculis.

as Diodorus Siculus records, sun and m
and after, such men as were beneficial t
good. In the city of Bubasti they ad
storks, an ox (saith Pliny) [h]leeks and
[h] Porrum et cæpe deos
Hos tu Nile deos coli

Scoffing [k] Lucian in his *vera Historia:*
not persuasively written as a truth, b
monstrous fictions and gross absurdities
out doubt this prodigious Egyptian idol
when he had seen the Elysian fields, and
gave him a mallow root, and bade him
or extremity; which he did accordingly
the island of treacherous women, he n
instantly delivered. The Syrians, Cha
their own invention; see the said Lucia
veritat. relig. Guliel. Stuckius, [l] *Sacro*
Peter Faber Semester, *l.* 3. *c.* 1, 2, 3.
grimage, [m] Rosinus of the Romans, and
Romans borrowed from all, besides thei
minorum gentium, as Varro holds, certai
and great ones, others indigenous and
Soteres, and Parastatæ, *dii tutelares* a
for all functions; some for the land, so
hell; some for passions, diseases, som
bandry, woods, waters, gardens, orchar
Quies, Salus, Libertas, Fœlicitas, Stre
Priapus, Flora, Cloacina, Stercutius, Fe
Angerona, Volupia, Vacuna, Viriplaca,
kings, emperors, valiant men that had d
likewise canonise and adore for gods, a
antiquos, as [n] Jac. Boissardus well obse
mortales juvarent, and the devil was stil
se ingessit illorum sepulchris, statuis, t
temples, statues, tombs, altars, and was
miracles, &c. as by Jupiter, Æsculapius,
&c. *dii et Semi-dii.* For so they were
Deos et homines, as Max. [o] Tyrius, the I
justifies in many words. "When a goo
soul, *ex homine dæmon evadit*, becomes
raged with malignity of air, or variety o
perfect beauty with his eyes. Now bei
his poor friends here on earth, his kind
punisheth those that are bad and do a
govern mortal men appointed by the god
for provinces, some for private men, s
Hector and Achilles assist soldiers to th
Dioscuri seafaring men, &c. and somet
selves. The Dioscuri, Hercules and Æs
in his likeness) *non somnians sed vigilan*

[h] O sanctas gentes quibus hæc nascuntur in horto Nu
[i] Having preceded to deity leeks and onions, you, O Eg
[l] Tigiri, fol. 1494. [m] Rosin. antiq. Rom. l. 2. c.
præstigiis in Mopso. [o] Cosmo Paccio Interpret. nihi
meram pulchritudinem meruit, exultans et misericordia
tuetur, erranibus succurrit, &c. Deus hoc jussit ut es
malos punientes, &c.

nly do they thus adore, but tyrants, monsters, devils (as [p] Stukius Neros, Domitians, Heliogabaluses, beastly women, and arrant whores ne rest. " For all intents, places, creatures, they assign gods;"

> " Et domibus, tectis, thermis et equis soleatis
> Assignare solent genios "——

lentius. Cuna for cradles, Diverra for sweeping houses, Nodina na, Pramunda, Hymen, Hymeneus, for weddings; Comus the god llows, gods of silence, of comfort, Hebe goddess of youth. *Mena um*, &c., male and female gods, of all ages, sexes and dimensions, s, without beards, married, unmarried. begot, not born at all, but, a, start out of Jupiter's head. Hesiod reckons up at at least 30,000 o, 300 Jupiters. As Jeremy told them, their gods were to the of cities ;

> umus, pelagus, cœlum miserabile gignit,
> leos, colles, freta, flumina, flammas."

> " Whatever heavens, sea and land begat,
> Hills, seas and rivers, God was this and that."

was most absurd, they made gods upon such ridiculous occasions; ren make babies (so saith [q] Morneus), their poets make gods," *et nt in templis, ludunt in Theatris*, as Lactantius scoffs. Saturn, a d himself, did eat his own children, a cruel tyrant driven out of his y his son Jupiter, as good a god as himself, a wicked, lascivious of Crete, of whose rapes, lusts, murders, villainies, a whole volume to relate. Venus, a notorious strumpet, as common as a barber's s, Adonis, Anchises' whore, is a great she-goddess as well as the ich renowned by their poets, with many such; and these gods so and foolishly made, *ceremoniis, hymnis, et canticis celebrant;* their *us et gaudia, amores, iras, nuptias et liberorum procreationes* ([r] as ell taxeth), weddings, mirth, and mournings, loves, angers, and they did celebrate in hymns, and sing of in their ordinary songs, as blishing their villainies. But see more of their originals. When vas made away by the sedition of the senators, to pacify the people, oculus gave out that Romulus was taken up by Jupiter into heaven, ore to be ever after adored for a god amongst the Romans. Syro- Egypt had one only son whom he dearly loved; he erected his is house, which his servants did adorn with garlands to pacify their rath when he was angry, so by little and little he was adored for a did Semiramis for her husband Belus, and Adrian the emperor by Antinous. Flora was a rich harlot in Rome, and for that she made nwealth her heir, her birthday was solemnised long after; and to nore plausible holiday, they made her goddess of flowers, and sacri- r amongst the rest. The matrons of Rome, as Dionysius Halicar- lates, because at their entreaty Coriolanus desisted from his wars, l a church *Fortunæ muliebri;* and [t] Venus Barbata had a temple that somewhat was amiss about hair, and so the rest. The citizens nda, a small town in Asia Minor, to curry favour with the Romans warred in Greece with Perseus of Macedon, and were formidable to s), consecrated a temple to the city of Rome, and made her a god- annual games and sacrifices; so a town of houses was deified, with attery on the one side to give, and intolerable arrogance on the other upon so vile and absurd an occasion. Tully writes to Atticus, that ter Tulliola might be made a goddess, and adored as Juno and

gent. descript. non bene meritos solum, sed et tyrannos pro dis colunt, qui genus humanum modum portentosa immunitate divexarunt, &c. fœdas meretrices, &c. [q] Cap. 22. de ver. erunt eorum poetæ, ut infantium puppas. [r] Proem. lib. Contra philos. [s] Livius, lib. 1. osterum propitius, Quirites. [t] Anth. Verdure, Imag. deorum. [u] Mulieris candido licimine varioque lætantes gestimine, verno florentes conamine, solum sternentes, &c. Apu- e Asino aureo.

Minerva, and as well she deserved it.
out as ridiculous; those Lupercals of
Perenna, Saturnals, &c., as how they
and wanton gestures, bald ceremonies,
their noses over the smoke of sacrifice
that was spilled about the altars. The
ivory, silver, brass, stone, *olim truncu*
their own workmanship; for as Sene
interim qui fecerunt, contemnunt, they
as Tertullian follows it, *Si homines no*
it not been for men they had never
statues in which mice, swallows, birds
and in their very mouths laid their e
all out as gross as the shapes in which
a ram's head, Mercury a dog's, Pan lik
with a beard, another without; see mo
monstrous forms and ugly pictures: a
them these images came from heave
Athens, *quod è cœlo cecidisse credebant*
some like storks, apes, bulls, and yet s
impious and abominable, they made th
tuous Sodomites (as commonly they we
Mercury, Neptune, &c.), thieves, slaves,
tiles in Phrygia), kept sheep, Hercules
unfit to dwell upon the earth for th
[a]Mornay well saith, and yet they ga
brutish, some to whine, lament, and roa
as also her weeping priests; Mars in
ran away crying, and the like; than
Nonne ridiculum lugere quod colas, vel
objects) *Si dii, cur plangitis? si mortu*
[c]Lucian, that adamantine persecutor o
at them and their horrible idolatry as
image, and put it under his pot to see
his 13th labour. But see more of th
varietat. Chrysostom *advers. Gentil.*
Dei. Theodoret. *de curat. Græc. affec.* C
Eusebius, Lactantius, Stuckius, &c. I
symptoms are, that they should be so f
gods, as to spend the goods, lives, fort
honour, to [d]sacrifice unto them, to thei
many thousand sheep, oxen with gild
Lydia, [f]Marcus Julianus, surnamed *ob*
mus, and the rest of the Roman emper
cost; and not emperors only and great
charge, but private men for their ordin
hundred oxen for the invention of a geon
thing to sacrifice in [g]Lucian's time, "a

[x] Magna religione quæritur quæ possit adulteria plur
inhiantes, et muscarum in morem sanguinem exugentes
inscript. [a] De ver. relig. cap. 22. Indigni qui terram
gœdus, de sacrificiis, et passim alias. [d] 666 several
coll. of which read more in cap. 1. of Laurentius Pigno
gives subcis. lib. 3. cap. 1. [e] Her. d. Clio, Immolavit
tribus. [f] Superstitiosus Julianus innumeras sine par
M. Cæsari salutem, si tu vicerit perimus: lib. 3. Rom
sertim. [g] De sacrificiis: buculam pro bona vale
novemque tauros pro sospite a Troja reditu, &c

th, a hundred for a kingdom, nine bulls for their safe return from Pylus," &c. Every god almost had a peculiar sacrifice—the Sun Vulcan fire, Diana a white hart, Venus a turtle, Ceres a hog, Proser-lack lamb, Neptune a bull (read more in [h] Stukius at large), besides ocks, corals, frankincense, to their undoings, as if their gods were with blood or smoke. "And surely ([i] saith he) if one should but repeat eries of mortal men, in their sacrifices, feasts, worshipping their gods, es and ceremonies, what they think of them, of their diet, houses, c., what prayers and vows they make; if one should but observe their y and madness, he would burst out a laughing, and pity their folly." t can be more absurd than their ordinary prayers, petitions, [k] requests, oracles, devotions? of which we have a taste in Maximus Tyrius, Plato's Alcibiades Secundus, Persius, *Sat.* 2. Juvenal. *Sat.* 10. there exploded, *Mactant opimas et pingues hostias deo quasi esurienti, proina tanquam sitienti, lumina accendunt velut in tenebris agenti* (Lactb. 2. *cap.* 6). As if their gods were hungry, athirst, in the dark, t candles, offer meat and drink. And what so base as to reveal their and give oracles, *è viscerum sterquiliniis*, out of the bowels and excrearts of beasts? *sordidos deos* Varro truly calls them therefore, and well I say nothing of their magnificent and sumptuous temples, those structures: to the roof of Apollo Didymeus' temple, *ad branchidas*, o writes, a thousand oaks did not suffice. Who can relate the glorious , and stupend magnificence, the sumptuous building of Diana at Jupiter Ammon's temple in Africa, the Pantheon at Rome, the e Sarapium at Alexandria, Apollo's temple at Daphne in the suburbs h. The great temple at Mexico so richly adorned, and so capacious 0 men might stand in it at once), that fair Pantheon of Cusco, by Acosta in his Indian History, which eclipses both Jews and s. There were in old Jerusalem, as some write, 408 synagogues; Cairo reckons up (if [m] Radzivilus may be believed) 6800 mosques. whereof 50 are most magnificent, like St. Paul's in London. Helena fair churches in the Holy Land, but one Bassa hath built 400 mosques. ometans have 1000 monks in a monastery; the like saith Acosta of s; Riccius of the Chinese, for men and women, fairly built; and more owed some of them, than Arras in Artois, Fulda in Germany, or nd's-Bury in England with us: who can describe those curious and tues, idols, images, so frequently mentioned in Pausanias? I conceal ries, pendants, other offerings, presents, to these their fictitious gods ecrated. [n] Alexander, the son of Amyntas, king of Macedonia, sent es of pure gold to Apollo at Delphos. [o] Crœsus, king of Lydia, dedindred golden tiles in the same place with a golden altar: no man ty-handed to their shrines. But these are base offerings in respect; ed men themselves alive. The Leucadians, as Strabo writes, sacrificed a man, *averruncandæ deorum iræ causâ*, to pacify their gods, *de cipitio dejecerunt*, &c. and they did voluntarily undergo it. The Decii rifice, *Diis manibus;* Curtius did leap into the gulf. Were they not ely deluded to go so far to their oracles, to be so gulled by them, both d peace, as Polybius relates (which their augurs, priests, vestal virgins ss), to be so superstitious, that they would rather lose goods and lives any ceremonies, or offend their heathen gods? Nicias, that generous nt captain of the Greeks, overthrew the Athenian navy, by reason of

stil. et sacrific. Tyg. 1596. [i] Enimvero si quis recenseret quæ stulti mortales in festis, lorandis, &c. quæ vota faciant, quid de iis statuant, &c. haud scio an risurus, &c. [k] Max. rœsus regum omnium stultissimus de lebete consulit, alius de numero arenarum, dimensione l Lib. 4. [m] Perigr. Hierosol. [n] Solinus. [o] Herodotus.

his too much superstition, [p] because the augurs told him it was m
sail from the haven of Syracuse whilst the moon was eclipsed; b
long till his enemies besieged him, he and all his army were overth
[q] Parthians of old were so sottish in this kind, they would rather lo
nay lose their own lives, than fight in the night, 'twas against the
The Jews would make no resistance on the Sabbath, when Pompe
Jerusalem; and some Jewish Christians in Africa, set upon by
suffered themselves upon the same occasion to be utterly vanqu
superstition of the Dibrenses, a bordering town in Epirus, being
Turks, is miraculous almost to report. Because a dead dog was fo
only fountain which the city had, they would die of thirst all, rather
of that [r] unclean water, and yield up the city upon any condition
the prætor and chief citizens began to drink first, using all good p
their superstition was such, no saying would serve, they must all fi
or yield up the city. *Vix ausum ipse credere* (saith [s] Barletius) tan
stitionem, vel affirmare levissimam hanc causam tantæ rei vel magn
quum non dubitem risum potius quam admirationem posteris cre
story was too ridiculous, he was ashamed to report it, because h
nobody would believe it. It is stupend to relate what strange
idolatry and superstition hath brought forth of the latter years in
and those bordering parts: [t] in what feral shapes the [u] devil is ado
mali intentent, as they say; for in the mountains betwixt Sam
Aleppo, at this day, there are dwelling a certain kind of people call
coming of the race of the ancient Parthians, who worship the devil
this reason in so doing: God is a good man and will do no harm, b
is bad and must be pleased, lest he hurt them. It is wonderful to
devil deludes them, how he terrifies them, how they offer men
sacrifices unto him, a hundred at once, as they did infants in Ch
of old, the finest children, like Agamemnon's Iphigeniade. [x]
when the Spaniards first overcame them, they daily sacrifice
corda è viventium corporibus extracta, the hearts of men yet liv
a year (Acosta, *lib. 5. cap.* 20) to their idols made of flour
and every year 6000 infants of both sexes: and as prodigious
they bury their wives with husbands deceased, 'tis fearful to rep
to believe.

> "[z] Nam certamen habent læthi quæ viva sequatur
> Conjugium, pudor est non licuisse mori."

and burn them alive, best goods, servants, horses, when a gran
thousand at once amongst the Tartars, when a great cham
emperor in America: how they plague themselves, which abstain
hath life, like those old Pythagoreans, with immoderate fa
Bannians about Surat, they of China, that for superstition's sa
flesh nor fish all their lives, never marry, but live in deserts
and some pray to their idols twenty-four hours together without
biting of their tongues when they have done, for devotion's sake
are brought to that madness by their superstitious priests (that
vain stories of immortality, and the joys of heaven in that

[p] Boterus, polit. lib. 2. cap. 16. [q] Plutarch. vit. Crassi. [r]
[s] Lib. 5. de gestis Scanderbegis. [t] In templis innumera Idolorum
lignea, lutea, &c. Ricchius. [u] Deum enim placare non est opus, quia non
placant, &c. [x] For. Cortesius. [y] M. Polus, Lod. Vertomannus, navig.
Ocean. dec. [z] Propertius, lib. 3. eleg. 12. "There is a contest amongst the
follow the husband, and not be allowed to die for him is accounted a disgrace."
Jesuit, anno 1549. a Xaverio et socis. Idemque Ricchius, expedit ad
tores apud eos toto die carnibus abstinent et pisibus ob religionem,
credentes. [c] Ad immortalitatem nove adjunxerunt summi magistratus, &c.
et præpostero immortalitatis studio laborant, et nisere
fuisset d. tempus.

ousands voluntarily break their own necks, as Cleombrotus Ambor-
uditors of old, precipitate themselves, that they may participate of
peakable happiness in the other world. One poisons, another strangles
and the King of China had done as much, deluded with the vain hope,
ot been detained by his servant. But who can sufficiently tell of
eral superstitions, vexations, follies, torments? I may conclude with
nus, *Religio facit asperos mites, homines è feris; superstitio ex hominibus*
gion makes wild beasts civil, superstition makes wise men beasts
; and the discreetest that are, if they give way to it, are no better
ards; nay more, if that of Plotinus be true, *is unus religionis scopus,*
colimus similes fiamus, that is the drift of religion to make us like
n we worship: what shall be the end of idolaters, but to degenerate
s and stones? of such as worship these heathen gods, for *dii gentium*
[e] but to become devils themselves? 'Tis therefore *exitiosus error, et*
periculosus, a most perilous and dangerous error of all others, as
holds, *turbulenta passio hominem consternans*, a pestilent, a trouble-
sion, that utterly undoeth men. Unhappy superstition, [g] Pliny calls
non finitur, death takes away life, but not superstition. Impious and
are far more happy than they which are superstitious, no torture like
e so continuate, so general, so destructive, so violent.

superstitious row, Jews for antiquity may go next to Gentiles: what
y have done, what idolatries they have committed in their groves and
s, what their Pharisees, Sadducees, Scribes, Essei, and such sectaries
ntained, I will not so much as mention: for the present, I presume
under heaven can be more sottish, ignorant, blind, superstitious,
stinate, and peevish, tiring themselves with vain ceremonies to no
he that shall but read their rabbins' ridiculous comments, their
nterpretation of scriptures, their absurd ceremonies, fables, childish
ich they stedfastly believe, will think they be scarce rational crea-
eir foolish [h] customs, when they rise in the morning, and how they
hemselves to prayer, to meat, with what superstitious washings, how
abbath, to their other feasts, weddings, burials, &c. Last of all, the
on of their Messiah, and those figments, miracles, vain pomp that
nd him, as how he shall terrify the Gentiles, and overcome them by
ses; how Michael the archangel shall sound his trumpet, how he
her all the scattered Jews in the Holy Land, and there make them a
quet, "[i] Wherein shall be all the birds, beasts, fishes, that ever God
up of wine that grew in Paradise, and that hath been kept in Adam's
r since." At the first course shall be served in that great ox in
0, "that every day feeds on a thousand hills," Psal. l. 10, that
viathan, and a great bird, that laid an egg so big, "[k] that by chance
out of the nest, it knocked down three hundred tall cedars, and
as it fell, drowned one hundred and sixty villages:" this bird stood
knees in the sea, and the sea was so deep, that a hatchet would not
e bottom in seven years: of their Messiah's [l] wives and children;
d Eve, &c., and that one stupend fiction amongst the rest: when a
rince asked of rabbi Jehosua ben Hanania, why the Jews' God was
l to a lion; he made answer he compared himself to no ordinary lion,
e in the wood Ela, which, when he desired to see, the rabbin prayed

e In lib. 10. Bonini de repub. fol. 111. [e] Quin ipsius diaboli ut nequitiam referant. [f] Lib.
[g] Hominibus vitæ finis mors, non autem superstitionis, profert hæc suos terminos ultra vitæ
Buxtorfius, Synagog. Jud. c. 4. Inter precandum nemo pediculos attingat, vel pulicem, aut per
tus ventum emittat, &c. Id. c. 5. et seq. cap. 36. [i] Illic omnia animalia, pisces, aves, quos
n creavit mactabuntur, et vinum generosum, &c. [k] Cujus lapsu cedri altissimi 300 defecit
que è lapsu ovum fuerat confractum, pagi 160 inde submersi, et alluvione inundati. [l] Every
orld shall send him one of his daughters to be his wife, because it is written, Ps. xlv. 10, "Kings
all attend on him," &c

to God he might, and forthwith the lion set forward, "[m] But four hundred miles from Rome he so roared that all the great-b in Rome made abortions, the city walls fell down, and when he dred miles nearer, and roared a second time, their teeth fell out the emperor himself fell down dead, and so the lion went back infinite number of such lies and forgeries, which they verily themselves with vain hope, and in the mean time will by no p diverted, but still crucify their souls with a company of idle co like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of Gentiles, Jews, and Christ absurd in their ceremonies, as if they had taken that which is m of every one of them, full of idle fables in their superstitious law ran itself a gallimaufry of lies, tales, ceremonies, traditions, pr from other sects, and confusedly heaped up to delude a company barbarous clowns. As how birds, beasts, stones, saluted Maho came from Mecca, the moon came down from heaven to visit him sent for him, spake to him, &c., with a company of stupend fig angels, sun, moon, and stars, &c. Of the day of judgment, and to prepare it, which must last fifty thousand years of Paradise, consists in *coeundi et comedendi voluptate*, and *pecorinis homini bestialis beatitudo*, is so ridiculous, that Virgil, Dante, Lucian, can be more fabulous. Their rites and ceremonies are most va stitious, wine and swine's flesh are utterly forbidden by their law pray five times a day; and still towards the south, wash before their bodies over, with many such. For fasting, vows, religious grinations, they go far beyond any Papists, [p] they fast a month t times, and must not eat a bit till sun be set. Their kalenders, torlachers, &c., are more [q] abstemious some of them, than Carth ciscans, Anchorites, forsake all, live solitary, fare hard, go [r] Their pilgrimages are as far as to the river [s] Ganges (which th those tracts likewise do), to wash themselves, for that river as th a sovereign virtue to purge them of all sins, and no man can b hath not been washed in it. For which reason they come far a the Indies; *Maximus gentium omnium confluxus est;* and infi yearly resort to it. Others go as far as Mecca to Mahomet's journey is both miraculous and meritorious. The ceremonies of f to stone the devil, of eating a camel at Cairo by the way; their running till they sweat, their long prayers, Mahomet's temp building of it, would ask a whole volume to dilate: and for the in this holy pilgrimage, all their sins are forgiven, and they re many saints. And diverse of them with hot bricks, when they put out their eyes, "[t] that they never after see any profane th their tongues," &c. They look for their prophet Mahomet as Jew Messiah. Read more of their customs, rites, ceremonies, in Lon *hist. tom.* 1. from the tenth to the twenty-fourth chapter. Br *cap.* 4, 5, 6. Leo Afer, *lib.* 1. Busbequius, Sabellicus, Purcha 3, *et* 4, 5. Theodorus Bibliander, &c. Many foolish ceremoni find in them; and which is most to be lamented, the people so curious in observing of them, that if the least circumstance

[m] Quum quadringentis adhuc milliaribus ab imperatore Leo hic abesset, tam fortiter ru Romanæ abortierint omnes, mutique, &c. [n] Strozius Cicogna, omnif. mag. lib. 1. c. 1. p ex Alcorano, de cœlo, stellis, Angelis, Lonicerus, c. 21, 22. l. 1. [o] Quinquies in die ad meridiem. Bredenbachius, cap. 5. [p] In quolibet anno mensem integrum jejunant dentes nec bibentes, &c. [q] Nullis unquam multi per totam ætatem carnibus [r] Lonicerus, to. 1. cap. 17. 18. [s] Gotardus Arthus, ca. 33. hist. orient. Indiæ: [illegible] Gangem; et nec mundum ab omni peccato nec salvum fieri posse, qui non hoc [illegible] causam ex tota India, &c. [t] Quia nil volunt deinceps videre.

ink they shall be damned, 'tis an irremissible offence, and can hardly ven. I kept in my house amongst my followers (saith Busbequius, ne the Turk's orator in Constantinople) a Turkey boy, that by chance shell-fish, a meat forbidden by their law, but the next day when he hat he had done, he was not only sick to cast and vomit, but very much d in mind, would weep and [u]grieve many days after, torment himself foul offence. Another Turk being to drink a cup of wine in his cellar, de a huge noise and filthy faces, "[x]to warn his soul, as he said, that d not be guilty of that foul fact which he was to commit." With such these are men kept in awe, and so cowed, that they dare not resist, d the least circumstance of their law, for conscience'-sake misled by tion, which no human edict otherwise, no force of arms, could have d.

e last place are Pseudo-Christians, in describing of whose superstitious ns, as a mixture of the rest, I may say that which St. Benedict once a vision, one devil in a market-place, but ten in a monastery, because as more work; in populous cities they would swear and forswear, lie, deceive fast enough of themselves, one devil could circumvent a thou- ut in their religious houses a thousand devils could scarce tempt one onk. All the principal devils, I think, busy themselves in subverting ans; Jews, Gentiles, and Mahometans, are *extra caulem,* out of the d need no such attendance, they make no resistance, [y]*eos enim pulsare quos quieto jure possidere se sentit,* they are his own already: but ans have that shield of faith, sword of the Spirit to resist, and must great deal of battery before they can be overcome. That the devil is usy amongst us that are of the true church, appears by those several ions, heresies, schisms, which in all ages he hath raised to subvert it, hat of Rome especially, wherein Antichrist himself now sits and plays ze. This mystery of iniquity began to work even in the Apostles' time, Antichrists and heretics were abroad, many sprung up since, many now , and will be to the world's end, to dementate men's minds, to seduce otivate their souls. Their symptoms I know not how better to express, that twofold division, of such as lead and are led. Such as lead are s, schismatics, false prophets, impostors, and their ministers: they have ommon symptoms, some peculiar. Common, as madness, folly, pride, cy, arrogancy, singularity, peevishness, obstinacy, impudence, scorn, and pt of all other sects: *Nullius addicti jurare in verba magistri;*[z] they prove of nought but what they first invent themselves, no interpretation ut what their infallible spirit dictates: none shall be *in secundis,* no not *is,* they are only wise, only learned in the truth, all damned but they eir followers, *cædem scripturarum faciunt ad materiam suam,* saith ian, they make a slaughter of Scriptures, and turn it as a nose of wax r own ends. So irrefragable, in the meantime, that what they have id, they must and will maintain, in whole tomes, duplications, triplica- never yield to death, so self-conceited, say what you can. As [a]Bernard ously some say) speaks of P. Aliardus, *omnes patres sic, atque ego sic.* all the Fathers, Councils, the whole world contradict it, they care not, re all one: and as [b]Gregory well notes "of such as are vertiginous, ink all turns round and moves, all err; when as the error is wholly in own brains." Magallianus, the Jesuit, in his Comment on 1 Tim.), and Alphonsus *de castro lib.* 1. *adversus hæreses,* gives two more t notes, or probable conjectures to know such men by (they might have

m se conflictandi finem facit. [x] Ut in aliquem angulum se reciperet, ne reus fieret ejus delicti erat admissurus. [y] Gregor. Hom. [z] "Bound to the dictates of no master." [a] Epist. 190. ut vertigine *correptis videntur omnia moveri, omnia ile falsa sunt, quum error in ipsorum cerebro sit.*

breaking their necks, and seduced others to do the like, did not," with a thousand such; as you may read in fourscore and eleven heresies in his times, besides schi Epiphanius, Alphonsus *de Castro, Danæus, Gab, Pra* enthusiasts and impostors, our Ecclesiastical stories of Elias and Christs, as our [k] Eudo *de stellis*, a B time, that went invisible, translated himself from one fed thousands with good cheer in the wilderness, and common as miracles, visions, revelations, prophecies. sick heretics once broach, and impostors set on foot false, and prodigious, the common people will follow along like murrain in cattle, scab in sheep. *Nulla sc stitione scabiosior:* as he that is bitten with a mad do the end become mad; either out of affection of novelt hope and fear, the giddy-headed multitude will embrac examination approve it.

Sed vetera querimur, these are old, *hæc prius fuere.* new scene of superstitious impostors and heretics. A n Antichrists, that great Antichrist himself: a rope of pop and authority bear down all before them: who from th themselves universal bishops, to establish their own king ness, and to enrich themselves, brought in such a comp purgatory, *Limbus Patrum, Infantum*, and all that s mass, adoration of saints, alms, fastings, bulls, indulgenc shrines, musty relics, excommunications, confessions, diences, vows, pilgrimages, peregrinations, with m intricate subtleties, gross errors, obscure questions, to set a gloss upon them, that the light of the Gospel was over all, the Scriptures concealed, legends brought hypocritical superstition exalted, and the church it secuted, Christ and his members crucified more, saith

es, Kemnisius, Osiander, Bale, Mornay, Fox, Usher, and many others te. In the mean time, he that shall but see their profane rites and ish customs, how superstitiously kept, how strictly observed, their multitude aints, images, that rabble of Romish deities, for trades, professions, diseases, sons, offices, countries, places; St. George for England; St. Denis for nce; Patrick, Ireland; Andrew, Scotland; Jago, Spain; &c. Gregory students; Luke for painters; Cosmus and Damian for philosophers; pin, shoemakers; Katherine, spinners; &c. Anthony for pigs; Gallus, e; Wenceslaus, sheep; Pelagius, oxen; Sebastian, the plague; Valen-, falling sickness: Apollonia, tooth-ache; Petronella for agues; and the gin Mary for sea and land, for all parties, offices: he that shall observe e things, their shrines, images, oblations, pendants, adorations, pilgrim- they make to them, what creeping to crosses, our Lady of Loretto's rich ms, her donaries, the cost bestowed on images, and number of suitors; icholas Burge in France; our St. Thomas's shrine of old at Canterbury; relics at Rome, Jerusalem, Genoa, Lyons, Pratum, St. Denis; and how thousands come yearly to offer to them, with what cost, trouble, anxiety, stition (for forty several masses are daily said in some of their [P] churches, hey rise at all hours of the night to mass, come barefoot, &c.), how they themselves, times, goods, lives, fortunes, in such ridiculous observations; tales and figments, false miracles, buying and selling of pardons, in- nces for 40,000 years to come, their processions on set days, their strict gs, monks, anchorites, friar mendicants, Franciscans, Carthusians, &c. vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, —Sunday, Blaise, St. Martin, St. Nicholas' day; their adorations, exor- &c., will think all those Grecian, Pagan, Mahometan superstitions, idols, and ceremonies, the name, time and place, habit only altered, to degenerated into Christians. Whilst they prefer traditions before tures; those Evangelical Councils, poverty, obedience, vows, alms, fasting, erogations, before God's Commandments; their own ordinances instead precepts, and keep them in ignorance, blindness, they have brought the on people into such a case by their cunning conveyances, strict discipline ervile education, that upon pain of damnation they dare not break the ceremony, tradition, edict; hold it a greater sin to eat a bit of meat in than kill a man: their consciences are so terrified, that they are ready spair if a small ceremony be omitted; and will accuse their own father, er, brother, sister, nearest and dearest friends of heresy, if they do not as do, will be their chief executioners, and help first to bring a faggot to them. What mulct, what penance soever is enjoined, they dare not but tumble with St. Francis in the mire amongst hogs, if they be appointed, oolward, whip themselves, build hospitals, abbeys, &c., go to the East Vest Indies, kill a king, or run upon a sword point: they perform ithout any muttering or hesitation, believe all.

t pueri infantes credunt signa omnia ahena ivere, et esse homines, et sic isti omnia ficta ea putant, credunt signis cor inesse ahenis."	"As children think their babies live to be, Do they these brazen images they see."

whilst the ruder sort are so carried headlong with blind zeal, are so d and tortured by their superstitions, their own too credulous simplicity gnorance, their epicurean popes and hypocritical cardinals laugh in their es, and are merry in their chambers with their punks, they do *indulgere* , and make much of themselves. The middle sort, some for private gain, of ecclesiastical preferment (*quis expedivit psittaco suum* χαῖρε), popu- y, base flattery, must and will believe all their paradoxes and absurd

[O] Image had one gown worth 400 crowns and more. [P] As at our lady's church at Bergamo in Italy. Kius, lib. 1. cap. 22. de falsa relig.

tenets, without exception, and as obstinately maintain and put in pr
their traditions and idolatrous ceremonies (for their religion is half a
the death; they will defend all, the golden legend itself, with all th
tales in it: as that of St. George, St. Christopher, St. Winifred, St. I
It is a wonder to see how Nic. Harpsfield, that pharisaical imposter,
the rest, Ecclesiast. Hist. *cap.* 22. *sæc. prim. sex.*, puzzles himself to
that ridiculous fable of St. Ursula and the eleven thousand virgins,
they lived,[r] how they came to Cologne, by whom martyred, &c., th
can say nothing for it, yet he must and will approve it: *nobilitavit* (in
sæculum Ursula cum comitibus, cujus historia utinam tam mihi esset
et certa, quam in animo meo certum ac expeditum est, eam esse cum
beatam in cœlis virginem. They must and will (I say) either out of b
believe, vary their compass with the rest, as the latitude of religio
apply themselves to the times and seasons, and for fear and flattery
tent to subscribe and to do all that in them lies to maintain and defe
present government and slavish religious schoolmen, canonists, jesuit
priests, orators, sophisters, who either for that they had nothing el
luxuriant wits knew not otherwise how to busy themselves in those id
for the Church then had few or no open adversaries, or better to defe
lies, fictions, miracles, transubstantiations, traditions, pope's pardons, p
ries, masses, impossibilities, &c. with glorious shows, fair pretences, big
and plausible wits, have coined a thousand idle questions, nice distin
subtleties, Obs and Sols, such tropological, allegorical expositions, to sa
appearances, objections, such quirks and quiddities, *quodlibetaries*, a
saith of Ferribrigge and Strode, instances, ampliations, decrees, gl
canons, that instead of sound commentaries, good preachers, are com
company of mad sophisters, *primo secundo secundarii*, sectaries, Cano
Sorbonists, Minorites, with a rabble of idle controversies and questions
Papa sit Deus, an quasi Deus? An participet utramque Christi [illegible]
Whether it be as possible for God to be a humble bee or a gourd, as a
Whether he can produce respect without a foundation or term, make a
virgin? fetch Trajan's soul from hell, and how? with a rabble of que
about hell-fire: whether it be a greater sin to kill a man, or to [illegible]
upon a Sunday? whether God can make another God like unto him
Such, saith Kemnisius, are most of your schoolmen (mere alchemist
commentators on Peter Lambard; (*Pitsius catal. scriptorum Anglic.* [illegible]
up 180 English commentators alone, on the matter of the sentences) [illegible]
Thomists, Reals, Nominals, &c., and so perhaps that of St. [t]Austin [illegible]
verified. *Indocti rapiunt cœlum docti interim descendunt ad infernum.*
they continued in such error, blindness, decrees, sophisms, superstitio
ceremonies and traditions were the sum of their new-coined holi
religion, and by these knaveries and stratagems they were able to involv
tudes, to deceive the most sanctified souls, and, if it were possible,
elect. In the mean time the true Church, as wine and water mixe
and obscure to speak of, till Luther's time, who began upon a
defecate, and as another sun to drive away those foggy mists of su
to restore it to that purity of the primitive Church. And after
good and godly men, divine spirits, have done their endeavours,

> "[u] And what their ignorance esteem'd so holy,
> Our wiser ages do account as folly."

But see the devil, that will never suffer the Church to be quiet
garden so well tilled but some noxious weeds grow up in it, n

[r] An. 441. [u] Hospinian Osiander. An hæc propositio Deus sit cucurbita [illegible]
possibilis ac Deus et homo? An possit respectum producere sine fundamento [illegible]
hominem jugulare quam die dominico calceum consuere? [t] De doct. Christian.

ne tares: we have a mad giddy company of precisians, schismatics, heretics, even in our own bosoms in another extreme, "[x] *Dum vitant a in contraria currunt;*" that out of too much zeal in opposition to st, human traditions, those Romish rites and superstitions, will quite all, they will admit of no ceremonies at all, no fasting days, no cross m, kneeling at communion, no church music, &c., no bishop's courts, h government, rail at all our church discipline, will not hold their and all for the peace of thee, O Sion! No, not so much as degrees them will tolerate, or universities, all human learning ('tis *cloaca* hoods, habits, cap and surplice, such as are things indifferent in them- d wholly for ornament, decency, or distinction'-sake, they abhor, hate, at, as a stone-horse when he meets a bear: they make matters of e of them, and will rather forsake their livings than subscribe to They will admit of no holidays, or honest recreations, as of hawking, &c., no churches, no bells some of them, because Papists use them; line, no ceremonies but what they invent themselves; no interpreta- criptures, no comments of fathers, no councils, but such as their own l spirits dictate, or *recta ratio*, as Socinians, by which spirit misled, es they broach as prodigious paradoxes as Papists themselves. Some urn prophets, have secret revelations, will be of privy council with self, and know all his secrets, [y] *Per capillos spiritum sanctum tenent, sciunt cum sint asini omnium obstinatissimi*, a company of giddy l take upon them to define how many shall be saved and who damned h, where they shall sit in heaven, interpret Apocalypses, (*Commenta- cipites et vertiginosos*, one calls them, as well he might) and those ysteries to private persons, times, places, as their own spirit informs vate revelations shall suggest, and precisely set down when the world e to an end, what year, what month, what day. Some of them again a strong faith, so presumptuous, they will go into infected houses, ils, and fast forty days, as Christ himself did; some call God and butes into question, as Vorstius and Socinus; some princes, civil tes, and their authorities, as anabaptists, will do all their own private tates, and nothing else. Brownists, Barrowists, Familists, and those amian sects and sectaries, are led all by so many private spirits. It der to reveal what passages Sleidan relates in his commentaries, of , Knipperdoling, and their associates, those madmen of Munster in ; what strange enthusiasms, sottish revelations they had, how ab- ey carried themselves, deluded others; and as profane Machiavel in his disputations holds of Christian religion, in general it doth enervate, e, take away men's spirits and courage from them, *simpliciores reddit* breeds nothing so courageous soldiers as that Roman: we may say peculiar sects, their religion takes away not spirits only, but wit and t, and deprives them of their understanding; for some of them are so with their private enthusiasms and revelations, that they are quite of their wits. What greater madness can there be, than for a man pon him to be a God, as some do? to be the Holy Ghost, Elias, and t? In [z] Poland, 1518, in the reign of King Sigismund, one said he st, and got him twelve apostles, came to judge the world, and strangely the commons. [a] One David George, an illiterate painter, not many ce, did as much in Holland, took upon him to be the Messiah, and had lowers. Benedictus Victorinus Faventinus, *consil.* 15, writes as much onorius, that thought he was not only inspired as a prophet, but that

these fools avoid one vice they run into another of an opposite character." [y] Agrip. ep. 29. uin. 22. Discipulis ascitis mirum in modum populum decepit. [z] Guicciard. descript. Belg. abuit asseclas ab iisdem honoratus.

he was a God himself, and had [b] familiar conference with God and h
Lavat. *de spect. c.* 2. *part.* 8. hath a story of one John Sartorius, that
he was the prophet Elias, and *cap.* 7. of divers others that had
with angels, were saints, prophets. Wierus, *lib.* 3. *de Lamiis*, c.
mention of a prophet of Groning that said he was God the Fath
Italian and Spanish prophet that held as much. We need not
abroad, we have familiar examples at home: Hackett that said he w
Coppinger and Arthington his disciples; [c] Burchet and Hovatus,
Norwich. We are never likely seven years together without some
prophets that have several inspirations, some to convert the Jews,
forty days, go with Daniel to the lion's den; some foretell strange th
for one thing, some for another. Great precisians of mean conditions
illiterate, most part by a preposterous zeal, fasting, meditation,
are brought into those gross errors and inconveniences. Of those
conclude, generally, that howsoever they may seem to be discreet,
understanding in other matters, discourse well, *læsam habent imagi*
they are like comets, round in all places but where they blaze,
they have impregnable wits many of them, and discreet otherwise,
their madness and folly breaks out beyond measure, in *infinitum*
stultitia. They are certainly far gone with melancholy, if not quite
have more need of physic than many a man that keeps his bed, mo
hellebore than those that are in Bedlam.

Subsect. IV.—*Prognostics of Religious Melancholy.*

You may guess at the prognostics by the symptoms. What can t
foretell otherwise than folly, dotage, madness, gross ignorance, desp
nacy, a reprobate sense, [d] a bad end? What else can superstition
produce, but wars, tumults, uproars, torture of souls, and despair,
land, as Jeremy teacheth, *cap.* vii. 34. when they commit idolatry,
after their own ways? how should it be otherwise with them? what
expect but "blasting, famine, dearth," and all the plagues of Egypt,
denounceth, *cap.* iv. *vers.* 9. 10. to be led into captivity? If our
frustrate, "we sow much and bring in little, eat and have not enou
and are not filled, clothe and be not warm, &c. Haggai, i. 6. we look
and it comes to little, whence is it? His house was waste, they came
own houses, *vers.* 9. therefore the heaven stayed his dew, the earth
Because we are superstitious, irreligious, we do not serve God as we
these plagues and miseries come upon us; what can we look for else but
wars, slaughters, fearful ends in this life and in the life to come
damnation? What is it that hath caused so many feral battles to be
so much Christian bloodshed, but superstition? That Spanish inquisition
wheels, tortures, torments, whence do they proceed? from superstition
the Frenchman, in his [e] *method. hist.* accounts Englishmen barbarians,
civil wars: but let him read those Pharsalian fields [f] fought of late in Fr
religion, their massacres, wherein by their own relations in twenty-fo
I know not how many millions have been consumed, whole families
and he shall find ours to be but velitations to theirs. But it hath
the custom of heretics and idolaters, when they are plagued for their
God's just judgments come upon them, not to acknowledge any fault in
selves, but still impute it unto others. In Cyprian's time it was
verted between him and Demetrius an idolater, who should be the cause

[b] Hen. Nicholas at Leiden 1580, such a one. [c] See Camden's Annals, fo. 261 et 262. [d] bowels burst, Montanus hanged himself, &c. Eudo de stellis, his disciples, ardere patiens ... corrigi maluerunt; tanta vis infixi semel erroris, they died blasphemous. Nubrigensis, c. 2. fo. 1. Amos v. 5. [e] 5 cap. [f] Poplinerius Lerius, præf. hist. Rich. Dinath.

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ent calamities. Demetrius laid all the fault on Christians, (and so they did in the primitive church, as appears by the first book of [g] Arnobius,) that there were not such ordinary showers in winter, the ripening heat in ner, so seasonable springs, fruitful autumns, no marble mines in the mountains, less gold and silver than of old; that husbandmen, seamen, soldiers, all scanted, justice, friendship, skill in arts, all was decayed," and that ugh Christians' default, and all their other miseries from them, *quòd dii i à vobis non colantur*, because they did not worship their gods. But ian retorts all upon him again, as appears by his tract against him. 'Tis the world is miserably tormented and shaken with wars, dearth, famine, inundations, plagues, and many feral diseases rage amongst us, *sed non ut ereris ista accidunt quod dii vestri à nobis non colantur sed quod à vobis colatur Deus, à quibus nec quæritur, nec timetur*, not as thou complainest, we do not worship your gods, but because you are idolaters, and do not e the true God, neither seek him, nor fear him as you ought. Our papists t as much to us, and account us heretics, we them; the Turks esteem of as infidels, and we them as a company of pagans, Jews against all; when ed there is a general fault in us all, and something in the very best, which justly deserve God's wrath, and pull these miseries upon our heads. I will nothing here of those vain cares, torments, needless works, penance, pilages, pseudomartyrdom, &c. We heap upon ourselves unnecessary bles, observation; we punish our bodies, as in Turkey (saith [i] Busbequius, *Turcic. ep.* 3.) "one did, that was much affected with music, and to hear sing, but very superstitious; an old sybil coming to his house, or a holy an (as that place yields many), took him down for it, and told him, that in other world he should suffer for it; thereupon he flung his rich and costly uments which he had bedecked with jewels, all at once into the fire. He served in silver plate, and had goodly household stuff: a little after, her religious man reprehended him in like sort, and from thenceforth he served in earthen vessels, last of all a decree came forth, because Turks, t not drink wine themselves, that neither Jew nor Christian then living in antinople, might drink any wine at all." In like sort amongst papists, g at first was generally proposed as a good thing; after, from such meats times, and then last of all so rigorously proposed, to bind the consciences pain of damnation. "First Friday," saith Erasmus, "then Saturday," *periclitatur dies Mercurii*, and Wednesday now is in danger of a fast. d for such like toys, some so miserably afflict themselves to despair, and t itself, rather than offend, and think themselves good Christians in it, as indeed they are superstitious Jews." So saith Leonardus Fuchsius, physician in his time. "[l] We are tortured in Germany with these edicts, our bodies so taken down, our goods so diminished, that if God t sent Luther, a worthy man, in time, to redress these mischiefs, we have eaten hay with our horses before this." [m] As in fasting, so in all superstitious edicts we crucify one another without a cause, barring ourof many good and lawful things, honest disports, pleasures and recreafor wherefore did God create them but for our use? Feasts, mirth, hawking, hunting, singing, dancing, &c. *non tam necessitatibus nostris*

g. gentes, lib. 1. postquam in mundo Christiana gens cœpit, terrarum orbem periisse, et multis ctum esse genus humanum videmus. h Quod nec hyeme, nec æstate tanta imbrium copia, nec torrendis solita flagrantia, nec vernali temperie sata tam læta sint, nec arboreis fœtibus autumni minus de montibus marmor eruatur, minus aurum, &c. i Solitus erat oblectare se fidibus, et ca canentium; sed hoc omne sublatum Sybillæ cujusdam interventu, &c. Inde quicquid erat torum Symphoniacorum, auro gemmisque egregio opere distinctorum comminuit, et in ignem t. k Ob id genus observatiunculas videmus homines misere afflici, et denique mori, et sibi ipsis s videri quum revera sint Judæi. l Ita in corpora nostra fortunasque decretis sola sæviit, ut merat, nisi Deus Lutherum virum perpetua memoria dignissimum excitasset, quin nobis fœno mor cum *jumentis cibo utendum fuisset*. m The Gentiles in India will eat no sensible creature, or hath blood in it.

Deus inservit, sed in delicias amamur, as Seneca notes, God would have i
And as Plato 2. *de legibus* gives out, *deos laboriosam hominum vitam miser*
the gods in commiseration of human estate sent Apollo, Bacchus, and
Muses, *qui cum voluptate tripudia et saltationes nobis ducant*, to be merry
mortals, to sing and dance with us. So that he that will not rejoice and
himself, making good use of such things as are lawfully permitted, *non est*
peratus, as he will, *sed superstitiosus*. "There is nothing better for a
than that he should eat and drink, and that he should make his soul enjoy
in his labour," Eccles. ii. 24. And as [n] one said of hawking and hun
tot solatia in hac ægri orbis calamitate mortalibus tædiis deus objecit, I say
honest recreations, God hath therefore indulged them to refresh, ease,
and comfort us. But we are some of us too stern, too rigid, too precise
grossly superstitious, and whilst we make a conscience of every toy, with
not, taste not, &c., as those Pythagoreans of old, and some Indians now,
will eat no flesh, or suffer any living creature to be killed, the Bannians
Guzzerat; we tyrannize over our brother's soul, lose the right use of
good gifts; honest [o] sports, games and pleasant recreations, [p] punish ours
without a cause, lose our liberties, and sometimes our lives. Anno 127
[q] Magdeburg in Germany, a Jew fell into a privy upon a Saturday, and wit
help could not possibly get out; he called to his fellows for succour, but
denied it, because it was their Sabbath, *non licebat opus manuum exer*
the bishop hearing of it, the next day forbade him to be pulled out, be
it was our Sunday. In the mean time the wretch died before Monday.
have myriads of examples in this kind amongst those rigid sabbatarians,
therefore not without good cause, [r] *Intolerabilem perturbationem* Seneca
it, as well he might, an intolerable perturbation, that causeth such dire ev
folly, madness, sickness, despair, death of body and soul, and hell itself.

Subsect. V.—*Cure of Religious Melancholy.*

To purge the world of idolatry and superstition, will require some mo
taming Hercules, a divine Æsculapius, or Christ himself to come in his
person, to reign a thousand years on earth before the end, as the Mille
will have him. They are generally so refractory, self-conceited, obstina
firmly addicted to that religion in which they have been bred and brough
that no persuasion, no terror, no persecution, can divert them. The consi
tion of which, hath induced many commonwealths to suffer them to enjoy
consciences as they will themselves: a toleration of Jews is in most provi
of Europe. In Asia they have their synagogues: Spaniards permit M
to live amongst them: the Mogullians, Gentiles: the Turks all religions.
Europe, Poland and Amsterdam are the common sanctuaries. Some a
opinion, that no man ought to be compelled for conscience'-sake, but let hi
of what religion he will, he may be saved, as Cornelius was formerly acce
Jew, Turk, Anabaptist, &c. If he be an honest man, live soberly,
civilly in his profession, (Volkelius, Crellius, and the rest of the Socinians,
now nestle themselves about Cracow and Rakow in Poland, have renewed
opinion), serve his own God, with that fear and reverence as he ought.
cuique civitati (Læli) *religio sit, nostra nobis*, Tully thought fit every
should be free in this behalf, adore their own *Custodes et Topicos deos*, tu

[n] Vandormilius de Aucupio. cap. 27. [o] Some explode all human authors, arts, and sciences,
histories, &c., so precise, their zeal overruns their wits; and so stupid, they oppose all humane lea
because they are ignorant themselves and illiterate, nothing must be read but Scriptures; but these
deserve to be pitied, rather than confuted. Others are so strict they will admit of no honest gam
pleasure, no dancing, singing, other plays, recreations and games, hawking, hunting, cock-fighting,
baiting, &c., because to see one beast kill another is the fruit of our rebellion against God, &c. [p]
ac tremebunda cruentis Irrepet genibus si candida jusserit Ino. Juvenalis, Sect. 4. [q] Munster, Co
lib. 3. cap. 444. Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant
[r] De benefic. 7. 2.

and local gods, as Symmachus calls them. Isocrates adviseth Demonicus "when he came to a strange city, to [s]worship by all means the gods of the place," *et unumquemque Topicum deum sic coli oportere, quomodo ipse præceperit:* which Cecilius in [t]Minutius labours, and would have every nation *sacrorum ritus gentiles habere et deos colere municipes,* keep their own ceremonies, worship their peculiar gods, which Pomponius Mela reports of the Africans, *Deos suos patrio more venerantur,* they worship their own gods according to their own ordination. For why should any one nation, as he there pleads, challenge that universality of God, *Deum suum quem nec ostendunt, nec vident, discurrentem scilicet et ubique præsentem, in omnium mores, actus, et occultas cogitationes inquirentem,* &c., as Christians do: let every province enjoy their liberty in this behalf, worship one God, or all as they will, and are informed. The Romans built altars Diis Asiæ, Europæ, Lybiæ, *diis ignotis et peregrinis:* others otherwise, &c. Plinius Secundus, as appears by his Epistle to Trajan, would not have the Christians so persecuted, and in some time of the reign of Maximinus, as we find it registered in Eusebius, *lib.* 9. *cap.* 9. there was a decree made to this purpose, *Nullus cogatur invitus ad huncsvel illum deorum cultum,* "let no one be compelled against his will to worship any particular deity," and by Constantine in the 19th year of his reign as [u]Baronius informeth us, *Nemo alteri exhibeat molestiam, quod cujusque animus vult, hoc quisque transigat,* new gods, new lawgivers, new priests, will have new ceremonies, customs and religions, to which every wise man as a good formalist should accommodate himself.

"[x] Saturnus perlit, perierunt et sua Jura,
Sub Jove nunc mundus, jussa sequare Jovis."

The said Constantine the Emperor, as Eusebius writes, flung down and demolished all the heathen gods, silver, gold statues, altars, images and temples, and turned them all to Christian churches, *infestus gentilium monumentis ludibrio exposuit;* the Turk now converts them again to Mahometan mosques. The like edict came forth in the reign of Arcadius and Honorius. [y]Symmachus, the orator, in his days, to procure a general toleration, used this argument, "[z]Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversely worshipped, as every man shall perceive or understand." It was impossible, he thought for one religion to be universal: you see that one small province can hardly be ruled by one law, civil or spiritual; and "how shall so many distinct and vast empires of the world be united into one? It never was, never will be." Besides, if there be infinite planetary and firmamental worlds, as [a]some will, there be infinite genii or commanding spirits belonging to each of them; and so, *per consequens* (for they will be all adored), infinite religions. And therefore let every territory keep their proper rites and ceremonies, as their *dii tutelares* will, so Tyrius calls them, "and according to the quarter they hold," their own institutions, revelations, orders, oracles, which they dictate from time to time, or teach their priests or ministers. This tenet was stiffly maintained in Turkey not long since, as you may read in the third epistle of Busbequius, "[b]that all those should participate of eternal happiness, that lived a holy and innocent life, what religion soever they professed." Rustan Bassa was a great patron of it; though Mahomet himself was sent *virtute gladii,* to enforce all, as he writes in his Alcoran, to follow him. Some again will approve of this for Jews, Gentiles, infidels, that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our

[s] Numen venerare præsertim quod civitas colit. [t] Octavio dial. [u] Annal. tom. 3. ad annum 324. 1.
[x] Ovid. "Saturn is dead, his laws died with him: now that Jupiter rules the world, let us obey his laws."
[y] In epist. Sym. [z] Quia deus immensum quiddam est, et infinitum cujus natura perfecte cognosci non potest, æquum ergo est, ut diversa ratione colatur prout quisque aliquid de Deo percipit aut intelligit.
[a] Campanella, Calcaginus and others. [b] Æternæ beatitudinis consortes fore, qui sancte innocenterque hanc vitam traduxerint, quamcunque illi religionem sequuti sunt.

the other side; to avoid all heart-burning, and co
they would have a general toleration in every ki
man for religion or conscience be put to death, w
historian much favours; our late Socinians defend
in a large Treatise in behalf of Servetus, vindic
Ballius and his companions, maintained this opini
whose error is confuted by Beza in a just volume.
that which Paul prescribes, Gal. i. "If any man
restore such a one with the spirit of meekness, by
nitions;" but if that will not take place, *Post unam
hæreticum devita*, he must be excommunicate, as
delivered over to Satan. *Immedicabile vulnus ense*
pocrates said in physic, I may well say in divinity
ignis curat. For the vulgar, restrain them by law
forbid their conventicles; for when the cause is t
soon cease. Now for prophets, dreamers, and suc
through fasting, too much meditation, preciseness,
tempered: the best means to reduce them *ad sanam*
course of life, and with conference, threats, promise
physic. Hercules de Saxoniâ had such a prophet c
Venice, that thought he was Elias, and would fast as
in angel's attire, that said he came from heaven to
by that means stayed his fast, administered his ph
of this forged angel he was cured. "Rhasis, an Ar
speaks of a fellow that in like case complained to h
"I asked him (saith he) what the matter was; he
meditating of heaven and hell, and methinks I see
and smell brimstone, &c., and am so carried away
can neither eat, nor sleep, nor go about my busin
Rhasis) partly by persuasion, partly by physic, and
others." We have frequently such prophets and dr

politicians; all manner of atheists, epicures, infidels, that are secure, obate sense, fear not God at all, and such are too distrustful and as desperate persons be. That grand sin of atheism or impiety, hon calls it *monstrosam melancholiam*, monstrous melancholy; or *n melancholiam*, poisoned melancholy. A company of Cyclops or iat war with the gods, as the poets feigned, antipodes to Christians, f at all religion, at God himself, deny him and all his attributes, his power, providence, his mercy and judgment.

> "[i] Esse aliquos manes, et subterranea regna,
> Et contum, et Stygio ranas in gurgite nigras,
> Atque una transire vadum tot millia cymba,
> Nec pueri credunt, nisi qui nondum ære lavantur."

ere is either heaven or hell, resurrection of the dead, pain, happiness, l to come, *credat Judæus Apella;* for their parts they esteem them as poet's tales, bugbears, Lucian's Alexander; Moses, Mahomet, and are all as one in their creed. When those bloody wars in France for of religion (saith [k]Richard Dinoth) were so violently pursued between nots and Papists, there was a company of good fellows laughed them all , for being such superstitious fools, to lose their wives and fortunes, ing faith, religion, immortality of the soul, mere fopperies and illusions. se [l]atheistical spirits are too predominant in all kingdoms. Let them , pray, tremble, trouble themselves that will, for their parts, they fear God nor the devil; but with that Cyclops in Euripides.

> d ulla numina expavescunt cælitum,
> victimas uni deorum maximo,
> tri offerunt, deos ignorant cæteros."

> "They fear no God but one,
> They sacrifice to none,
> But belly, and him adore,
> For gods they know no more."

god is their belly," as Paul saith, *Sancta mater saturitas;——quibus vivendi causa palato est.* The idol, which they worship and adore, is istress; with him in Plautus, *mallem hæc mulier me amet quam dii,* d rather have her favour than the gods'. Satan is their guide, the flesh instructor, hypocrisy their counsellor, vanity their fellow-soldier, their ir law, ambition their captain, custom their rule; temerity, boldness, nce their art, toys their trading, damnation their end. All their endeare to satisfy their lust and appetite, how to please their genius, and to y for the present, *Ede, lude, bibe, post mortem nulla voluptas.*[m] "The ndition is of men and of beasts; as the one dieth, so dieth the other," iii. 19. The world goes round.

> ——"[n] truditur dies die,
> Novæque pergunt interire Lunæ:"

did eat and drink of old, marry, bury, bought, sold, planted, built, and still. "[p] Our life is short and tedious, and in the death of a man there covery, neither was any man known that hath returned from the grave; are born at all adventure, and we shall be hereafter as though we had been; for the breath is as smoke in our nostrils, &c., and the spirit th as the soft air. [q] Come let us enjoy the pleasures that are present, heerfully use the creatures as in youth, let us fill ourselves with costly d ointments, let not the flower of our life pass by us, let us crown ourvith rose-buds before they are withered," &c. [r] *Viramus mea Lesbia et s,* &c. [s] Come let us take our fill of love, and pleasure in dalliance, for our portion, this is our lot. *Tempora labuntur, tacitisque senescimus*

lma, c. de humoribus. [i] Juvenal. "That there are many ghosts and subterranean realms, at-pole, and black frogs in the Stygian gulf, and that so many thousands pass over in one boat, boys believe, unless those not as yet washed for money." [k] Lf. 5. Gal. hist. quamplurimi reperti ot pericula subeuntes irridebant; et quæ de fide, religione, &c. dicebant, ludibrio habebant, nihil mittentes de futura vita. 150,000 atheists at this day in Paris, Mercennus thinks. [m] "Eat, merry; there is no more pleasure after death." [n] Hor. l. 2. od. 18. "One day succeeds another, moons *hasten to their wane.*" [o] Luke xvii. [p] Wisd. ii. 2. [q] Vers. 6, 7, 8. [r] Catullus, . 18.

lauded in this life by some few parasites, and held for worldly wise men, They seem to me (saith Melancthon) to be as mad as Hercules was when raved and killed his wife and children." A milder sort of these atheistical its there are that profess religion, but *timidè et hæsitanter*, tempted there-o out of that horrible consideration of diversity of religions, which are and e been in the world (which argument, Campanella, *Atheismi Triumphati*, 9. both urgeth and answers), besides the covetousness, imposture, and very of priests, *quæ faciunt* (as [g] Postellus observes) *ut rebus sacris minùs ant fidem;* and those religions some of them so fantastical, exorbitant, so ently maintained with equal constancy and assurance; whence they infer, t if there be so many religious sects, and denied by the rest, why may y not be all false? or why should this or that be preferred before the rest? e sceptics urge this, and amongst others it is the conclusion of Sextus Pericus, *lib.* 8. *adversus Mathematicos:* after many philosophical arguments, reasons *pro* and *con* that there are gods, and again that there are no gods, o concludes, *cum tot inter se pugnent;* &c. *Una tantum potest esse vera*, as lly likewise disputes: Christians say, they alone worship the true God, pity other sects, lament their case; and yet those old Greeks and Romans that shipped the devil, as the Chinese now do, *aut deos topicos* their own gods; ulian the apostate, [h] Cecilius in Minutius, Celsus and Porphyrius the osopher object: and as Machiavel contends, were much more noble, ge-ous, victorious, had a more flourishing commonwealth, better cities, better iers, better scholars, better wits. Their gods often overcame our gods, as many miracles, &c. Saint Cyril, Arnobius, Minutius, with many other cients of late, Lessius, Morneus, Grotius *de Verit. Relig. Christianæ*, Sava-rola *de Verit. Fidei Christianæ*, well defend; but Zanchius, [i] Campanella, urinus Marcennus, Bozius, and Gentillettus answer all these atheistical guments at large. But this again troubles many as of old, wicked men nerally thrive, professed atheists thrive,

> "[l] Nullos esse deos, inane cœlum,
> Affirmat Selius: probatque, quòd se
> Factum, dum negat hæc, videt beatum."

> "There are no gods, heavens are toys,
> Selius in public justifies;
> Because that whilst he thus denies
> Their deities, he better thrives."

his is a prime argument: and most part your most sincere, upright, honest, nd [k] good men are depressed, "The race is not to the swift, nor the battle to he strong (Eccles. ix. 11.), nor yet bread to the wise, favour nor riches to nen of understanding, but time and chance comes to all." There was a great plague in Athens (as Thucydides, *lib.* 2. relates), in which at last every man, vith great licentiousness, did what he list, not caring at all for God's or men's awa. "Neither the fear of God nor laws of men (saith he) awed any man, because the plague swept all away alike, good and bad; they thence concluded t was alike to worship or not worship the gods, since they perished all alike." Some cavil and make doubts of scripture itself: it cannot stand with God's mercy, that so many should be damned, so many bad, so few good, such have and hold about religions, all stiff on their side, factious alike, thrive alike, and yet bitterly persecuting and damning each other; "It cannot stand with God's goodness, protection, and providence (as [m] Saint Chrysostom in the Dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the days of his life, a fourth

f Non minus hi furunt quam Hercules, qui conjugem et liberos interfecit; habet hæc ætas plura hujusmodi portentosa monstra. g De orbis con. lib. 1. cap. 7. h Nonne Romani sine Deo vestro regnant et fruuntur orbe toto, et vos et Deos vestros captivos tenent, &c. Minutius Octaviano. i Comment. in Genesin copiosus in hoc subjecto. k Ecce pars vestrûm et major et melior alget, fame laborat, et deus patitur, dissimulat, non vult, non potest opitulari suis, et vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos, ignoscite fasso, Sollicitor nullos esse putare deos. Ovid. Vidi ego diis tretos, multos decipi. Plautus, Casina act. 2. scen. 5. l Martial 1. 4. epig. 21. m Ser. 36. in 5. cap. ad Ephes. hic mactis est pedibus, alter furit, alius ad extremam senectam progressus omnem vitam paupertate peragit, hic morbis gravissimis: sunt hæc Providentiæ opera? hic surdus, ille mutus, &c.

who, though they be more temperate in this life,
precepts, honest, upright, and sober in their convers
are the same (accounting no man a good scholar that
altum sapiunt, too much learning makes them mad.
to natural causes, [o] contingence of all things, as Mela
tinax hominum genus, a peevish generation of men, th
and the devil's suggestion, their own innate blindnes
the rest, hold all religion a fiction, opposite to reason
for fear of magistrates, saith [p] Vaninus, they durst
Ask one of them of what religion he is, he scoffingl
a Galenist, an [q] Averroist, and with Rabelais a phy
epicure. In spiritual things God must demonstrate al
with them, or else seek some other creditor. They w
and Fortune, yet not God: though in effect they gra
defines, Nature signifies God's ordinary power; or, as
God's order, and so things extraordinary may be called
unrevealed will; and so we call things changeable th
expectation. To this purpose [r] Minutius *in Octavi*
courseth with them, *lib. 4. de beneficiis, cap. 5, 6, 7.*
stand what they say; what is Nature but God? call hin
Jupiter, he hath as many names as offices: it comes al
fountain of all, the first Giver and Preserver, from w
[t] *à quo, et per quem omnia, Nam quocunque vides Deu*
"God is all in all, God is everywhere, in every place."
that could confute and blame them, is all out as muc
futed himself, as mad himself; for he holds *fatum*
Necessity in the other extreme, as those Chaldean
against whom the prophet Jeremiah so often thund
mathematicians, Nigidius Fingulus, magicians, and
Austin so eagerly confutes, those Arabian questionaries
mazer, Dorotheus, &c., and our countryman [u] Estuid

iters, Cardan excepted, a true disciple of his master Pomponatius; according the doctrine of peripatetics, he refers all apparitions, prodigies, miracles, cles, accidents, alterations of religions, kingdoms, &c. (for which he is ndly lashed by Marinus Mercennus, as well he deserves), to natural causes rspirits he will not acknowledge), to that light, motion, influences of heavens l stars, and to the intelligences that move the orbs. *Intelligentia quæ vet orbem mediante cœlo,* &c. Intelligences do all: and after a long discourse miracles done of old, *si hæc dæmones possint, cur non et intelligentiæ lorum motrices?* And as these great conjunctions, aspects of planets, begin end, vary, are vertical and predominant, so have religions, rites, ceremonies, d kingdoms their beginning, progress, periods, *in urbibus, regibus, religibus, ac in particularibus hominibus, hæc vera ac manifesta sunt, ut Aristoas innuere videtur, et quotidiana docet experientia, ut historias perlegens debit; quid olim in Gentili lege Jove sanctius et illustrius? quid nunc vile agis et execrandum? Ita cœlestia corpora pro mortalium beneficio religiones dificant, et cum cessat influxus, cessat lex,*[x] &c. And because, according to eir tenets, the world is eternal, intelligences eternal, influences of stars eternal, ngdoms, religions, alterations shall be likewise eternal, and run round after any ages; *Atque iterum ad Troiam magnus mittetur Achilles; renascentur ligiones, et ceremoniæ, res humanæ in idem recident, nihil nunc est quod on olim fuit, et post sæculorum revolutiones alias, erit,*[y] &c. *idem specie,* saith aninus, *non individuo quod Plato significavit.* These (saith mine [z] author), ese are the decrees of peripatetics, which though I recite, *in obsequium Chrisanæ fidei detestor,* as I am a Christian I detest and hate. Thus peripatetics d astrologers held in former times, and to this effect of old in Rome, saith ionysius Halicarnassus, *lib.* 7, when those meteors and prodigies appeared in e air, after the banishment of Coriolanus, "[a] Men were diversely affected: me said they were God's just judgments for the execution of that good man, me referred all to natural causes, some to stars, some thought they came by nance, some by necessity," decreed *ab initio,* and could not be altered. The o last opinions of necessity and chance were, it seems, of greater note than e rest.

> "[b] Sunt qui in Fortunæ jam casibus omnia ponunt,
> Et mundum credunt nullo rectore moveri,
> Natura volvente vices," &c.

or the first of chance, as [c] Sallust likewise informeth us, those old Romans enerally received; "They supposed fortune alone gave kingdoms and empires, ealth, honours, offices: and that for two causes; first, because every wicked ase unworthy wretch was preferred, rich, potent, &c.; secondly, because of eir uncertainty, though never so good, scarce any one enjoyed them long: but fter, they began upon better advice to think otherwise, that every man made is own fortune." The last of Necessity was Seneca's tenet, that God was *lligatus causis secundis,* so tied to second causes, to that inexorable Necessity, hat he could alter nothing of that which was once decreed; *sic erat in fatis,* it annot be altered, *semel jussit, semper paret Deus, nulla vis rumpit, nullo reces, nec ipsum fulmen,* God hath once said it, and it must for ever stand ood, no prayers, no threats, nor power, nor thunder itself can alter it. Zeno,

[x] "In cities, kings, religions, and in individual men, these things are true and obvious, as Aristotle appears imply, and daily experience teaches to the reader of history: for what was more sacred and illustrious, Gentile law, than Jupiter? what now more vile and execrable? In this way celestial objects suggest ligions for worldly motives, and when the influx ceases, so does the law," &c. [y] "And again a great chilles shall be sent against Troy: religions and their ceremonies shall be born again; however affairs relapse to the same tract, there is nothing now that was not formerly and will not be again," &c. [z] Vaninus al. 52. de oraculis. [a] Varie homines affecti, alii dei judicium ad tam pii exitium, alii ad naturam ferebant, nec ab indignatione dei, sed humanis causis, &c. 12. Natural. quæst. 33. 39. [b] Juv. Sat. 13. There are those who ascribe everything to chance, and believe that the world is made without a director, *ature* influencing the vicissitudes," &c. [c] Epist. ad C. Cæsar. Romani olim putabant fortunam regna imperia dare: Credebant antea mortales fortunam solam opes et honores largiri, idque duabus de causis: imum quod indignus quisque dives, honoratus, potens; alterum, vix quisquam perpetuo bonis his frui visus. ostea *prudentiores didicere fortunam suam quemque fingere.*

Chrysippus, and these other Stoics, as you may read in Tully, [d] de div. Gellius, *lib.* 6. *cap.* 2. &c., maintained as much. In all ages, there have such, that either deny God in all, or in part; some deride him, they say made a better world, and ruled it more orderly themselves, blaspheme derogate at their pleasure from him. 'Twas so in [d] Plato's time, "Some there be no gods, others that they care not for men, a middle sort grant *Si non sit Deus, unde bona? si sit Deus, unde mala?* So Cotta apud Tully, why made he not all good, or at least tenders not the welfare as are good? As the woman told Alexander, if he be not at leisure causes, and redress them, why doth he reign? [e] Sextus Empericus had such arguments. Thus perverse men cavil. So it will ever be, some sorts, good, bad, indifferent, true, false, zealous, ambidexters, lukewarm, libertines, atheists, &c. They will see these religions agree amongst themselves, be reconciled all, before they will participate or believe any: they think in the meantime (which [f] Celsus objects, and Origen confutes), "We Christians adore a person put to [g] death with reason than the barbarous Getes worshipped Zamolxis, the Cilicians the Thebans Amphiaraus, and the Lebadians Trophonius; one religion true as another, new fangled devices, all for human respects;" great Aristotle's works are as much authentical to them as Scriptures, St. Paul's Epistles as canonical as St. Paul's, Pindarus' Odes as good as the David's Psalms, Epictetus' Enchiridion equivalent to wise Solomon's Proverbs. They do openly and boldly speak this and more, some of them, in and companies. "[h] Claudius the emperor was angry with Heaven, thundered, and challenged Jupiter into the field; with what madness Seneca; he thought Jupiter could not hurt him, but he could hurt *Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius,*——*Contra Deûm Mezentius,* "professed atheists all" in their times: though atheists neither, as Cicogna proves, *lib.* 1. *cap.* 1. they scoffed only Pagan gods, their plurality, base and fictitious offices. Gilbertus labours much, and so doth Erasmus, to vindicate Lucian from scoffs there be those that apologize for Epicurus, but all in vain; Lucian Epicurus he denies all, and Lucretius his scholar defends him in

"[i] Humana ante oculos fœdè cum vita jaceret, In terris oppressa gravi cum religione, Quæ caput a cœli regionibus ostendebat, Horribili super aspectu mortalibus instans," &c.	"When human kind was drenched With ghastly looks aloft, which men," &c.

He alone, like another Hercules, did vindicate the world from th Uncle [k] Pliny, *lib.* 2. *cap.* 7. *nat. hist.* and *lib.* 7. *cap.* 55, in ex denies the immortality of the soul. [l] Seneca doth little less, *lib.* *ad Lucilium, et lib. de consol. ad Martiam,* or rather more. Commentators would put as much upon Job, that he should deny &c., whom Pineda copiously confutes in *cap* 7. Job, *vers.* 9. Aristo censured of some, both divines and philosophers. St. Justin *in ad Gentes,* Greg. Nazianzen. *in disput. adversus Eun.*, Theodoret, *li græc. affec.*, Origen. *lib. de principiis.* Pomponatius justifies in h styled at least) *De immortalitate Animæ,* Scaliger (who would forsw at any time, saith Patritius, in defence of his great master Ar Dandinus, *lib.* 3. *de animâ,* acknowledge as much. Averroes spirits and supreme powers; of late Brunus (*infœlix Brunus,* [m] him), Machiavel, Cæsar Vaninus lately burned at Toulouse in Fra

[d] 10 de legib. Alii negant esse deos, alii deos non curare res humanas, alii utraque con ad mathem. [f] Origen. contra Celsum. l. 3 hos immerito nobiscum conferri fusè declara deum ignominiosè Lucianus vita peregrin. Christum vocat. [h] De ira, 16. 34. Iratus cœlo ad pugnam vocans Jovem, quanta dementia? putavit sibi nocere non posse, et se no posse. [i] Lib. 1. 1. [k] Idem status post mortem, ac fuit antequam nasceremur, erit post me quod ante me fuit. [l] [illegible] conditio quam exhorrescimus, ac fuit deretur: ita et hominis. [m] Dissert. [illegible]

e, have publicly maintained such atheistical paradoxes, [n] with that Italian io with his fable of three rings, &c., *ex quo infert haud posse internosci, verior religio, Judaica, Mahometana, an Christiana, quoniam eadem* &c., "from which he infers, that it cannot be distinguished which is the ligion, Judaism, Mahommedanism, or Christianity," &c. [o] Marinus Mer- suspects Cardan for his subtleties, Campanella, and Charron's Book of m, with some other Tracts to savour of [p] atheism: but amongst the rest estilent book *de tribus mundi impostoribus, quem sine horrore (inquit) non et mundi Cymbalum dialogis quatuor contentum, anno* 1538, *auctore* , *Parisiis excusum,* [q] &c. And as there have been in all ages such emous spirits, so there have not been wanting their patrons, protectors, es and adherents. Never so many atheists in Italy and Germany, saith is, as in this age: the like complaint Mercennus makes in France, in that one city of Paris. Frederic the Emperor, as [r] Matthew Paris s, *licet non sit recitabile* (I use his own words), is reported to have said, *æstigiatores, Moses, Christus, et Mahomet, uti mundo dominarentur, totum m sibi contemporaneum seduxisse.* (Henry, the Landgrave of Hesse, him speak it,) *Si principes imperii institutioni meæ adhærerent, ego meliorem modum credendi et vivendi ordinarem.*

these professed atheists we may well add that impious and carnal crew ldly-minded men, impenitent sinners, that go to hell in a lethargy, or in m; who though they be professed Christians, yet they will *nullâ pallesulpâ*, make a conscience of nothing they do, they have cauterized con- s, and are indeed in a reprobate sense, "past all feeling, have given lves over to wantonness, to work all manner of uncleanness even with ness," Ephes. iv. 19. They do know there is a God, a day of judgment e, and yet for all that, as Hugo saith, *ita comedunt ac dormiunt, ac si dicii evasissent; ita ludunt ac rident, ac si in cœlis cum Deo regnarent:* re as merry for all the sorrow, as if they had escaped all dangers, and n heaven already:

> ——— "[t] Metus omnes, et inexorabile fatum
> Subjecit pedibus, strepitumque Acherontis avari."

rude idiots and ignorant persons, that neglect and contemn the means of alvation, may march on with these; but above all others, those Herodian rizing statesmen, political Machiavelians and hypocrites, that make a of religion, but in their hearts laugh at it. *Simulata sanctitas duplex tas;* they are in a double fault, "that fashion themselves to this world," [u] Paul forbids, and like Mercury, the planet, are good with good, bad ad. When they are at Rome, they do there as they see done, puritans uritans, papists with papists; *omnium horarum homines,* formalists, ambi- s, lukewarm Laodiceans. [x] All their study is to please, and their god is commodity, their labour to satisfy their lusts, and their endeavours to their nds. Whatsoever they pretend, or in public seem to do, "[y] With the fool ir hearts they say there is no God." *Heus tu——de Jove quid sentis?* loa! what is your opinion about a [z] Jupiter?" Their words are as soft as t bitterness is in their hearts; like Alexander VI. so cunning dissemblers, what they think, they never speak. Many of them are so close, you can discern it, or take any just exceptions at them; they are not factious, sors as most are, no bribers, no simoniacal contractors, no such ambitious, ous persons as some others are, no drunkards, *sobrii solem vident orien- brii vident occidentem,* they rise sober, and go sober to bed, plain deal-

panella, cap. 18. Atheism. triumphat. [o] Comment. in Gen. cap. 7. [p] So that a man may atheist as soon in his study as in the street. [q] Simonis religio incerto auctore Cracoviæ edit. clusio libri est, Ede itaque, bibe, lude, &c. jam Deus figmentum est. [r] Lib. de immortal. [s] Pag. 645. an. 1238. ad finem Henrici tertii. Idem Pisterius, pag. 743. in compilat. [t] *Virg.* "They place fear, fate, and the sound of craving Acheron under their feet." [u] Rom. [x] *Omnis Aristippum decuit color, et status, et res.* [y] Psal. xiii. 1. [z] Guicciardini.

come to church all day, and lie with a courtezan at nig
lant et Bacchanalia vivunt, they have Esau's hands, ar
and many of those holy friars, sanctified men, Cappam,
cium induunt, sed intus latronem tegunt. They are wolv
Introrsum turpes, speciosi pelle decorâ, "Fair without, a
"*Latet plerumque sub tristi amictu lascivia, et deformis l*
ofttimes under a mourning weed lies lust itself, and l
poor coat. But who can examine all those kinds of h
their hearts? If we may guess at the tree by the fruit
these days; show me a plain-dealing true honest man:
et timor omnis abest. He that shall but look into th
enormous vices, men so immoderate in lust, unspeakabl
their rage, flattering and dissembling (all for their own e
they are not truly religious, but of an obdurate heart, m
sense, as in this age. But let them carry it as they wi
semble as they can, a time will come when they shall b
their melancholy is at hand, they pull a plague and curse
thesaurisant iram Dei. Besides all such as are *in deos co*
contemn, neglect God, or scoff at him, as the poets feig
would in derision imitate Jupiter's thunder, he was prec
Jupiter *intonuit contra*, &c., so shall they certainly rue it i
qui in cœlum spuit), their doom's at hand, and hell is r

Some are of opinion, that it is in vain to dispute with s
in the meantime, 'tis not the best way to reclaim them.
heresy, hypocrisy, though they have one common root,
corrupt affection, yet their growth is different, they ha
occasions, and must have several cures and remedies.
there is any God, some confess, yet believe it not: a t
believe, but will not live after his laws, worship and ob
God and gods subordinate, but not one God, no such ge
Deum, but several topic gods for several places, and those

ie, who hath written a large volume of late to confute atheists: of the im-
ality of the soul, Hierom. Montanus *de immortalitate Animæ:* Lelius
entius of the same subject: Thomas Giaminus, and Franciscus Collius *de*
anorum animabus post mortem, a famous doctor of the Ambrosian College
ilan. Bishop Fotherby in his *Atheomastix*, Doctor Dove, Doctor Jackson,
nethy, Corderoy, have written well of this subject in our mother tongue:
atin, Colerus, Zanchius, Paleareus, Illyricus, [d]Phi ippus, Faber Faven-
, &c. But *instar omnium*, the most copious confuter of atheists is
nus Mercennus in his Commentaries on Genesis: [e]with Campanella's
ismus Triumphatus. He sets down at large the causes of this brutish
on (seventeen in number I take it), answers all their arguments and
sms, which he reduceth to twenty-six heads, proving withal his own
tion; "There is a God, such a God, the true and sole God," by thirty-
easons. His Colophon is how to resist and repress atheism and to that
ose he adds four especial means or ways, which whoso will may profitably
e.

ECT. II.—*Despair. Despairs, Equivocations, Definitions, Parties and Parts affected.*

ERE be many kinds of desperation, whereof some be holy, some unholy,
e distinguisheth; that unholy he defines out of Tully to be *Ægritudinem*
sine ulla rerum expectatione meliore, a sickness of the soul without any
or expectation of amendment: which commonly succeeds fear; for whilst
s expected, we fear: but when it is certain, we despair. According to
as, 2. 2æ. *distinct.* 40. *art.* 4. it is *Recessus à re desiderata, propter impos-*
atem existimatam, a restraint from the thing desired, for some impossi-
supposed. Because they cannot obtain what they would, they become
rate, and many times either yield to the passion by death itself, or else
pt impossibilities, not to be performed by men. In some cases, this
rate humour is not much to be discommended, as in wars it is a cause
times of extraordinary valour; as Joseph., *lib.* 1. *de bello Jud. cap.* 14.
næus *in Aphoris. polit. pag.* 226. and many politicians hold. It makes
improve their worth beyond itself, and of a forlorn impotent company
e conquerors in a moment. *Una salus victis nullam sperare salutem*,
only hope for the conquered is despair." In such courses when they see
nedy, but that they must either kill or be killed, they take courage, and
imes, *præter spem*, beyond all hope vindicate themselves. Fifteen
and Locrenses fought against a hundred thousand Crotonienses, and
now no way but one, they must all die, [g]thought they would not depart
enged, and thereupon desperately giving an assault, conquered their
es. *Nec alia causa victoriæ* (saith Justin mine author) *quàm quòd de-*
erant. William the Conqueror, when he first landed in England, sent
is ships, that his soldiers might have no hope of retiring back. [h]Bodine
th his countrymen's overthrow at that famous battle at Agincourt, in
the Fifth his time (*cui simile*, saith Froissard, *tota historia producere non*
which no history can parallel almost, wherein one handful of Englishmen
rew a royal army of Frenchmen), with this refuge of despair, *pauci*
ati, a few desperate fellows being compassed in by their enemies, past all
f life, fought like so many devils; and gives a caution, that no soldiers
ter set upon desperate persons, which [i]after Frontinus and Vigetius,
ardini likewise admonisheth, *Hypomnes, part.* 2. *pag.* 25. not to stop an
that is going his way. Many such kinds there are of desperation, when

at. 4. Philosophiæ adver. Atheos. Venetiis 1627, quarto. [e] Edit. Romæ, fol. 1631. [f] Sher-
24. of his *Physic of the Soul.* [g] Omissa spe victoriæ in destinatam mortem conspirant, tantusque
gulos cepit, ut victores se putarent si non inulti morerentur. Justin. l. 20. [h] Method. hist. cap. 5.
re volenti iter minimè interscindas, &c.

every kind, but of that alone which concerns God. It is
a most pernicious sin, wherewith the devil seeks to entr
makes four kinds of desperation, of God, ourselves, our ne
to be done; but this division of his may be reduced eas
kinds are opposite to hope, that sweet moderator of p
calls it; I do not mean that vain hope which fantastical
selves, which, according to Aristotle is *insomnium vi*
dream; but this divine hope which proceeds from confid
to a floating soul; *spes alit agricolas*, even in our tempor
us, but in spiritual it farther animateth; and were it no
others were the most miserable," as Paul saith, in this
hope, the heart would break; "for though they be pun
men," (Wisdom iii. 4.) yet is "their hope full of immorta
so rear, as despair doth deject; this violent and sour pa
all perturbations most grievous, as [l]Patritius holds. So
and temporal; [m]final is incurable, which befalleth repr
rejection of hope and comfort for a time, which may b
children, and it commonly proceeds "[n]from weakness o
when he was oppressed he cried out, "O Lord, thou ha
this for a time. This ebbs and flows with hope and fea
howsoever: although some kind of despair be not amiss,
we despair of our own means, and rely wholly upon God
not here meant. This pernicious kind of desperation is t
course, *homicida animæ*, the murderer of the soul, as Aus
passion, wherein the party oppressed thinks he can get
and is fully resolved to offer violence unto himself; so se
and impatient of his cross, that he hopes by death alone
calamity (though it prove otherwise), and chooseth with
"Rather to be strangled and die, than to be in his
affected is the whole soul, and all the faculties of it; th
joy, hope, trust, confidence of present and future goo

s them with that worm of conscience, as he did Judas, [p]Saul, and others. poets call it Nemesis, but it is indeed God's just judgment, *sero sed serio,* trikes home at last, and setteth upon them "as a thief in the night," es. ii. [q]This temporary passion made David cry out, "Lord, rebuke me in thine anger, neither chasten me in thine heavy displeasure; for thine ws have light upon me, &c. there is nothing sound in my flesh, because of e anger." Again, I roar for the very grief of my heart: and Psalm xxii. God, my God, why hast thou forsaken me, and art so far from my health, the words of my crying? I am like to water poured out, my bones are out int, mine heart is like wax, that is molten in the mids of my bowels. So m lxxxviii. 15 and 16 vers. and Psalm cii. "I am in misery at the point eath, from my youth I suffer thy terrors, doubting for my life; thine gnations have gone over me, and thy fear hath cut me off." Job doth often plain in this kind; and those God doth not assist, the devil is ready to try torment, "still seeking whom he may devour." If he find them merry, Gregory, "he tempts them forthwith to some dissolute act; if pensive sad, to a desperate end." *Aut suadendo blanditur, aut minando terret,* etimes by fair means, sometimes again by foul, as he perceives men severally ned. His ordinary engine by which he produces this effect, is the melan- y humour itself, which is *balneum diaboli,* the devil's bath; and as in , those evil spirits get in [r]as it were, and take possession of us. Black er is a shoeing-horn, a bait to allure them, insomuch that many writers e melancholy an ordinary cause, and a symptom of despair, for that such are most apt, by reason of their ill-disposed temper, to distrust, fear, grief, ake, and amplify whatsoever they preposterously conceive, or falsely appre- l. *Conscientia scrupulosa nascitur ex vitio naturali, complexione melan- ica* (saith Navarrus, *cap.* 27. *num.* 282. *tom.* 2. *cas. conscien.*) The body s upon the mind, by obfuscating the spirits and corrupted instruments, h [s]Perkins illustrates by simile of an artificer, that hath a bad tool, his is good, ability correspondent, by reason of ill tools his work must needs ame and imperfect. But melancholy and despair, though often, do not ys concur; there is much difference: melancholy fears without a cause, upon great occasion; melancholy is caused by fear and grief, but this tor- t procures them and all extremity of bitterness; much melancholy is with- affliction of conscience, as [t]Bright and Perkins illustrate by four reasons; yet melancholy alone again may be sometimes a sufficient cause of this r of conscience. [u]Fœlix Plater so found it in his observations, *è melan- cis alii damnatos se putant, Deo curæ non sunt, nec prædestinati,* &c. ey think they are not predestinate, God hath forsaken them;" and yet rwise very zealous and religious; and 'tis common to be seen, "melan- y for fear of God's judgment and hell fire, drives men to desperation; fear sorrow, if they be immoderate, end often with it." Intolerable pain and ish, long sickness, captivity, misery, loss of goods, loss of friends, and those r griefs, do sometimes effect it, or such dismal accidents. *Si non statim antur,* [x]Mercennus, *dubitant an sit Deus,* if they be not eased forthwith, doubt whether there be any God, they rave, curse, "and are desperately because good men are oppressed, wicked men flourish, they have not as think to their desert," and through impatience of calamities are so mis- ted. Democritus put out his eyes, *ne malorum civium prosperos videret ssus,* because he could not abide to see wicked men prosper, and was there-

Sam. ii. 16. [q]Psal. xxxviii. vers. 9. 14. [r]Immiscent se mali genii, Lem. lib. 1. cap. 16. [s]Cases science, l. 1. 16. [t]Tract. Melan. cap. 33 et 34. [u]C. 3. de mentis alien. Deo minus se curæ nec ad salutem prædestinatos esse. Ad desperationem sæpe ducit hæc melancholia, et est frequen- a ob supplicii metum æternumque judicium; mœror et metus in desperationem plerumque desinunt. ment. in 1. cap. gen. artic. 3. quia impii florent, boni opprimuntur, &c. alius ex considerations hujus desperabundus.

fasting, divine meditation, and contemplations of God's
accompany this melancholy, and are main causes, as
converse with such kind of persons so troubled, is sufficie
to some men. *Nonnulli ob longas inedias, studia et m*
rebus sacris et religione semper agitant, &c. Many (saith
long fasting, serious meditations of heavenly things, fall
Lemnius adds, *lib.* 4. *cap.* 21. "[c]If they be solitary
precise, or very devout: seldom shall you find a merch
keeper, a bawd, a host, a usurer so troubled in minc
consciences that will stretch, they are seldom moved in t
young men and middle age are more wild and less apprel
most part, such as are timorous and religiously given." P
lib. 10. *cap.* 12. *de morbis cerebri,* hath a fearful examp
through precise fasting in Lent, and overmuch meditatio
chief, and in the end became desperate, thought he saw
and that he could not be saved; he smelled nothing, as
brimstone, was already in hell, and would ask them, still,
as much. I told him he was melancholy, but he laug
replied that he saw devils, talked with them in good earn
face, and ask me if I did not smell brimstone, but at last
Such another story I find in Plater, *observat. lib.* 1. A
some foul offence, and for fourteen days would eat no me
desperate, the divines about him could not ease him, [e]but
meditation of God's judgments troubles many, *Multi ob t*
saith Guatinerius, *cap.* 5. *tract.* 15. *et suspicionem, despe*
himself complains that God's judgments terrified his soul,
vers. 8. "My flesh trembleth for fear of thee, and I am afra
Quoties diem illum cogito (saith [f]Hierome) *toto corpore cor*
often as I think of it. The terrible meditation of hell fir
ment much torments a sinful silly soul. What's a thousa
Ubi mœror, ubi fletus, ubi dolor sempiternus. Mors sine
a finger burnt by chance we may not endure, the pain is

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences, every small object affrights them, the very inconsiderate reading of Scripture itself, and misinterpretation of some places of it; as, "Many are called, few are chosen. Not every one that saith Lord. Fear not little flock. He that stands, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Strait is the way that leads to heaven, and few there are that enter therein." The parable of the seed and of the sower, "some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy." *Non est volentis nec currentis, sed miserentis Dei.* These and the like places terrify the souls of many; election, predestination, reprobation, preposterously conceived, offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, solicitude, wherein they trouble and puzzle themselves about those questions of grace, free will, perseverance, God's secrets; they will know more than is revealed of God in his word, human capacity, or ignorance can apprehend, and too importunate inquiry after that which is revealed; mysteries, ceremonies, observation of Sabbaths, laws, duties, &c., with many such which the casuists discuss, and schoolmen broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. "They doubt of their election, how they shall know it, by what signs. And so far forth," saith Luther, "with such nice points, torture and crucify themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the devil by desperation to carry them to hell;" but the greatest harm of all proceeds from those thundering ministers, a most frequent cause they are of this malady: "[h] and do more harm in the church (saith Erasmus) than they that flatter; great danger on both sides, the one lulls them asleep in carnal security, the other drives them to despair." Whereas, St. Bernard well adviseth, "[i] We should not meddle with the one without the other, nor speak of judgment without mercy; the one alone brings desperation, the other security." But these men are wholly for judgment; of a rigid disposition themselves, there is no mercy with them, no salvation, no balsam for their diseased souls, they can speak of nothing but reprobation, hell fire, and damnation; as they did, Luke xi. 46. lade men with burdens grievous to be borne, which they themselves touch not with a finger. 'Tis familiar with our papists to terrify men's souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, "to [k] require charity," as Brentius observes, "of others, bounty, meekness, love, patience, when they themselves breathe nought but lust, envy, covetousness." They teach others to fast, give alms, do penance, and crucify their mind with superstitious observations, bread and water, hair clothes, whips, and the like, when they themselves have all the dainties the world can afford, lie on a down-bed with a courtezan in their arms: *Heu quantum patimur pro Christo,* as [l] he said, what a cruel tyranny is this, so to insult over and terrify men's souls! Our indiscreet pastors many of them come not far behind, whilst in their ordinary sermons they speak so much of election, predestination, reprobation, *ab æterno,* subtraction of grace, præterition, voluntary permission, &c., by what signs and tokens they shall discern and try themselves,

tremendous word, more threatening than thunders and the artillery of heaven—Eternity, that word, without end or origin. No torments affright us which are limited to years: Eternity, eternity, occupies and inflames the heart—this it is that daily augments our sufferings, and multiplies our heart-burnings a hundred-fold." h Ecclesiast. i. 1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui territant; ingens utrinque periculum; alii ad securitatem ducunt, alii afflictionum magnitudine mentem absorbent, et in desperationem trahunt. i Bern. sup. 16. cant. i. alterum sine altero proferre non expedit; recordatio solius judicii in *desperationem* præcipitat, et misericordiæ fallax ostentatio pessimam generat *securitatem.* k *In Luc. hom. 103.* exigunt ab aliis charitatem, beneficentiam, cum ipsi nil spectent *præter libidinem, invidiam, avaritiam.* l Leo decimus.

whether they be God's true children elect, *an sint reproba*, [illegible] with such scrupulous points, they still aggravate sin, thunder out [illegible] ments without respect, intempestively rail at and pronounce them [illegible] all auditories, for giving so much to sports and honest recreations, [illegible] small fault and thing indifferent an irremissible offence, they so [illegible] wound men's consciences, that they are almost mad, and at their [illegible]

"These bitter potions (saith [m] Erasmus) are still in their mouths [illegible] but gall and horror, and a mad noise, they make all their auditors [illegible] many are wounded by this means, and they commonly that are [illegible] and precise, have been formerly presumptuous, and certain of their [illegible] they that have tender consciences, that follow sermons, frequent [illegible] have indeed least cause, they are most apt to mistake, and fall [illegible] miseries. I have heard some complain of Parson's Resolution, [illegible] books of like nature (good otherwise), they are too trugical, too much [illegible] men, aggravating offences: great care and choice, much discretion [illegible] in this kind.

The last and greatest cause of this malady, is our own conscience [illegible] our sins, and God's anger justly deserved, a guilty conscience for [illegible] offence formerly committed,——[n] *O miser Oreste, quid morbi te perdit? Conscientia, Sum enim mihi conscius de malis perpetratis.*[o] "A good [illegible] science is a continual feast," but a galled conscience is as great a torment [illegible] can possibly happen, a still baking oven (so Pierius in his Hieroglyphics [illegible] it), another hell. Our conscience, which is a great ledger book, [illegible] written all our offences, a register to lay them up, (which those [p] Egyptians [illegible] their hieroglyphics expressed by a mill, as well for the continuance [illegible] torture of it,) grinds our souls with the remembrance of some [illegible] makes us reflect upon, accuse and condemn our ownselves. [q] "Sin [illegible] door," &c. I know there be many other causes assigned by [illegible] [r] Musculus, and the rest; as incredulity, infidelity, presumption, [illegible] blindness, ingratitude, discontent, those five grand miseries in Aristotle, [illegible] miny, need, sickness, enmity, death, &c.; but this of conscience is the [illegible] [s] *Instar ulceris corpus jugiter percellens:* The scrupulous conscience (as [illegible] Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, [illegible] themselves and aggravate every small offence, when there is no [illegible] misdoubting in the meantime God's mercies, they fall into these [illegible] niences." The poet calls them [u] furies dire, but it is the conscience alone [illegible] is a thousand witnesses to accuse us, [x] *Nocte dieque suum gestant in [illegible] testem.* A continual testor to give in evidence, to empanel a jury to [illegible] us, to cry guilty, a persecutor with hue and cry to follow, an apparitor [illegible] mon us, a bailiff to carry us, a serjeant to arrest, an attorney to plead [illegible] us, a gaoler to torment, a judge to condemn, still accusing, denouncing [illegible] ing and molesting. And as the statue of Juno in that holy city near [illegible] in [y] Assyria will look still towards you, sit where you will in her [illegible] stares full upon you, if you go by, she follows with her eye, in all [illegible] conventicles, actions, our conscience will be still ready to accuse [illegible] many pleasant days, and fortunate adventures, merry tides, this [illegible] last doth arrest us. Well he may escape temporal punishment, [z] [illegible]

[m] De futuro judicio, de damnatione horrendum crepunt, et amaras illas potationes in [illegible] ut multos inde in desperationem cogant. [n] Euripides. "O wretched Orestes, what [illegible] you?" [o] "Conscience, for I am conscious of evil." [p] Pierius. [q] Gen. iv. [r] [illegible] causes [illegible] [s] Plutarch. [t] Alios misere castigat plena scrupulis conscientia, nodum in scirpo [illegible] causa subest, misericordiæ divinæ diffidentes, se Orco destinant. [u] Cœlius, lib. 6. [illegible] and day they carry their witnesses in the breast." [y] Lucian. [illegible] transeas, visu te sequitur. [z] Prima hæc est ultio, quod se judice nemo nocens [illegible] quamvis gratia fallacis prætoris vicerit urnam. Juvenal.

judge, and avoid the censure of law, and flourish for a time; "for[a] who saw (saith Chrysostom) a covetous man troubled in mind when he is tell- of his money, an adulterer mourn with his mistress in his arms? we are drunk with pleasure, and perceive nothing:" yet as the prodigal son had ty fare, sweet music at first, merry company, jovial entertainment, but a reckoning in the end, as bitter as wormwood, a fearful visitation com- ly follows. And the devil that then told thee that it was a light sin, or no t all, now aggravates on the other side, and telleth thee, that it is a most aissible offence, as he did by Cain and Judas, to bring them to despair; small circumstance before neglected and contemned, will now amplify rise up in judgment, and accuse the dust of their shoes, dumb creatures, Lucian's tyrant, *lectus et candela*, the bed and candle did bear witness, rment their souls for their sins past. Tragical examples in this kind are amiliar and common: Adrian, Galba, Nero, Otho, Vitellius, Caracalla, in such horror of conscience for their offences committed, murders, rapes, tions, injuries, that they were weary of their lives, and could get nobody l them. [b]Kennetus, King of Scotland, when he had murdered his nephew om, King Duffe's son, Prince of Cumberland, and with counterfeit tears protestations dissembled the matter a long time, "[c]at last his conscience ed him, his unquiet soul could not rest day or night, he was terrified with l dreams, visions, and so miserably tormented all his life." It is strange ad what [d]Cominæus hath written of Louis XI. that French king; of les VIII.; of Alphonsus, King of Naples; in the fury of his passion how me into Sicily, and what pranks he played. Guicciardini, a man most t to believe lies, relates how that Ferdinand his father's ghost who before ied for grief, came and told him, that he could not resist the French King, ought every man cried France, France; the reason of it (saith Cominæus because he was a vile tyrant, a murderer, an oppressor of his subjects, he t up all commodities, and sold them at his own price, sold abbeys to Jews Falconers; both Ferdinand his father, and he himself never made con- e of any committed sin; and to conclude, saith he, it was impossible to rse than they did. Why was Pausanias the Spartan tyrant, Nero, Otho, a, so persecuted with spirits in every house they came, but for their mur- which they had committed? [e]Why doth the devil haunt many men's es after their deaths, appear to them living, and take possession of their tations, as it were, of their palaces, but because of their several villanies? y had Richard the Third such fearful dreams, saith Polydore, but for his uent murders? Why was Herod so tortured in his mind? because he had e away Mariamne his wife. Why was Theodoric, the King of the Goths, spicious, and so affrighted with a fish head alone, but that he had murdered macchus, and Boethius, his son-in-law, those worthy Romans? Cælius, 27. *cap.* 22. See more in Plutarch, in his tract *De his qui sero à Numine iuntur*, and in his book *De tranquillitate animi*, &c. Yea, and sometimes D himself hath a hand in it, to show his power, humiliate, exercise, and to their faith, (divine temptation, Perkins calls it, *Cas. cons. lib.* 1. *cap.* 8. 1.) to punish them for their sins. God the avenger, as [f]David terms *ultor à tergo Deus*, his wrath is apprehended of a guilty soul, as by Saul Judas, which the poets expressed by Adrastia, or Nemesis:

> "Assequitur Nemesisque virûm vestigia servat,
> Ne male quid facias."——[g]

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uis unquam vidit avarum ringi dum lucrum adest, adulterum dum potitur voto, lugere in perpetrando e? voluptate sumus ebrii, proinde non sentimus, &c. b Buchanan. lib. 6. Hist. Scot. [c]Animus lentia sceleris inquietus, nullum admisit gaudium, sed semper vexatus noctu et interdiu per somnium horrore plenis pertremefactus, &c. d De bello Neapol. [e]Thireus de locis infestis, part. 1. cap. 2. s mother was still in his eyes. [f]Psal. xliv. 1. [g]"And Nemesis pursues and notices the steps o, lest you commit any evil."

others relate for a truth. Such another example I
brensis, *Itin. Cam. lib.* 2. *cap.* 2. and where not?

And yet for all these terrors of conscience, affrighti
are so frequent, or whatsoever else may cause or aggrav
in other religions, I see no reason at all why a papist at a
or be troubled for his sins; for let him be never so diss
rious a villain, so monstrous a sinner, out of that treas
merits of which the pope is dispensator, he may have fi
remission of all his sins. There be so many general pa
forty thousand years to come, so many jubilees, so frequ
of purgatory for all souls, now living, or after dissolutio
particular masses daily said in several churches, so man
this purpose, that if a man have either money or friends,
to come to such an altar, hear a mass, say so many pate
and such penance, he cannot do amiss, it is impossibl
troubled, or he have any scruple to molest him. Besid
Apostolicæ, which was first published to get money in th
that sharking pope, and since divulged to the same end
rates and dispensations for all offences, for perjury, murde
for so many grosses or dollars (able to invite any man t
to offend, methinks, that otherwise would not) such con
gentle and parable a pardon, so ready at hand, with s
obtained, that I cannot see how he that hath any frienc
say) or money in his purse, or will at least to ease hims
carry or be misaffected, how he should be desperate, in
or troubled in mind. Their ghostly fathers can so read
cunningly string and unstring, wind and unwind their dev
consciences with plausible speeches and terrible threats, fo
settle and remove, erect with such facility and deject,
cannot perceive how any man amongst them should m
this disease, or finally miscarry. The causes above named

ved all his art in expressing a variety of affections, he covered the maid's er Agamemnon's head with a veil, and left it to every spectator to conceive t he would himself; for that true passion and sorrow in *summo gradu*, such is was, could not by any art be deciphered. What he did in his picture, I do in describing the symptoms of despair; imagine what thou canst, fear, ow, furies, grief, pain, terror, anger, dismal, ghastly, tedious, irksome, &c. not sufficient, it comes far short, no tongue can tell, no heart conceive it. an epitome of hell, an extract, a quintessence, a compound, a mixture of eral maladies, tyrannical tortures, plagues, and perplexities. There is no ness almost but physic provideth a remedy for it; to every sore chirurgery provide a salve; friendship helps poverty; hope of liberty easeth imprison-nt; suit and favour revoke banishment; authority and time wear away roach; but what physic, what chirurgery, what wealth, favour, authority relieve, bear out, assuage, or expel a troubled conscience? A quiet mind eth all them, but all they cannot comfort a distressed soul: who can put ilence the voice of desperation? All that is single in other melancholy, *ribile, dirum, pestilens, atrox, ferum*, concurs in this, it is more than melan-ly in the highest degree; a burning fever of the soul; so mad, saith acchinus, by this misery; fear, sorrow, and despair, he puts for ordinary ptoms of melancholy. They are in great pain and horror of mind, distrac-of soul, restless, full of continual fears, cares, torments, anxieties, they neither eat, drink, nor sleep for them, take no rest,

rpetua impietas, nec mensæ tempore cessat, agitat vesana quies, somnique furentes."	"Neither at bed nor yet at board, Will any rest despair afford."

r takes away their content, and dries the blood, wasteth the marrow, alters r countenance, "even in their greatest delights, singing, dancing, dalliance, are still (saith [o]Lemnius) tortured in their souls." It consumes them to ght, "I am like a pelican in the wilderness (saith David of himself, tempo-afflicted), an owl, because of thine indignation," Psalm cii. 6, 10, and m lv. 4. "My heart trembleth within me, and the terrors of death have e upon me; fear and trembling are come upon me, &c. at death's door," m cvii. 18. "Their soul abhors all manner of meats." Their [p]sleep is be any) unquiet, subject to fearful dreams and terrors. Peter in his bonds t secure, for he knew God protected him; and Tully makes it an argument oscius Amerinus' innocency, that he killed not his father, because he so rely slept. Those martyrs in the primitive church were most [q]cheerful merry in the midst of their persecutions; but it is far otherwise with e men, tossed in a sea, and that continually without rest or intermission, can think of nought that is pleasant, "[r]their conscience will not let them uiet," in perpetual fear, anxiety, if they be not yet apprehended, they are in ot still they shall be ready to betray themselves, as Cain did, he thinks y man will kill him; "and roar for the grief of heart," Psalm xxxviii. 8, David did; as Job did, xx. 3, 21, 22, &c., "Wherefore is light given to that is in misery, and life to them that have heavy hearts? which long death, and if it come not, search it more than treasures, and rejoice when can find the grave." They are generally weary of their lives, a trembling t they have, a sorrowful mind, and little or no rest. *Terror ubique tremor, r undique et undique terror.* "Fears, terrors, and affrights in all places, ll times and seasons." *Cibum et potum pertinacitèr aversantur multi, um in scirpo quæritantes, et culpam imaginantes ubi nulla est*, as Wierus tes *de Lamiis, lib.* 3. *c.* 7. "they refuse many of them meat and drink,

Cap. 15. in 9. Rhasis. [n] Juv. Sat. 13. [o] Mentem eripit timor hic; vultum, totumque corporis um immutat, etiam in deliciis, in tripudiis, in symposiis, in amplexu conjugis carnificinam exercet, lib. 4. 21. [p] Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, mni hominum cœtu eosdem exterminat, et dormientes perterrefacit. Philost. lib. 1. de vita Apollonii. sebius, Nicephorus, eccles. hist. lib. 4. c. 17. [r] Seneca, lib. 18. epist. 106. Conscientia aliud agere patitur, perturbatam vitam agunt, nunquam vacant, &c.

speeches, too fearful to relate, when they wished him t
ille Deus (*inquit*) *ut serviam illi, quid proderit si orave*
non succurrit? cur non me carcere, inediâ, squalore c
ego feci? &c. *absit à me hujusmodi Deus.* Another o
out into like atheistical blasphemies, upon his wife's d
and did he cared not what. And so for the most p
many of them, in their extremity, think they hear a
confer with devils, that they are tormented, possessed,
damned, quite forsaken of God, they have no sense
grace, hope of salvation, their sentence of condemnati
not to be revoked, the devil will certainly have them.
creature in such torment before, in such a miserable es
mind, no hope, no faith, past cure, reprobate, contin
away themselves. Something talks with them, they s
they cannot but blaspheme, they cannot repent, believe o
so far carried; *ut cogantur ad impia cogitandum etiam*
[k] Fœlix Plater, *ad blasphemiam erga Deum, ad multa h*
manus violentas sibi inferendas, &c., and in their distr
humours, to offer violence to others, their familiar and
or to mere strangers, upon very small or no occasion;
for his own, is master of another man's life. They t
wills; that which they abhor themselves, they must nee
He gives instance in a patient of his, that when he wo
thoughts still suggested to him, and wicked [l] meditatio
he hath of a woman that was often tempted to curse
kill herself. Sometimes the devil (as they say) stands
them, sometimes he is within them, as they think, and
as to such as are possessed: so Apollodorus, in Plut
spake within him. There is a most memorable exam
an advocate of Padua, Ann. 1545, that being desper
learned men could be comforted: he felt (as he said) t
soul: in all other things he discoursed aright, but in this

is almost mad, and not able to resist, thinks she hath offended God, tainly damned." Fœlix Plater hath store of instances of such as hemselves damned, [o]forsaken of God, &c. One amongst the rest, not go to church, or come near the Rhine, for fear to make away cause then he was most especially tempted. These and such like are intended and remitted, as the malady itself is more or less; hear good counsel, some will not; some desire help, some reject all, ot be eased.

V.—*Prognostics of Despair, Atheism, Blasphemy, violent death, &c.*

art these kind of persons make [p]away themselves, some are mad, , curse, deny God, but most offer violence to their own persons, and to others. "A wounded spirit who can bear?" Prov. xviii. 14. Saul, Achitophel, Judas, blasphemed and died. Bede saith, Pilate rate eight years after Christ. [q]Felix Plater hath collected many "[r]A merchant's wife that was long troubled with such temptations, ht rose from her bed, and out of the window broke her neck into the other drowned himself desperate as he was in the Rhine: some cut ats, many hang themselves. But this needs no illustration. It is ed by some, whether a man so offering violence to himself, dying may be saved, ay or no? If they die so obstinately and suddenly, cannot so much as wish for mercy, the worst is to be suspected, be- die impenitent. [s]If their death had been a little more lingering, ey might have some leisure in their hearts to cry for mercy, charity the best; divers have been recovered out of the very act of hang- rowning themselves, and so brought *ad sanam mentem*, they have penitent, much abhorred their former act, confessed that they have n an instant, and cried for mercy in their hearts. If a man put hands upon himself, by occasion of madness or melancholy, if he testimony before of his regeneration, in regard he doth this not so of his will, as *ex vi morbi*, we must make the best construction of it, do, that think all fools and madmen go directly to heaven.

VI.—*Cure of Despair by Physic, Good Counsel, Comforts, &c.*

ENCE teacheth us, that though many die obstinate and wilful in this et multitudes again are able to resist and overcome, seek for help omfort, are taken *è faucibus Erebi*, from the chops of hell, and out of paws, though they have by [u]obligation given themselves to him. of their own strength and God's assistance, "Though He kill me,) yet will I trust in Him," out of good counsel, advice, and physic. us cured a monk by altering his habit, and course of life: Plater physic alone. But for the most part they must concur; and they ong course that think to overcome this feral passion by sole physic; are as much out, that think to work this effect by good advice alone, oth be forcible in themselves, yet *vis unita fortior*, "they must go and to this disease:"——*alterius sic altera poscit opem.* For physic ourse is to be taken with this as in other melancholy: diet, air, ll those passions and perturbations of the mind, &c., are to be recti- e same means. They must not be left solitary, or to themselves, , never out of company. Counsel, good comfort is to be applied, as

querentes audivi se esse ex damnatorum numero. Deo non esse curæ, aliaque infinita quæ pra- ebant, vel abhorrebant. [p] Musculus, Patritius: ad vim sibi inferendam cogit homines. alienat. observ. lib. 1. [r] Uxor Mercatoris diu vexationibus tentata, &c. [s] Abernethy. [u] *John Major* vitis patrum: quidam negavit Christum, per Chirographum post restituebat. *lib 3.*

afflicted, at the request of some friends, I collect out
treatises, some few such comfortable speeches, exhortatio
tending to this subject, and out of God's word, knowing
upon the like occasion, "[z] how unavailable and vain men'
fort an afflicted conscience, except God's word concur a
which comes life, ease, repentance," &c. Pre-supposing
Greenham, Perkins, Bolton, give in charge, the parties
given be sufficiently prepared, humbled for their sins, fit
tried how they are more or less afflicted, how they stan
of good advice, before any remedies be applied: to su
thoroughly searched and examined, I address this follo

Two main antidotes, [a] Hemmingius observes, opposite
out of God's word, to be embraced; perverse security a
the devil's treachery, to be rejected; *Illa salus animæ*
the other kills, *occidit animam*, saith Austin, and doth as
itself. [b] Navarrus the casuist reckons up ten special c
part. Tit. 3. *cap.* 10. 1. God. 2. Physic. 3. [c] Avoi
have caused it. 4. Submission of himself to other men's ju
of all objections, &c. All which Cajetan, Gerson, *lib. d*
lib. 1. *cas. cons. cap.* 14. repeat and approve out of Ema
51 *et* 52. Greenham prescribes six special rules, Culm
to acknowledge all help come from God. 2. That the c
misery is sin. 3. To repent and be heartily sorry for th
earnestly to God they may be eased. 5. To expe
prayers of the church, and good men's advice. 6. Phys
themselves to God, and rely upon His mercy; others, oth
effect. But forasmuch as most men in this malady are sp
reason almost, overborne by their miseries, and too dee
their sins, they cannot apply themselves to good counsel,
we must, as much as in us lies, occur and help their pe
cording to their several causes or symptoms, as we shall
and complain.

heinous which is not pardonable in itself, no crime so great but by God's mercy it may be forgiven, "Where sin aboundeth, grace aboundeth much more," Rom. v. 20. And what the Lord said unto Paul in his extremity, 2 Cor. xi. 9. "My grace is sufficient for thee, for my power is made perfect through weakness:" concerns every man in like case. His promises are made indefinite to all believers, generally spoken to all touching remission of sins that are truly penitent, grieved for their offences, and desired to be reconciled, Matt. ix. 12 13, "I came not to call the righteous but sinners to repentance," that is, such as are truly touched in conscience for their sins. Again, Matt. xi. 28, "Come unto me all ye that are heavy laden, and I will ease you." Ezek. xviii. 27, "at what time soever a sinner shall repent him of his sins from the bottom of his heart, I will blot out all his wickedness out of my remembrance saith the Lord." Isaiah xliii. 25, "I even I am He that put away thine iniquity for mine own sake, and will not remember thy sins." "As a father (saith David, Psal. ciii. 13) hath compassion on his children, so hath the Lord compassion on them that fear him." And will receive them again as the prodigal son was entertained, Luke xv., if they shall so come with tears in their eyes, and a penitent heart. *Peccator agnoscat, Deus ignoscit,* "The Lord is full of compassion and mercy, slow to anger, of great kindness," Psal. ciii. 8. "He will not always chide, neither keep His anger for ever," 9. "As high as the heaven is above the earth, so great is His mercy towards them that fear Him," 11. "As far as the East is from the West, so far hath He removed our sins from us," 12. Though Cain cry out in the anguish of his soul, my punishment is greater than I can bear, 'tis not so; thou liest, Cain (saith Austin), "God's mercy is greater than thy sins. His mercy is above all His works," Psal. cxlv. 9, able to satisfy for all men's sins, *antilutron,* 1 Tim. ii. 6. His mercy is a *panacea,* a balsam for an afflicted soul, a sovereign medicine, an alexipharmacum for all sin, a charm for the devil; His mercy was great to Solomon, to Manasseh, to Peter, great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as Austin infers) "Deliver us from all evil," *nisi ipse misericors perseveraret,* if He did not intend to help us? He therefore that [d]doubts of the remission of his sins, denies God's mercy, and doth Him injury, saith Austin. Yea, but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Hear Fulgentius, "[e]God's invincible goodness cannot be overcome by sin, His infinite mercy cannot be terminated by any: the multitude of His mercy is equivalent to His magnitude." Hear [f]Chrysostom, "Thy malice may be measured, but God's mercy cannot be defined; thy malice is circumscribed, His mercies infinite. As a drop of water is to the sea, so are thy misdeeds to His mercy: nay, there is no such proportion to be given; for the sea, though great, yet may be measured, but God's mercy cannot be circumscribed." Whatsoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith [g]Chrysostom, "to make thee secure and negligent, but to cheer thee up." Yea, but, thou urgest again, I have little comfort of this which is said, it concerns me not: *Inanis pœnitentia quam sequens culpa coinquinat,* 'tis to no purpose for me to repent, and to do worse than ever I did before, to persevere in sin, and to return to my lusts as a dog to his vomit, or a swine to the mire: [h]to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of a habit? I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and

[d] Magnam injuriam Deo facit qui diffidit de ejus misericordia. [e] Bonitas invicti non vincitur; infiniti misericordia non finitur. [f] Hom. 3. De pœnitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c. Pelagus etsi magnum, mensuram habet; Dei autem, &c. [g] Non ut desidiores vos faciam, sed ut alacriores reddam. [h] Pro peccatis veniam poscere, et mala de novo iterare

repentance will not suffice for satisfaction: but thy
overcometh all my transgressions." The gods once (a
gold chain would pull Jupiter out of heaven, but all
stir him, and yet he could draw and turn them as he
all the force and fury of these infernal fiends, and cr
sufficient." Confer the debt and the payment; Chris
the cure of it; the disease and the medicine; confe
physician, and thou shalt soon perceive that his powe
God is better able, as [1]Bernard informeth us, "to help,
Christ is better able to save, than the devil to destroy
Physician, as Fulgentius adds, "he can cure all diseas
Non est perfecta bonitas à quâ non omnis malitia v
not absolute and perfect, if it be not able to overcome all
unto Him, as St. Austin adviseth, "[n]He knoweth b
be not so much pleased when he sustains thee, as p
thee; he is omnipotent, and can cure all diseases whe
He looks down from heaven upon earth, that he ma
of prisoners, and deliver the children of death," Ps
though our sins be as red as scarlet, He can make t
Isai. i. 18. Doubt not of this, or ask how it shall be d
that promiseth; *qui fecit mundum de immundo*, sait
made a fair world of nought, can do this and much mo
only believe, trust in him, rely on him, be penitent and
sins. Repentance is a sovereign remedy for all sins, a
us, a charm for our miseries, a protecting amulet to
attractive loadstone to draw God's mercy and graces un
nus, pœnitentia medicinam: sin made the breach, re
howsoever thine offence came, by error, sloth, obstinac
pœnitentiam, this is the sole means to be relieved. [p]H
safety, by this alone sinners are saved, God is provok
unlooseth all that is bound, enlighteneth darkness, men
life to that which was desperately dying:" makes no r

ance (saith Chrysologus) they got both *Magisterium et ministerium* he Magistery of holiness. The prodigal son went far, but by e came home at last. "[r]This alone will turn a wolf into a publican a preacher, turn a thorn into an olive, make a debauched us," a blasphemer sing halleluja, make Alexander the coppersmith make a devil a saint. "[s]And him that polluted his mouth with ing, swearing, and filthy tunes and tones, to purge his throat with s." Repentance will effect prodigious cures, make a stupend sis. "A hawk came into the ark, and went out again a hawk; n, went out a lion; a bear, a bear; a wolf, a wolf; but if a hawk his sacred temple of repentance, he will go forth a dove (saith), a wolf go out a sheep, a lion a lamb. [u]This gives sight to the the lame, cures all diseases, confers grace, expels vice, inserts rts and fortifies the soul." Shall I say, let thy sin be what it will, t, it is sufficient. [x] *Quem pœnitet peccâsse pene est innocens.* 'Tis nd all-sufficient this, they do confess, if they could repent; but urate, they have cauterised consciences, they are in a reprobate annot think a good thought, they cannot hope for grace, pray, nt, or be sorry for their sins, they find no grief for sin in them- ather a delight, no groaning of spirit, but are carried headlong to struction, "heaping wrath to themselves against the day of wrath," 'Tis a grievous case this I do yield, and yet not to be despaired; ounty and mercy calls all to repentance, Rom. ii. 4, thou mayest length, restored, taken to His grace, as the thief upon the cross, at , as Mary Magdalen and many other sinners have been, that were . "God (saith [y]Fulgentius) is delighted in the conversion of a ts no time; *prolixitas temporis Deo non præjudicat, aut gravitas* ring of time or grievousness of sin, do not prejudicate his grace, nd to come are all one to Him, as present:" 'tis never too late to This heaven of repentance is still open for all distressed souls;" er as yet no signs appear, thou mayest repent in good time. Hear e speech of St. Austin, "[a]Whatsoever thou shalt do, how great a r, thou art yet living; if God would not help thee, he would surely ay; but in sparing thy life, he gives thee leisure, and invites thee e." Howsoever as yet, I say, thou perceivest no fruit, no feeling kelihood of it in thyself, patiently abide the Lord's good leisure, or think thou art a reprobate; He came to call sinners to repentance, of which number thou art one; He came to call thee, and in his rely call thee. And although as yet thou hast no inclination to ent, thy faith be cold and dead, and thou wholly averse from all tions, yet it may revive, as trees are dead in winter, but flourish g! these virtues may lie hid in thee for the present, yet hereafter elves, and peradventure already bud, howsoever thou dost not per- Satan's policy to plead against, suppress and aggravate, to conceal of faith in thee. Thou dost not believe, thou sayest, yet thou ieve if thou couldst, 'tis thy desire to believe; then pray, "[b]Lord nbelief;" and hereafter thou shalt certainly believe: [c] *Dabitur* all be given to him that thirsteth. Thou canst not yet repent,

5. [r]Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgabit. vit hic quis accipiter, columba exit; introivit lupus, ovis egreditur, &c. [u]Omnes cæcis visum, claudis gressum, gratiam confert, &c. [x]Seneca. "He who repents of igh innocent." [y]Delectatur Deus conversione peccatoris; omne tempus vitæ conversioni præsentibus habentur tam præterita quam futura. [z]Austin. Semper pœnitentiæ portus sperenus. [a]Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde are te nollet Deus, auferret; parcendo clamat ut redeas, &c. [b]Matt. vi. 22.

hereafter thou shalt; a black cloud of sin as yet obnubilates thy soul, ter
conscience, but this cloud may conceive a rainbow at the last, and be q
sipated by repentance. Be of good cheer; a child is rational in powe
act; and so art thou penitent in affection, though not yet in action.
desire to please God, to be heartily sorry; comfort thyself, no time is
'tis never too late. A desire to repent is repentance itself, though not i
yet in God's acceptance; a willing mind is sufficient. "Blessed are t
hunger and thirst after righteousness," Matt. v. 6. He that is destitute
grace, and wisheth for it, shall have it. "The Lord (saith David, Ps
will hear the desire of the poor," that is, such as are in distress of b
mind. 'Tis true thou canst not as yet grieve for thy sin, thou hast n
of faith, I yield; yet canst thou grieve thou dost not grieve? It troub
I am sure, thine heart should be so impenitent and hard, thou wouldst
otherwise; 'tis thy desire to grieve, to repent, and to believe. Tho
God's children and saints in the meantime, hatest them not, persecute
not, but rather wishest thyself a true professor, to be as they are,
thyself hast been heretofore; which is an evident token thou art in
desperate case. 'Tis a good sign of thy conversion, thy sins are par
thou art, or shalt surely be reconciled, "The Lord is near them th
a contrite heart," Luke iv. 18. [d] A true desire of mercy in the want o
is mercy itself; a desire of grace in the want of grace, is grace itself
stant and earnest desire to believe, repent, and to be reconciled to G
be in a touched heart, is an acceptation of God, a reconciliatio
and repentance itself. For it is not thy faith and repentance, as [e] Chr
truly teacheth, that is available, but God's mercy that is annexed t
accepts the will for the deed: so that I conclude, to feel in oursel
want of grace, and to be grieved for it, is grace itself. I am troubl
fear my sins are not forgiven, Careless objects: but Bradford
they are; "For God hath given thee a penitent and believing he
is, a heart which desireth to repent and believe; for such an one i
of him (He accepting the will for the deed) for a truly penitent and b
heart.

All this is true, thou repliest, but yet it concerns not thee, 'tis ve
ordinary offenders, in common sins, but thine are of a higher strai
against the Holy Ghost himself, irremissible sins, sins of the first ma
written with a pen of iron, engraven with a point of a diamond. T
worse than a pagan, infidel, Jew, or Turk, for thou art an apostate a
thou hast voluntarily blasphemed, renounced God and all religion,
worse than Judas himself, or they that crucified Christ: for they did o
of ignorance, but thou hast thought in thine heart there is no God. T
given thy soul to the devil, as witches and conjurors do, *explicitè* and i
by compact, band and obligation (a desperate, a fearful case), to sat
lust, or to be revenged of thine enemies, thou didst never pray, come to
hear, read, or do any divine duties with any devotion, but for forma
fashion'-sake, with a kind of reluctance, 'twas troublesome and painfu
to perform any such thing, *præter voluntatem*, against thy will. Tho
mad'st any conscience of lying, swearing, bearing false witness, murd
tery, bribery, oppression, theft, drunkenness, idolatry, but hast ever
duties for fear of punishment, as they were most advantageous, and
own ends, and committed all such notorious sins with an extraordinary
hating that thou shouldest love, and loving that thou shouldest hate.
of faith, fear and love of God, repentance, &c., blasphemous though
been ever harboured in his mind, even against God himself, the blessed

d Abernethy, Perkins. [e] Non est poenitentia, sed Dei misericordia, [illegible]

the [f]Scripture false, rude, harsh, immethodical: heaven, hell, resurrection, mere toys and fables, [g]incredible, impossible, absurd, vain, ill contrived; religion, policy, and human invention, to keep men in obedience, or for profit, invented by priests and law-givers to that purpose. If there be any such supreme power, he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partial, an excepter of persons, author of sin, a cruel, a destructive God, to create our souls, and destinate them to eternal damnation, to make us worse than our dogs and horses, why doth he not govern things better, protect good men, root out wicked livers? why do they prosper and flourish? as she raved in the [h]tragedy——*pellices cœlum tenent*, there they shine, *Suasque Perseus aureas stellas habet*, where is his providence? how appears it?

> "Marmoreo Licinus tumulo jacet, at Cato parvo,
> Pomponius nullo, quis putet esse deos."[i]

Why doth he suffer Turks to overcome Christians, the enemy to triumph over his church, paganism to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, feral diseases? why doth he not make us all good, able, sound? why makes he [k]venomous creatures, rocks, sands, deserts, this earth itself the muck-hill of the world, a prison, a house of correction; [l]*Mentimur regnare Jovem*, &c., with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them but think evil, they are compelled *volentes nolentes*, to blaspheme, especially when they come to church and pray, read, &c., such foul and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fœdæ et impiæ*, yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have been so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the devil is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our fantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearful and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the devil he is a spirit, and hath means and opportunities to mingle himself with our spirits, and sometimes more slily, sometimes more abruptly and openly, to suggest such devilish thoughts into our hearts; he insults and domineers in melancholy distempered fantasies and persons especially; melancholy is *balneum diaboli*, as Serapio holds, the devil's bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the devil violently compels such crazed souls to think such damned thoughts against their wills, they cannot but do it; sometimes more continuate, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damns, confounds the spirits, troubles heart, brain, humours, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The devil commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the

[f] Cæcilius Minutio: Omnia ista figmenta male sanæ religionis, et inepta solatia à poetis inventa, vel ab aliis ob commodum, superstitiosa misteria, &c. [g] These temptations and objections are well answered in John Downam's Christian Warfare. [h] Seneca. [i] "Licinus lies in a marble tomb, but Cato in a mean one; Pomponius has none, who can think therefore that there are gods?" [k] Vid. Campanella, cap. 8. Atheis. triumphat. et c. 2. ad argumentum 12 ubi plura. Si Deus bonus, unde malum, &c. [l] Lucan. "*It can't be true that Just Jove reigns.*"

parties' own hearts. For if he or they be asked whether they do ap
such like thoughts or no, they answer (and their own souls truly di
much) they abhor them as hell and the devil himself, they would fai
otherwise if they could; he hath thought otherwise, and with all
desires so to think again; he doth resist, and hath some good motion
mixed now and then: so that such blasphemous, impious, unclean th
are not his own, but the devil's; they proceed not from him, but from
phantasy, distempered humours, black fumes which offend his brain:
are thy crosses, the devil's sins, and he shall answer for them, he doth
thee to do that which thou dost abhor, and didst never give consent
although he hath sometimes so slily set upon thee, and so far prevail
make thee in some sort to assent to such wicked thoughts, to delight
they have not proceeded from a confirmed will in thee, but are of tha
which thou dost afterwards reject and abhor. Therefore be not ov
troubled and dismayed with such kind of suggestions, at least if the
thee not, because they are not thy personal sins, for which thou shalt i
wrath of God, or his displeasure: contemn, neglect them, let them go
come, strive not too violently, or trouble thyself too much, but as our
said to Satan in like case, say thou, avoid Satan, I detest thee an
Satanæ est mala ingerere (saith Austin) *nostrum non consentire:*
labours to suggest, so must we strive not to give consent, and it will
cient: the more anxious and solicitous thou art, the more perplexed, t
thou shalt otherwise be troubled, and entangled. Besides, they mu
this, all so molested, and distempered, that although these be most e
and grievous sins, they are pardonable yet, through God's mercy and g
they may be forgiven, if they be penitent and sorry for them. Paul
confesseth, Rom. vii. 19. "He did not the good he would do, but
which he would not do; 'tis not I, but sin that dwelleth in me."
thou, but Satan's suggestions, his craft and subtlety, his malice: comf
self then if thou be penitent and grieved, or desirous to be so, these
sins shall not be laid to thy charge; God's mercy is above all sins,
thou do not finally contemn, without doubt thou shalt be saved.
man sins against the Holy Ghost, but he that wilfully and finally ren
Christ, and contemneth him and his word to the last, without which
no salvation, from which grievous sin, God of his infinite mercy
us." Take hold of this to be thy comfort, and meditate withal o
word, labour to pray, to repent, to be renewed in mind, "keep thi
with all diligence," Prov. iv. 23. resist the devil, and he will f
thee, pour out thy soul unto the Lord with sorrowful Hannah,
continually," as Paul enjoins, and as David did, Psalm i. "meditate
law day and night."

Yea, but this meditation is that mars all, and mistaken makes ma
far worse, misconceiving all they read or hear, to their own overthr
more they search and read Scriptures, or divine treatises, the mo
puzzle themselves, as a bird in a net, the more they are entangled an
pitated into this preposterous gulf: "Many are called, but few are
Matt. xx. 16. and vxii. 14. with such like places of Scripture misint
strike them with horror, they doubt presently whether they be of this
or no: God's eternal decree of predestination, absolute reprobation, a
fatal tables, they form to their own ruin, and impinge upon this rock of
How shall they be assured of their salvation, by what signs? "If the r
scarcely be saved, where shall the ungodly and sinners appear?" 1 Pe

[m] Perkins. [n] Hemingius. Nemo peccat in Spiritum Sanctum nisi qui finaliter et voluntar
Christum, eumque et ejus verbum extreme contemnit, sine qua nulla salus; a quo peccato liberet
nus Jesus Christus. Amen.

Who knows, saith Solomon, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the devil can be no certainty, for he is a liar from the beginning; if he suggests any such thing, as too frequently he doth, reject him as a deceiver, an enemy of human kind, dispute not with him, give no credit to him, obstinately refuse him, as St. Anthony did in the wilderness, whom the devil set upon in several shapes, or as the collier did, so do thou by him. For when the devil tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of religion, and urged him moreover to know what he believed, what he thought of such and such points and mysteries; the collier told him, he believed as the church did; but what (said the devil again) doth the church believe? as I do (said the collier); and what's that thou believest; as the church doth, &c., when the devil could get no other answer he left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector against cruel death, raging sin, that roaring lion; he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still, *hic murus aheneus esto*, "let this be as a bulwark, a brazen wall to defend thee," stay thyself in that certainty of faith; let that be thy comfort, Christ will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome the devil, and destroy hell. If he say thou art none of the elect, no believer, reject him, defy him, thou hast thought otherwise, and mayest so be resolved again; comfort thyself; this persuasion cannot come from the devil, and much less can it be grounded from thyself? men are liars, and why shouldest thou distrust? A denying Peter, a persecuting Paul, an adulterous cruel David, have been received; an apostate Solomon may be converted; no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thyself, upon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of election and salvation on the other side, see God's good will toward men, hear how generally his grace is proposed, to him, and him, and them, each man in particular, and to all. 1 Tim. ii. 4. "God will that all men be saved, and come to the knowledge of the truth." 'Tis a universal promise, "God sent not his son into the world to condemn the world, but that through him the world might be saved." John iii. 17. "He that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved." Ezek. xxxiii. 11. "I will not the death of a sinner, but that he repent and live:" But thou art a sinner; therefore he will not thy death. "This is the will of him that sent me, that every man that believeth in the Son, should have everlasting life." John vi. 40. "He would have no man perish, but all come to repentance," 2 Pet. iii. 9. Besides, remission of sins is to be preached, not to a few, but universally to all men, "Go therefore and tell all nations, baptising them," &c. Matt. xxviii. 19. "Go into all the world, and preach the Gospel to every creature," Mark xvi. 15. Now there cannot be contradictory wills in God, he will have all saved, and not all, how can this stand together? be secure then, believe, trust in him, hope well and be saved. Yea, that's the main matter, how shall I believe or discern my security from carnal presumption? my faith is weak and faint, I want those signs and fruits of sanctification, [p] sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signs be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified;

[p] Abernethy.

the effects of the faith and spirit are not yet so fully felt in thee; not therefore thou art a reprobate, or doubt of thine election, be elect themselves are without them, before their conversion. Thou m the Lord's good time be converted; some are called at the eleven Use, I say, the means of thy conversion, expect the Lord's leisure, i called, pray thou mayest be, or at least wish and desire thou mayest

Notwithstanding all this which might be said to this effect, to e afflicted minds, what comfort our best divines can afford in this c chius, Beza, &c. This furious curiosity, needless speculation, fruitless tion about election, reprobation, free will, grace, such places of Scrip posterously conceived, torment still, and crucify the souls of too many all the word together by the ears. To avoid which inconveniences, and their distressed minds, to mitigate those divine aphorisms (though in extreme some), our late Arminians have revived that plausible do universal grace, which many fathers, our late Lutheran and modern p still maintain, that we have free will of ourselves, and that grace is to all that will believe. Some again, though less orthodoxal, will h greater part saved than shall be damned, (as [q] Cælius Secundus stiffly m in his book, *De amplitudine regni cœlestis*, or some impostor under hi *beatorum numerus multò major quàm damnatorum.* [r] He calls that oth of special "[s] election and reprobation, a prejudicate, envious and malic nion, apt to draw all men to desperation. Many are called, few cho He opposeth some opposite parts of Scripture to it, "Christ came into t to save sinners," &c. And four especial arguments he produceth, o God's power. If more be damned than saved, he erroneously conclu devil hath the greater sovereignty! for what is power but to prote majesty consists in multitude. "If the devil have the greater part, his mercy, where is his power? how is he *Deus Optimus Maximus*, mi &c., where is his greatness, where his goodness?" He proceeds, "[u] We him a murderer that is accessary only, or doth not help when he can may not be supposed of God without great offence, because he may he will, and is otherwise accessary, and the author of sin. The nature is to be communicated, God is good, and will not then be contracte goodness: for how is he the father of mercy and comfort, if his good but a few? O envious and unthankful men to think otherwise! [x] Why we pray to God that are Gentiles, and thank him for his mercies and that has damned us all innocuous for Adam's offence, one man's offe small offence, eating of an apple? why should we acknowledge him governor that hath wholly neglected the salvation of our souls, con us, and sent no prophets or instructors to teach us, as he hath done Hebrews?" So Julian the apostate objects. Why should these Ch (Cælius urgeth) reject us and appropriate God unto themselves, *Deu suum unicum*, &c. But to return to our forged Cælius. At last he c that, he will have those saved that never heard of, or believed in Ch *puris naturalibus*, with the Pelagians, and proves it out of Origen and "They (saith [y] Origen) that never heard God's word, are to be excu their ignorance; we may not think God will be so hard, angry, cruel or as to condemn any man *indictâ causâ*. They alone (he holds) are in t

[q] See whole books of these arguments. [r] Lib. 3. fol. 122. Præjudicata opinio, invida, malig ad impellendos animos in desperationem. [s] See the Antidote in Chamier's tom. 1. lib. 7. Christian Warfare, &c. [t] Potentior est Deo diabolus et mundi princeps, et in multitudine ho est majestas. [u] Homicida qui non subvenit quum potest; hoc de Deo sine scelere cogitari utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordia [x] Vide Cyrillum lib. 4. adversus Julianum: qui poterimus illi gratias agere qui nobis non misi prophetas, et contempsit bona animarum nostrarum. [y] Venia danda est iis qui non audiunt, tiam. Non est tam iniquus Judex Deus, ut quenquam indicta causa damnare velit, ut solum qui oblatam Christi gratiam rejiciunt.

of damnation that refuse Christ's mercy and grace, when it is offered. Many worthy Greeks and Romans, good moral honest men, that kept the law of nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the law of Moses. They were acceptable in God's sight, as Job was, the Magi, the queen of Sheba, Darius of Persia, Socrates, Aristides, Cato, Curius, Tully, Seneca, and many other philosophers, upright livers, no matter of what religion, as Cornelius, out of any nation, so that he live honestly, call on God, trust in him, fear him, he shall be saved. This opinion was formerly maintained by the Valentinian and Basiledian heretics, revived of late in [z] Turkey, of what sect Rustan Bassa was patron, defended by [a] Galeatius [b] Erasmus, by Zuinglius *in exposit. fidei ad Regem Galliæ*, whose tenet Bullinger vindicates, and Gualter approves in a just apology with many arguments. There be many Jesuits that follow these Calvinists in this behalf, Franciscus Buchsius Moguntinus, Andradius, *Consil. Trident.* many schoolmen that out of the Romans i. 18, 19. are verily persuaded that those good works of the Gentiles did so far please God, that they might *vitam æternam promereri*, and be saved in the end. Sesellius, and Benedictus Justinianus in his comment on the first of the Romans, Mathias Ditmarsh the polititian, with many others, hold a mediocrity, they may be *salute non indigni* but they will not absolutely decree it. Hofmannus, a Lutheran professor of Helmstad, and many of his followers, with most of our church, and papists are stiff against it. Franciscus Collius hath fully censured all opinions in his Five Books, *de Paganorum animabus post mortem*, and amply dilated this question, which whoso will may peruse. But to return to my author, his conclusion is, that not only wicked livers, blasphemers, reprobates, and such as reject God's grace, "but that the devils themselves shall be saved at last," as [c] Origen himself long since delivered in his works, and our late [d] Socinians defend, Ostorodias, *cap.* 41. *institut.* Smaltius, &c. Those terms *of all* and *for ever* in Scripture, are not eternal, but only denote a longer time, which by many examples they prove. The world shall end like a comedy, and we shall meet at last in heaven, and live in bliss altogether, or else in conclusion, *in nihil evanescere.* For how can he be merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads for one and another man's offence, *quid meruistis oves?* But these absurd paradoxes are exploded by our church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prævisa fide*, as our Arminians, or *ex prævisis operibus*, as our Papists, *non ex præteritione*, but God's absolute decree *ante mundum creatum* (as many of our church hold), was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from Adam's fall, as others will, *homo lapsus objectum est reprobationis*) with *perseverantia sanctorum*, we must be certain of our salvation, we may fall but not finally, which our Arminians will not admit. According to his immutable, eternal just decree and counsel of saving men and angels, God calls all, and would have all to be saved according to the efficacy of vocation: all are invited, but only the elect apprehended: the rest that are unbelieving, impenitent, whom God in his just judgment leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn ourselves or others, because we have a universal invitation; all are commanded to believe, and we know not how soon or how late our end may be received. I might have said more of this subject; but forasmuch as it is a forbidden question, and in the preface or declaration to the articles of the church, printed 1633, to avoid factions and altercations, we that

[z] Busbequius, Lonicerus, Turc. hist. To. 1. l. 2. [a] Clem. Alex. [b] Paulus Jovius, Elog. vir. Illust. *Non homines sed et ipsi dæmones aliquando servandi.* [d] Vid. Pelsii Harmoniam, art. 22. q. 2.

withal God's heavy wrath, a most intolerable pain and gr
them: to their thinking they are already damned, they s
and more than possibly can be expressed, they smell brin
with devils, hear and see chimeras, prodigious, uncout
antiques, black dogs, fiends, hideous outcries, fearful noise
complaints, they are possessed, [f] and through impatienc
curse, blaspheme, deny God, call his power in question, ab
still ready to offer violence unto themselves, by hanging,
any miserable wretch from the beginning of the world
case. To such persons I oppose God's mercy and his j
occulta, non injusta: his secret counsel and just judgmen
some, and sore afflicts others again in this life; his judg
trembled at, not to be searched or inquired after by m
reasons reserved to himself, which our frailty cannnot a
punish all if he will, and that justly for sin; in that he
make a way for his mercy that they repent and be saved
them, exercise their patience, and make them call upon
sins and pray unto him, as David did, Psalm cxix. 137.
O Lord, and just are thy judgments." As the poor publ
"Lord have mercy upon me a miserable sinner." To put
an assured hope in him, as Job had, xiii. 15. Though he
in him:" *Ure, seca, occide, O Domine* (saith Austin),
kill, cut in pieces, burn my body (O Lord) to save
sickness; one lash of affliction, a little misery, many tin
liate a man, sooner convert, bring him home to kn
those parænetical discourses, the whole theory of philoso
divinity, or a world of instances and examples. So that t
to be such an insupportable plague, is an evident sign
justice, of His love and goodness: *periissent nisi periissen*
been undone, they had finally been undone. Many a c
asleep in perverse security, foolish presumption, is stupe
hath no feeling at all of them: "I have sinned (he saith)

I went astray, but now I keep Thy word." "Tribulation works patience, patience hope," Rom. v. 4, and by such like crosses and calamities we are driven from the stake of security. So that affliction is a school or academy, wherein the best scholars are prepared to the commencements of the Deity. And though it be most troublesome and grievous for the time, yet know this, it comes by God's permission and providence; He is a spectator of thy groans and tears, still present with thee, the very hairs of thy head are numbered, not one of them can fall to the ground without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all, [g] *numero, pondere, et mensurâ*, the Lord will not quench the smoking flax, or break the bruised reed, *Tentat* (saith Austin), *non ut obruat, sed ut coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all piety and compassion support and receive us; whom he loves, he loves to the end. Rom. viii. "Whom He hath elected, those He hath called, justified, sanctified and glorified." Think not then thou hast lost the Spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, "I will not fear though I walk in the shadows of death." We must all go, *non à deliciis ad delicias*, [h] but from the cross to the crown, by hell to heaven, as the old Romans put Virtue's temple in the way to that of Honour: we must endure sorrow and misery in this life. 'Tis no new thing this, God's best servants and dearest children have been so visited and tried. Christ in the garden cried out, "My God, my God, why hast thou forsaken me?" His Son by nature, as thou art by adoption and grace. Job, in his anguish, said, "The arrows of the Almighty God were in him," Job vi. 4. "His terrors fought against him, the venom drank up his spirit," cap. xiii. 26. He saith, "God was his enemy, writ bitter things against him (xvi. 9,) hated him." His heavy wrath had so seized on his soul. David complains, "his eyes were eaten up, sunk into his head." Ps. vi. 7, "his moisture became as the drought in summer, his flesh was consumed, his bones vexed;" yet neither Job nor David did finally despair. Job would not leave his hold, but still trust in Him, acknowledging Him to be his good God. The Lord gives, the Lord takes, blessed be the name of the Lord," Job i. 21. "Behold I am vile, I abhor myself, repent in dust and ashes," Job xxxix. 37. David humbled himself, Psal. xxxi. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case; confess, humble thyself, repent, it is sufficient. *Quod purpura non potest, saccus potest*, saith Chrysostom; the king of Nineveh's sackcloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, cinis perfecit.* Turn to Him, he will turn to thee; the Lord is near those that are of a contrite heart, and will save such as be afflicted in spirit, Psal. xxxiv. 18. "He came to the lost sheep of Israel," Matt. xv. 14. *Si cadentem intuetur, clementiæ manum protendit*, He is at all times ready to assist. *Nunquam spernit Deus Pœnitentiam, si sincerè et simpliciter offeratur*, He never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sin; yet if he will forsake his former ways, *libenter amplexatur*, He will receive him. *Parcam huic homini*, saith [i] Austin (*ex persona Dei*), *quia sibi ipsi non pepercit; ignoscam quia peccatum agnovit.* I will spare him because he hath not spared himself; I will pardon him because he doth acknowledge his offence: let it be never so enormous a sin, "His grace is sufficient," 2 Cor. xii. 9. Despair not then, faint not at all, be not dejected, but rely on

[g] Austin. [h] "Not from pleasures to pleasures." [i] Super Psal. lii. Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum.

God, call on him in thy trouble, and he will hear thee, he will assist, h
deliver thee: "Draw near to Him, he will draw near to thee," Jam
Lazarus was poor and full of boils, and yet still he relied upon God, A
did hope beyond hope.

Thou exceptest, these were chief men, divine spirits, *Deo cari*, be
God, especially respected; but I am a contemptible and forlorn wretch,
of God, and left to the merciless fury of evil spirits. I cannot ho
repent, &c. How often shall I say it? thou mayest perform all the
Christian offices, and be restored in good time. A sick man loseth
tite, strength and ability, his disease prevaileth so far, that all his fac
spent, hand and foot perform not their duties, his eyes are dim, hea
tongue distastes things of pleasant relish, yet nature lies hid, recovere
and expelleth all those feculent matters by vomit, sweat, or some
evacuations. Thou art spiritually sick, thine heart is heavy, thy
tressed, thou mayest happily recover again, expel those dismal passio
and grief; God did not suffer thee to be tempted above measure:
loves (I say) he loves to the end; hope the best. David in his miser
to the Lord, remembering how he had formerly dealt with him; and
meditation of God's mercy confirmed his faith, and pacified his own tu
heart in his greatest agony. "O my soul, why art thou so disquiete
me," &c. Thy soul is eclipsed for a time, I yield, as the sun is shad
a cloud; no doubt but those gracious beams of God's mercy will shi
thee again, as they have formerly done: those embers of faith, h
repentance, now buried in ashes, will flame out afresh, and be fully
Want of faith, no feeling of grace for the present, are not fit directi
must live by faith, not by feeling; 'tis the beginning of grace to
grace: we must expect and tarry. David, a man after God's own h
so troubled himself: "Awake, why sleepest thou? O Lord, arise, cas
off; wherefore hidest thou thy face, and forgettest mine affliction and
sion? My soul is bowed down to the dust. Arise, redeem us," &c., Ps.
He prayed long before he was heard, *expectans expectavit;* endured muc
he was relieved. Psal. lxix. 3, he complains, "I am weary of crying,
throat is dry, mine eyes fail, whilst I wait on the Lord;" and yet he pe
Be not dismayed, thou shalt be respected at last. God often works by
rieties, he first kills and then makes alive, he woundeth first and then
he makes man sow in tears that he may reap in joy; 'tis God's met
that is so visited, must with patience endure and rest satisfied for the
The paschal lamb was eaten with sour herbs; we shall feel no swe
His blood, till we first feel the smart of our sins. Thy pains are great,
able for the time; thou art destitute of grace and comfort, stay th
leisure, he will not (I say) suffer thee to be tempted above that thou ar
bear, 1 Cor. x. 13. but will give an issue to temptation. He work
the best to them that love God, Rom. viii. 28. Doubt not of thine elec
an immutable decree; a mark never to be defaced: you have been o
you may and shall be. And for your present affliction, hope the be
shortly end. "He is present with his servants in their affliction," Ps.
"Great are the troubles of the righteous, but the Lord delivereth t
of all," Ps. xxxiv. 19. "Our light affliction, which is but for a
worketh in us an eternal weight of glory," 2 Cor. iv. 17. "Not an
to that glory which is to come; though now in heaviness," saith 1 P
"you shall rejoice."

Now last of all to those external impediments, terrible objects, wh
hear and see many times, devils, bugbears, and mormeluches, noisom
&c. These may come, as I have formerly declared in my precedent d
of the Symptoms of Melancholy, from inward causes, as a

reflects solid bodies, a troubled brain for want of sleep, nutriment, and by reason of that agitation of spirits to which Hercules de Saxoniâ attributes all symptoms almost, may reflect and show prodigious shapes, as our vain fear and crazed phantasy shall suggest and feign, as many silly weak women and children in the dark, sick folks, and frantic for want of repast and sleep, suppose they see that they see not: many times such terriculaments may proceed from natural causes, and all other senses may be deluded. Besides, as I have said, this humour is *Balneum diaboli*, the devil's bath, by reason of the distemper of humours, and infirm organs in us: he may so possess us inwardly to molest us, as he did Saul and others, by God's permission: he is prince of the air, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrify us, but not hurt; God hath given "His angels charge over us, He is a wall round about his people," Psal. xci. 11, 12. There be those that prescribe physic in such cases, 'tis God's instrument and not unfit. The devil works by mediation of humours, and mixed diseases must have mixed remedies. Levinus Lemnius, *cap.* 57 and 58, *exhort. ad vit. ep. instit.* is very copious on this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c., of which for your comfort and instruction, read Lavater *de spectris, part.* 3. *cap.* 5 and 6. Wierus *de præstigiis dæmonum, lib.* 5. to Philip Melancthon, and others, and that Christian armour which Paul prescribes; he sets down certain amulets, herbs, and precious stones, which have marvellous virtues all, *profligandis dæmonibus*, to drive away devils and their illusions. Sapphires, chrysolites, carbuncles, &c. *Quæ mirâ virtute pollent ad lemures, stryges, incubos, genios aereos arcendos, si veterum monumentis habenda fides.* Of herbs, he reckons us pennyroyal, rue, mint, angelica, peony: Rich. Argentine *de præstigiis dæmonum, cap.* 20. adds, *hypericon* or St. John's wort, *perforata herba*, which by a divine virtue drives away devils, and is therefore *fuga dæmonum:* all which rightly used by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes à dæmonibus relevant, et venenatis fumis*, expel devils themselves, and all devilish illusions. Anthony Musa, the Emperor Augustus, his physician, *cap.* 6. *de Betoniâ*, approves of betony to this purpose; [k] the ancients used therefore to plant it in churchyards, because it was held to be an holy herb and good against fearful visions, did secure such places as it grew in, and sanctified those persons that carried it about them. *Idem fere* Mathiolus *in Dioscoridem.* Others commend accurate music, so Saul was helped by David's harp. Fires to be made in such rooms where spirits haunt, good store of lights to be set up, odours, perfumes, and suffumigations, as the angel taught Tobias, of brimstone and *bitumen, thus, myrrh*, briony root, with many such simples which Wecker hath collected, *lib.* 15. *de secretis, cap.* 15. ℞ *sulphuris drachmam unam, recoquatur in vitis albæ aqua, ut dilutius sit sulphur; detur ægro: nam dæmones sunt morbi* (saith Rich. Argentine, *lib. de præstigiis dæmonum, cap. ult.*) Vigetus hath a far larger receipt to this purpose, which the said Wecker cites out of Wierus. ℞ *sulphuris, vini, bituminis, opoponacis, galbani, castorei*, &c. Why sweet perfumes, fires and so many lights should be used in such places, Ernestus Burgravius, *Lucerna vitæ et mortis*, and Fortunius Lycetus assigns this cause, *quod his boni genii provocentur, mali arceantur;* "because good spirits are well pleased with, but evil abhor them!" And therefore those old Gentiles, present Mahometans, and Papists have continual lamps burning in their churches all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto* for many ages to endure (saith Lazius), *ne dæmones corpus lædant:* lights ever burning as those vestal virgins, Pythonissæ maintained

k Antiqui soliti sunt hanc herbam ponere in cœmeteriis ideo quod, &c.

heretofore, with many such, of which read Tostatus in 2 *Reg. cap.* 6
43. Thyreus, *cap.* 57, 58, 62, &c. *de locis infestis*, Pictorius, *Ie*
dæmonibus, &c., see more in them. Cardan would have the party
wink altogether in such a case, if he see aught that offends him, or co
with a sword in such places they walk and abide; *gladiis enim e*
terrentur, shoot a pistol at them, for being aërial bodies (as Cælius Rho
lib. 1. *cap.* 29, Tertullian, Origen, Psellas, and many hold), if strok
feel pain. Papists commonly enjoin and apply crosses, holy water, s
beads, amulets, music, ringing of bells, for to that end are they con
and by them baptized, characters, counterfeit relics, so many mass
grinations, oblations, adjurations, and what not? Alexander Albe
Rocha, Petrus Thyreus, and Hieronymus Mengus, with many other p
writers, prescribe and set down several forms of exorcisms, as well t
possessed with devils, as to demoniacal persons; but I am of [l]L
mind, 'tis but *damnosa adjuratio, aut potius ludificatio*, a mere m
counterfeit charm, to no purpose, they are fopperies and fictions, as tha
[m]story is amongst the rest, of a penitent woman seduced by a ma
France, at St. Bawne, exorcised by Domphius, Michaelis, and a con
circumventing friars. If any man (saith Lemnius) will attempt such
without all those juggling circumstances, astrological elections of tim
prodigious habits, fustian, big, sesquipedal words, spells, crosses, ch
which exorcists ordinarily use, let him follow the example of Peter a
that without any ambitious swelling terms, cured a lame man. Act
the name of Christ Jesus rise and walk." His name alone is the
only charm against all such diabolical illusions, so doth Origen advise
Chrysostom, *Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc a*
Nos quid ad hæc dicemus, plures fortasse expectabunt, saith St. Austi
men will desire my counsel and opinion what is to be done in this b
say no more, *quam ut verâ fide, quæ per dilectionem operatur, ad D*
fugiamus, let them fly to God alone for help. Athanasius in his
variis quæst. prescribes as a present charm against devils, the b
lxvii. Psalm: *Exurgat Deus, dissipentur inimici*, &c. But the
to fly to God, to call on him, hope, pray, trust, rely on him, to
selves wholly to him. What the practice of the primitive church
behalf, *Et quis dæmonia ejiciendi modus*, read Wierus at large, *lib.* 5.
Lam. meles. cap. 38. *et deinceps.*

Last of all: if the party affected shall certainly know this m
proceeded from too much fasting, meditation, precise life, con
God's judgments (for the devil deceives many by such means), in
extreme he circumvents melancholy itself, reading some books,
hearing rigid preachers, &c. If he shall perceive that it hath begun
some great loss, grievous accident, disaster, seeing others in like
such terrible object, let him speedily remove the cause, which to
this disease Navarrus so much commends, [n]*avertat cogitationem a*
losa, by all apposite means, art, and industry, let him *laxare ani*
honest recreations, "refresh and recreate his distressed soul;" let
his thoughts, by himself and other of his friends. Let him read
tracts or subjects, hear no more such fearful tones, avoid such com
by all means open himself, submit himself to the advice of good
and divines, which is *contraventio scrupulorum*, as "he calls it,
speak to whom the Lord hath given the tongue of the learned, to

[l] Non desunt nostra ætate sacrificuli, qui tale quid attentant, sed a cacodæmone irrisi pudore
et re infecta abierunt. [m] Done into English by W. B., 1613. [n] Tom. 2. cap. 27. num
him avert his thoughts from the painful object." [o] Navarrus.

minister a word to him that is weary,[p] whose words are as flagons of wine. Let him not be obstinate, headstrong, peevish, wilful, self-conceited (as in this malady they are), but give ear to good advice, be ruled and persuaded; and no doubt but such good counsel may prove as prosperous to his soul, as the angel was to Peter, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thraldom; they may ease his afflicted mind, relieve his wounded soul, and take him out of the jaws of hell itself. I can say no more, or give better advice to such as are any way distressed in this kind, than what I have given and said. Only take this for a corollary and conclusion, as thou tenderest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitariness and idleness. "Be not solitary, be not idle."

SPERATE, MISERI—UNHAPPY, HOPE.
CAVETE, FŒLICES—HAPPY, BE CAUTIOUS.

Vis à dubio liberari? vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quod securus es, quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin. "Do you wish to be freed from doubts? do you desire to escape uncertainty? Be penitent whilst rational: by so doing I assert that you are safe, because you have devoted that time to penitence in which you might have been guilty of sin."

[p] Pr. l. 4.

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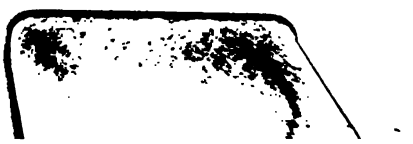
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